

Church Life



TORONTO, ONTARIO

THURSDAY, OCTOBER 2, 1913

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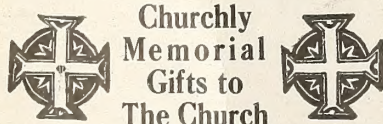
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The Week

MORE fully known, as Disciples of Christ, an organisation that came into being about 1809. Their principles are unity of the Church; the Bible the only creed; Baptism of believers only; weekly celebration of the Lord's Supper. They rank sixth, numerically among the Protestant bodies of the United States, with a membership of a million and a quarter, and there are said to be about 34,000 adherents in Canada. The main idea was the unity of the Church of Christ, which later gave way somewhat to the more definite and practical effort towards the restoration of early Christian usages. At one time they were on the point of joining the Baptists, as they hold the immersion of adults as the only method of Baptism. Their churches are organised on the congregational order, with the rejection of all speculative discussion of the work of the Holy Spirit, and emphasis upon the importance of the Scriptures in conversion. Their founder was Thomas Campbell, a minister of the Seceder Presbyterian Church in the north of Ireland, who came to America in 1807. He was keenly sensitive to the evil results of sectarian divisions, and used his efforts unsuccessfully to unite the scattered group of Presbyterians. But so little were his appeals

recognised that he was censured by the Presbytery for his conduct, and he afterwards left the Presbyterian Communion.

AT the present time we cannot but sympathise deeply with the main object of their work, namely the unity of the Church of Christ. But, it is a great pity that there should so often be "buts," we cannot say that we feel hopeful of results in the lines they have chosen to follow. Their doctrine of Baptism shuts out the Roman, Greek, and Anglican Churches. They apparently disregard the Catholic doctrine of Holy Order. In a letter from a member now lying before us, the writer says that according to records in his possession, Pentecost was restored to a number of young people in 1904, which seems difficult of explanation. We cannot too highly commend their spirit of love, their recognition of the dire need of unity, and their humble aspirations for the power and work of the Holy Spirit. They also strike a great truth when they say that we all need to humble ourselves before God with a recognition of our individual and corporate failures, and with a sense of sin of disunion. Union will not come from a body that appoints itself for that purpose, and chooses its own methods and definitions upon which to base unity. It is a Divine thing and will come to all Christians awakening to a sense of God's will. Meanwhile, we sympathise with, and pray for all those who have this end in view.

Their Work

WE have a circular "To the Churches" on this subject. Single Tax has two sides; its theory, and its practice. On the first the single taxers have some striking arguments. Did God intend that some men should own millions of dollars' worth of land, and the vast majority be totally disinherited? Is it just that one part of humanity should pay an endless tribute to the other part for the common heritage of all, a tribute not for service rendered, but for occupation of the face of the earth? Practically the matter is beset with difficulties. Capital occupies land, and thereby makes

labour, supports industries, and advances wealth. Without capital if every man had his small piece of the earth there would come to be a complete stagnation in the growth of towns and communities. Capital cannot promote work without land, and the increased value of the land so used is a part of the reward due to the capital that, like a hidden root produces the visible flower and foliage by the simple law of cause and effect. Yet we cannot but recognise that the present method leads to hardship, injustice, and a loss of the sense of brotherhood. A man develops his muscles and becomes unduly favoured in a crowd, even if he has no wish to be hard on the weaker members around him. The only practical solution is a recognition of the law of love as Christ taught it, for any other correction would only be temporary, followed by a gradual resumption of the present unsatisfactory condition of affairs.

THE child is being exploited for all that he is worth. He is discussed in the home, the school, the gymnasium, the nation, and even in the grave.

The Child

It is all quite right, but with it one is conscious of a certain lack of proportion. One is reminded of the clergyman who said "Give us the children," and we will fill our churches. After twenty-five years he was still holding forth on the same theme in a church that was no better attended. Hundreds of children had passed through his hands, and vanished as far as his Church attendance was concerned. Thousands of children pass through Sunday Schools, the population increases, but the Church attendance shows no proportionate increase. What is the hindrance? It is the tone of the grown-up life into which they are launched when they leave school, and which is too strong for their power of resistance. They go forth believing in God, in prayer, and their Church, to encounter a world that pays no attention, or only a very slack attention to any of these things, and the young faith is choked by the cares and riches which are the crop of the world at large. Can one be surprised? We ask of them in their young faith, that which the man of experience

finds a very hard and difficult proposition. It is about time that we should exploit the man of middle age, who sets the fashions in his own home, and his wife, the mother of his children, who is the main influence in his home. If the wise leaders of thought would openly discuss the man in his home, in his amusements, in his work, and think a little about him in his grave we should perhaps wake up some dormant spiritual life in the men who make the atmosphere into which the children are launched. Later on we might discuss the aged and their opportunities collected from experience, added to their consciousness of what it means to be calmly looking down the vista of that long road from which there is no return.

TWO points need some notice. Certain persons have complained of the tone of certain letters lately published. The complaint had some reasonable

Correspondence ground, and, of course, ended with the usual "withdraw my name from your list of subscribers." Our rule is to give a great deal of freedom to correspondents of all schools of thought, and leave it to the public to sort out the facts represented. If we do not publish letters we are immediately accused of one-sidedness, if we do publish them, we are told that we ought to be ashamed of ourselves. So we run the chance of spending our time between dodging the angry, and blushing for our faults. The majority of our readers give us credit for trying to do our level, honest best with occasional mistakes interspersed. Strange as it may seem, we do try to be just, unbiased, and reasonable, and we also try to avoid mistakes. As regards anonymous letters, every man is allowed to use a *nom de plume* if he submits his own name and address as a guarantee, and the choice of using his own name or another lies with the writer.

Another point is the valuable recommendations we receive in the way of advice and suggestion. Among these is the suggestion to print a weekly sermon, which we are seriously considering. The difficulties are to find the right kind of sermons to find them of the right length, and to find them, if possible,

in Canada. When one notices how few names head the sermons that are published in the *Guardian* and the *Church Times*, and remembers also the wide field of choice in England, it emphasises the difficulty of choice. Many sermons are admirable in the pulpit, and in the parish, but they do not come out well in print, or in a wider field than the parish. We are glad to consider sermons at any time, and if possible, to publish them, and trust that those who feel able to submit any, will not be hurt by their rejection, which merely means that they do not quite fill the want of a newspaper.

THE Primate of Australia, who visited us in the early summer, has naturally compared the conditions of the Church in Canada with those in the Australian Church. A contemporary reports him saying that although many of the problems are the same in both countries yet in some ways there is a great difference. For instance, in Canada only 15 per cent.

of the population belong to the Church, whereas in New South Wales there are 47 per cent. Still the Archbishop thought Australia might learn something from Canada in the way the parish churches cared for strangers and chance visitors in a great many parishes, where after the service there is a little gathering when strangers and visitors in the congregation are welcomed and entertained with a cup of coffee and a friendly word, thus bringing many a chance stranger into the fellowship of the Church. Again His Grace thought something could be learnt from the Canadian Church in the matter of finance—more people give systematically, there are larger individual gifts, and more money is given for the training of theological students. The Archbishop also said that we have not the same fine Cathedrals in Canada, or as many good churches as Australia, but then we are doing our best to remedy that, and when His Grace again visits Toronto and Winnipeg and sees the magnificent new Cathedrals he may not have even this unfavourable comparison to make.

diers, the lands were added to the domain, and this act of oppression was aggravated by the most ungenerous irony. 'I show myself,' says Julian, 'the true friend of the Galilaeans. Their admirable law has promised the Kingdom of Heaven to the poor, and they will advance with more diligence in the paths of virtue and salvation when they are relieved, by my assistance, from the load of temporal possessions.' I commend," says our writer, "this passage to their (i.e., the promoters of the Welsh Bill) careful consideration; some of them might be unaware that they had so illustrious an example!"

* * *

The Royal Family, when at Balmoral, their beautiful holiday home in Scotland, usually attend the services in Crathie "Kirk," but some of the daily papers are certainly wrong in deducing from this that "His Majesty is a Presbyterian when in Scotland." No more so, of course, than a Roman Catholic in France. But Presbyterianism is the "Establishment" for Scotland, and Queen Victoria began the custom, which is perhaps a pity if it can lead to such misconception, of worshipping thus at Balmoral instead of having a Royal chapel and its staff.

* * *

Recent statistics regarding drunkenness in England are not so encouraging as we temperance workers had hoped. They tend to show that, though the number of public houses is decreasing, that of convictions for drunkenness as steadily increases—which is sad reading. The explanation would appear to be that, while a great number of the smaller licensed houses have been swept away by recent legislation, this has rather led to an increase in the number of clubs, which can be an even worse evil, as the sale of drink is much more private and irresponsible, and the police can only interfere in the more notorious cases. This is surely a crux for which some solution must be found.

Talking of temperance work, you will remember what I wrote last week about the abandonment of the London County Council of their Farmfield colony for the cure of women inebriates. Well, this week the chaplain of Farmfield, who had been away on holiday and so had not seen the correspondence, contradicts it so far as the failure was ascribed to lack of stimulus in the spiritual life. He says that considering the extreme previous degradation of a majority of the inmates, the number of reformatations achieved is really more to be wondered at than the failures, and he and a member of the "After care" Committee join in urging that at any rate there is no other

refuge or hope for these unfortunates. We hope Farmfield may be reconstituted and start again.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Are there two cathedrals belonging to the Church of England in Toronto? Did the late Bishop, or does the present one recognise St. James' Church as a Cathedral?—CHURCHMAN.

Ans.—There are not two cathedrals in Toronto and there cannot be. The Cathedral is St. Alban's because the seat of the Bishop of the diocese is there, and it is from the Bishop's seat that the word cathedral is derived. We believe that St. James' Church has the legal right to call itself a cathedral, as it is so styled in certain legal documents, and it was at one time the Cathedral of Toronto. It is so no longer. What pleasure or profit can be found in continuing the use of a title that is meaningless we cannot imagine, and it would certainly be both courteous and sensible to let the title remain in abeyance, even if it is legal. On the part of those who know, it provokes laughter and sarcasm, and on the part of those who do not know, it is deceptive.

M.S.C.C. AND SUNDAY SCHOOL COMMISSION

The semi-annual meetings of the Sunday School Commission and the M. S. C. C. take place at Saskatoon from October 6th to the 11th. This is the first meeting of the M. S. C. C. or the Sunday School Commission held west of Winnipeg, and a large number of western members is expected, and it is hoped that a large number from Eastern Canada will also be present. These meetings are the important ones of the year, and various matters of the deepest importance will be discussed, particularly that of finance. Under the heading of finance, the M. S. C. C. will discuss the amount of money to be raised for the year 1914 and the distribution of the same both in the North-West and in the foreign fields.

APPRECIATION

An eastern Bishop writes us this week: "Let me congratulate you on the steady improvement of the paper"; and a Montreal rector says *CHURCH LIFE* appeals to me on account of its strictly church tone and its articles of a useful, varied, stirring and devotional character.

Our Old Country Letter

September 17th, 1913.

COMMENTING upon Abbot Gasquet's strictures to the New York press on the present condition of religion in England, which, outside the Roman obedience, he regards as "deplorable," and our old universities as becoming "more and more atheistical," this week's *Guardian* says: "At present we believe that there is at least as much of devout feeling, and positively Christian feeling, both at Oxford and Cambridge as at any time within living memory. That there is also much agnosticism of a crude and aggressive kind, must be allowed; but so there always was. The difference between to-day and fifty years ago is that agnostics have now nothing to fear from the open expression of their opinions, and the zest of a comparatively new liberty stimulates some of them to vocal efforts which give forth a superabundance of sound.

"As to the future lying between ultra-montanism and infidelity, we do not believe a word of it. . . . The 'all or nothing' school will always have its attraction for the weak, the nervous, the impatient, the lazy. . . . But the manly intellect must think for itself. If the New Testament is full of the lessons of faith, it also appeals to human judgment honestly exercised. And really the answer to those who tell us that men must

choose between Rome and atheism is that as a matter of fact the vast majority of them, including most of the greatest thinkers, and an innumerable company of saints and martyrs, have steadfastly refused to do anything of the kind."

* * *

I am greatly interested in your view of St. Paul's Cathedral illustrating my letter of August 20th, but, though a good representation on the whole, I should like to point out that it gives little idea of the imposing height of the Cathedral, towering up grandly as one fronts that magnificent flight of steps leading to the great west doors, till the eye can scarcely catch the proportions of the cross, soon to flash golden once more; 360 feet high from the ground and looking all of it.

* * *

There is a caustic but apposite letter in a contemporary this week citing "Julian the Apostate" as the exponent of those who would despoil the Church in Wales. The writer says, quoting from Gibbon's "Decline and Fall of the Roman Empire": "Without expecting the slow forms of justice, the exasperated Prince directed his mandate to the magistrates of Edessa, by which he confiscated the whole property of the Church—the money was distributed among the sol-

THE LIFE BEYOND

EVERY day of the week, every minute of the day and night our friends and acquaintances, even our enemies, as well as our unknown neighbours are passing to the life beyond, and being added to that great host, compared with which the millions of the inhabitants of the earth are as nothing. We are ourselves sooner or later to do the same thing, and we know not when, but we do know that it will be a momentous transition. We all know it, but we seldom think of it to our great personal loss. Even when we take a part in that which, from its very nature, must act as a reminder we do not think. When we form part of the funeral cortège of someone whom we have known, we rarely think that we shall ourselves perhaps soon be making the same journey in a very different way. If the thought does come, we put it away with a shudder of dread and dissatisfaction, and turn to commonplace thoughts and every day life. This method of dealing with the life beyond is a mistake and a pity. It is a mistake for wisdom would urge us to recognise the inevitable; and it is a pity for no object could help to mould our lives for good so definitely and so naturally. If it is inevitable why should we persistently toil for things that are perishable, and are often dangerous, sometimes deadly? It is, of course, the natural product of our sense of acquisitiveness, competition, and our wish to gratify the desires that are the controlling influence of the life around us. There is a mistaken valuation placed upon the things of life, and there is a large amount of common sense mixed with a lot of folly. We use up valuable time, and more valuable health, and most valuable capacities of mind, and heart, and soul for objects that we know are not worth the cost. The rich man must at times sit down and say to himself, "What is the good of it all?" the ambitious man does the same; the society devotee follows suit. But there is no distinctive result in breaking away from the life they live, they are in the swim and feel as if they must go on, for to make a break would mean more than they dare to face, and they are haunted by the uncertainty whether life has anything better to offer to one who is steeped in routine. So at the last they too go on the long journey, their peculiarities are discussed, their wealth is admired, and in a few days the space that they so largely filled is occupied and they are forgotten. Truly, a small result for a whole life of energy and work. Let us sometimes face the inevitable and as a consequence, be truly practical. Such lives are sincere objects of pity—not a pity that is half envious and wholly self-righteous, when we consider that the only thing that we can take to the life beyond is our character, the production of a personality that we have developed or starved by a life's experience. We must sincerely pity the life, that having been entirely mundane while here, has to face regret, anxiety, and soul hunger in the life beyond, unless we can suppose that death completely alters a human character in a moment of time. What equipment has such a life for an experience that will be entirely spiritual? When we consider this we ought to find, with a feeling of thankfulness, in the life beyond a powerful incentive for the correction and uplift of the life below. It can supply just that amount of restraint that we all need. It could give us the strength to make our choice of what is worth while, to separate ourselves from the trammels of habit, social life, and the low standards of the world we live in. Human opinion is a power that we all find it hard to disregard, and yet there are times when we are keenly aware that we ought to live our own life independently of what our friends, acquaintances and enemies may think or say. The inevitableness, the grandeur and the extent of the life beyond are just such powers as would give us the courage and the determination we require. Man is meant to be higher than the angels,

but often goes out of life as a worm and no man. To live is a very big thing, and wants an abiding sense of the duty of using all our powers to the best of their capacity, with a uniform development of body, mind, and soul. We live in an age of freedom that approaches very closely to license, and we are the slaves of habit and society; we are surrounded on all sides by the evidences of knowledge that sees all things, and yet we limit our vision to things material and to the life of the senses. There never was an age so replete with luxury of all kinds and yet we are uncomfortable, and unsatisfied. The life beyond because it is inevitable should be a great corrective, and because it is great should be an inspiration. To some extent the pulpit is to blame for not more often turning our attention to the responsibility and hope of immortality, and as a result, we are circumscribed in our outlook on life because we forget that this life is merely a probationary one, and that the life beyond is the only true and lasting one. When we read that in that life God will wipe away all tears, we should remember that they will not be the tears of regret for what we have left behind, but tears of sorrow for the failure to accomplish that of which life was capable, tears of love that realises how love had been neglected and frustrated, the spiritual tears of those who, in this life, had attained to some measure of spirituality.

Children's Day, 1913

IT is not altogether to be regretted that the Governor-General in Council has appointed Monday, October 20th, the day following Children's Day, as our day of national thanksgiving. The Sunday services will very generally be services of thanksgiving, and while usually on Thanksgiving Sunday we are rendering thanks to our Heavenly Father for material blessings, this year the thought of our young people will be also in our minds, and we will be led to remember that whatever material prosperity may be ours, it will be of little value unless the younger generation is growing up ready and equipped in character and ideals to take its place in work of Church and country.

Revelation and history alike proclaim that it is righteousness that exalteth a nation, and for this the Church must, for her own and for the country's sake, strive with all her might.

It is almost a truism to say that the strength of any nation depends not on its material wealth, or its natural resources, but upon the character of its citizens, but it is a truism often forgotten. We believe that our holy religion alone can produce character in its fulness. It is the religion of Jesus Christ that shows what true righteousness is, and exhibits sin in its own dark colors; it is the religion of Jesus Christ that tells us what human nature is in its beginning and its end—made in the image of God, capable of carrying out the Divine purpose in the world, and meant to develop into the measure of the sta-

ture of the fulness of Christ, and it is the religion of Jesus Christ that pledges Divine grace to enable all, who will, to advance to that glorious end.

One of the great dangers of our time lurks in our great prosperity. The growth and expansion of Canada in both wealth and population has exceeded the expectations of our fathers, and this has brought with it an increase of luxury, a multiplication of pleasures, and a craving for new excitements, which are formidable temptations to all who are not endowed with a wisdom and strength that is from above. It is possible for a nation, as for an individual to forget God, and to think of nothing but pulling down its barns and building greater, and for such a one the judgment of God is always the same.

First things must come first. "Seek ye first the Kingdom of God and His righteousness." The religious education of the young must be, therefore, a matter of supreme importance to every nation. In view of our youth and opportunity we of all people cannot afford to neglect it, and the message of Children's Day must be pressed home on the hearts and minds and consciences of our Church members with all the earnestness and determination possible.

This message must be brought to bear in a twofold direction. First, upon our homes. Unquestionably there has been a tendency for parents to leave religious training too much to the Sunday School. Such a course is fatal. The home is the place of the strongest and most last-

ing influences of life. The child that remembers that God sees all things, because its parents are living in the Presence of God; that finds about it an unfailing regularity at divine worship; that is taught at home how to pray and the power of prayer, and how to read the Bible; and that comes daily to the family altar, is well started on the road to high ideals and unselfish service.

Secondly, towards increasing the efficiency of our Sunday Schools. The day, we hope, has long gone by when a congregation will be satisfied with merely having enough teachers to take all the classes in the Sunday School. All should be made to recognise what a great power for good a Sunday School can be made,

and then will follow a demand for a Sunday School well organised and well equipped in all its parts, with an abundant supply of volunteer teachers who will really take the trouble to train and fit themselves for their difficult and delicate task. May the earnestness of the Church's prayers, the liberality of the Church's offering for the further extending and organising of the work of our Sunday School Commission, and the readiness of men and women to equip themselves for Sunday School service all conspire to produce in the rising generation a Christian manhood and womanhood which in its day and generation will labour faithfully for God, the Church, and the Country.

Lay Readers

BY the time of St. Cyprian, in the third century, it had become the duty of the reader, an inferior order of the clergy, to read all lessons in church, including even the Gospel. That office has been maintained with variations ever since. In the Anglican Church lay readers are not actually ordained, but are specially licensed by a bishop to assist in the work within his diocese. They are allowed, under certain restrictions, to read the prayers and the lessons, to preach and otherwise to perform all ministerial functions which are not peculiar to those who have received holy orders. Usually the lay reader is selected by the rector or missionary in charge, and is recommended by him to the Bishop for license. The Bishop having satisfied himself that such person is fitted by reason of his religious character and his knowledge of the Bible and Prayer Book for the office, may license him and shall, when practicable, admit him in person or by deputy to his office in the presence of the people among whom he is to serve. In the license he is described as a lay reader and catechist. The license continues during the Bishop's pleasure, or until the rector of the parish signifies in writing to the Bishop and lay reader that he no longer desires to avail himself of the lay reader's services, when the license at once ceases. There are also lay readers who are licensed by the Bishop without being attached to any particular parish, and are at the service of any parish that needs such help temporarily. From this we learn that their authority is the bishop's license, and that the limitations of their work are entirely under the control of the rector. He applies for the license, and he can end its duration by merely giving notice of his

intention. They have the privilege of serving in the worship of the Church, of to some extent teaching their brethren, and of catechising. It is a position that evidently receives a good and cordial understanding with the rector of the parish, for a lay reader has not as much continuity of office as an assistant priest, who can appeal to the Bishop against a dismissal in certain circumstances. The lay reader has no such appeal, but is dispensed with at the written request of the rector. The limits of the work of a lay reader cannot easily be defined as they would vary in different parishes, according as one rector would give more scope to a lay reader than another. It is clearly the situation of a layman who for the love of God is willing to do anything that he can to assist his rector in services, teaching, preaching and catechising. As a rule the preaching is limited to the reading of written sermons. Among such books of sermons we might mention Walsham How, Church's Village Sermons, Forbes Robertson and Aubrey Moore. The only work we know of on the work and office of a lay reader is Restarick's Lay Reader. There must be a great many meetings and organisations which a lay reader could overlook to the relief of his rector—a good deal of visiting among men, a fair amount of supervision of services and arrangements, and other work that is partly secular.

It is because our task is hard that we like it; it is because it appeals to heroism that it fascinates us; it is because we have an unfailing certainty that it is the will of God that we should accept it joyously and wholly.—Charles Grauss.

The Church in the West

A CONVERSATION with one of the Church's social service workers in Winnipeg has supplied me with material for a letter. What was designed as a holiday outing under Providence became an errand of mercy that gave an interesting insight into mission work in the locality visited.

At one time it appeared that obstacles would make the projected trip to the north of Lake Winnipeg impossible. When these were overcome and my friend found herself on the steamboat sailing from Selkirk for the north of Lake Winnipeg, disappointment again threatened. She had hoped to go on from the steamer's last point of call and find accommodation at a trading post further north, but was informed that neither transportation nor accommodation was available.

To her relief, however, a fellow passenger from the Roman Catholic Mission at the point she had hoped to visit offered a seat in her launch, with an invitation to stay at the Mission. All now seemed plain sailing, but when they were under way in the launch my friend found to her dismay that the Mission spoken of was the Anglican mission and that she had been asked to stay with people she did not know and who were not expecting her.

The warmth of her welcome, however, expelled all embarrassment—a welcome doubly warm because she was a trained nurse and those to whom she came were in deep distress. The missionary's wife, who had lost her first child was seriously ill in expectation, without doctor or nurse, of her confinement and was suffering from acute glandular trouble in the throat. It was a pathetic illustration of the hardships of mission life, and to the stricken woman the unexpected arrival of the nurse in the face of so many difficulties was a direct answer to prayer.

With the arrival of a doctor about ten days later the nurse was able to learn something of the work among the Indians. On the spot she realised as never before the great difficulties the missionaries have to cope with owing to the sad divisions among Christians, the occasional exploitation of the Indians for personal gain and the unworthy lives of whites supposedly Christian.

But in spite of difficulties good work was being done. A member of the Royal North West Mounted Police testified to the remarkable influence of the Roman Catholic Mission.

This was especially due, it appeared, to the devotion which made priests and sisters accessible day or night. To them the Indians come when in any difficulty and especially when they are "trouble-minded." "Trouble-mindedness," I may say, in its worst form is the Indian equivalent of melancholia and nervous prostration, but includes also worry, anxiety and depression. An Indian, for example, confined at the barracks as insane was "trouble-minded" and, it may be added, was fast regaining his mental balance under the cheerful custody of the versatile police.

The devoutness of our own Indians in public worship and their keen interest in their church made a deep impression on my friend. They delighted in their own primitive fashion to decorate the church for festivals, they sang and responded with heart and voice, and an Indian boy of fourteen, on a small organ, accompanied by ear canticles and hymns. Under the instruction of the missionary's wife, moreover, he hoped soon to be able to play voluntaries also.

A picturesque incident in connection with one of our missions farther north was also described. The missionary, known among the Indians as Metawaska, made it a rule that he or his wife should attend all the Indian dances. On one of these occasions he noticed a brave take his squaw away, and suspecting something amiss, followed them to their hut. Here he found the Indian in a fit of unfounded jealousy beating his wife, and promptly administered to him a dose of his own medicine.

Coming from the hut the missionary, a man small of stature, was confronted by the chief and a group of braves with the demand for an explanation. As he gave it the wife-beater appeared and calling the missionary a liar was knocked down. The chief then asked Metawaska to attend a council at which the whole matter might be investigated. The council was held and it was decided that all present, including the culprit, should shake hands with Metawaska and thank him for dealing with the man in the only way that such as he—wife-beating is rare among the Indians—was likely to understand.

In this mission there is a branch of the W. A. that during one season raised forty-eight dollars by the sale of beadwork, while at the last of three or four collections held yearly the contributions in skins amounted to a hundred and sixty-five dollars.

G. H. B.

The Tents of Hiawatha

By the Rev. R. J. Renison, D.D.

"By the shore of Gitchee Gurnee,
By the shining Big-Sea water,
In the door-way of his wigwam
Hiawatha stood and waited.
It was neither goose nor mangwa
O'er the water floating, flying,
Through the shining mist of
morning,
But a birch canoe with paddles,
Rising, singing on the water;
Dripping, flashing in the sun-
shine;
And within it came a people
From a distant land of Wabun,
From the farthest realms of
morning
Come the Black-Robe Chief, the
pale face,
With Netawis, his companion."

—Hiawatha xxii., 1.

"Four hundred miles of Christmas trees growing on Rocks of Ages." This was the somewhat dramatic picture of the north shore of Lake Superior given by a philosopher from Ypsilanti, Mich, U.S.A. who smoked the pipe of peace in the observation car. The Imperial Limited had been running for hours on the rocky rim of Gitchee-Gum. The war-whoop of the engine megaphoned from the cliffs seemed to awaken the spirit of the Island of the Ojibways on our left. And it is a beautiful land. Nepigon Bay is a natural harbour where the Nepigon River, so called from the Ojibway Anumebego (shoreless water) flows into Lake Superior.

The river is forty miles long and by far the most beautiful in Ontario. Certain rapids, such as Pine Portage or Cameron's Pool, are like the lower Niagara. The river is chiefly famous for speckled trout, being the only known place where the most gifted angler can have his stories equalled by sober fact—sometimes. It must be confessed, however, that realisation generally stimulates the imagination to higher flights of fancy.

We have come on a pilgrimage to nature. The Indian is perfectly satisfied that the ordinary tourist is mad because he comes to eat fish when he may have beef at home.

Next morning the canoe is loaded with blankets and provisions for two weeks—equal to four weeks' provision for the degenerates who cook on gas stoves. The air is stimulating and one sleeps easily for ten or twelve hours, under the stars, upon a bed of balsam boughs, amid the birches, with the rapids sullenly roaring past the tent.

After two days' journey we reach

the shores of Lake Nepigon, a glorious sheet of pellucid water, seventy miles long by forty miles wide, serrated with many a wooded point and studded with hundreds of islands, which is now the centre of one of our National forest reserves.

Two days before our arrival at Flat Rock, the brigade of canoes from the Albany had passed, and in the party was the Reverend Edward Richards, from Fort Hope making his annual visit to civilisation to get his year's supplies. He found at Nepigon the bale which the Girl's Auxiliary of the Church of the Ascension had sent to him last December. I told him that I was sorry he had not been able to have the bale for Christmas. He said, "Whenever we open the bale at home it will be Christmas time for my children, whatever the calendar may say."

Thirty-five years ago there was a chief on Nepigon Lake named Monedooshaus—the seer of all the families on the southern shore. His clan were the last of the pagan tribes. It is narrated that the old man, before his death, foretold that a black-coated teacher should come in a canoe to Nepigon Lake of the same religion as the White Queen, and he charged his people to wait for him.

In August, 1879, Bishop Fauquier was crossing Lake Nepigon when he met strange Indians, who welcomed him as one sent from God. He promised to send a teacher, and when he returned to civilisation his appeal was answered by a young man from Ireland, who came to the lake in 1881. My earliest recollections of childhood are of a baptism service, when over seventy were made Christians. Family after family they came—first the sons of Jacob, and then the twelve apostles were exhausted, to be followed at last by the names of the four provinces of Ireland.

Another memory is that of the kingly figure of Bishop Sullivan, standing in his robes in the little church, speaking so simply that the words seemed to interpret themselves. His voice always had a sonorous quality of an Ojibway orator. A generation has passed away. The little church is still there. Visited at intervals by a travelling missionary and shepherded by Bishop Thorneloe, who, amid the multitude of claims of his vast Diocese has given more than just attention to this handful of forest sheep.

As we landed in the morning only a shadow of the past was there. The

young generation have died away. Some, it is true, have migrated, but only a few of the old men attest the primeval stamina of the Indian.

The ways of the white man love not the Indian. But, nevertheless, the Indians that remain are very happy indeed. The one drawback to life on Lake Nepigon was Keyawdin—the fierce north wind—who could break the stoutest bark canoe and tire the strongest arm.

But now the white man, who has his uses, give the devil his due, has invented a machine which lives on skunk oil, will drive a boat into any gale and saw wood in the winter time. It is much better than an extra wife—Hein?

On Sunday morning the chief rang the bell and the entire little population, in their Sabbath blacks, gathered at the church. They all had prayer books and hymn books, and knew how to use them, although an Ojibway prayer book in English characters looks like a young encyclopedia. I preached to them on Heb. xiii. 8, "Jesus Christ the same yesterday, to-day and forever." The look on those bronze faces is enough to prove that God has made of one blood all nations of men for to dwell on the face of the whole earth.

That evening, after a week of glorious sunshine, I saw one of the most wonderful sunsets that I have ever known, like that into which Hiawatha steered his canoe when he left the earth.

"And the evening sun descending
Set the clouds on fire with redness,
Burned the broad sky, like a
prairie,
Left upon the level water
One long purple track of splendour.

Like Elijah unto Ahab old Mishaël Munedooshaus was to us a prophet and pathfinder. He said, "There will be a great storm; Keewayden is getting angry."

In haste we made ready the chariot; we had no desire to spend a week storm-bound on a lee shore. There were two gasoline motor boats of twelve horse-power, no less, built by Mishaël and Dandish. Hastily our canoes were lashed on board, and the whole male population prepared to escort us to Virgin Falls, full thirty miles across the lake. The women and children and dogs were left behind. Moose meat, white fish and blue-berries were added to our store. The boat was not built of mahogany or upholstered with horsehair and steel springs, but she travelled well. We boiled tea on the gasoline engine in one hour and a quarter—it tasted like it sounds. In the face of the gathering gale we reached Virgin Falls late at night. Old Mishaël piloted us unerringly through the rocks, and though it was raining,

in ten minutes a fire was blazing amid the trees.

It was very hard to say good-bye to these simple children of the forest, who are so surely passing away.

"To the Islands of the Blessed,
To the kingdoms of Ponemah,
To the land of the Hereafter."

"I SHALL RISE AGAIN"

A STORY OF ST. PAUL'S CATHEDRAL

IS St. Paul's Cathedral in danger of collapsing?

This is a question which has been on many lips during recent months, and it recalls the fact that the churches which have stood on this site have been five times destroyed by fire.

Over the south door of St. Paul's there is cut in stone the image of Phoenix rising from her ashes. It is the history of the church in symbol.

Old St. Paul's, Gothic of the thirteenth century, was burned in the year 1660. Fifteen years later, on June 21, 1675, was laid by the son of the Dean of Windsor, the corner stone of the new building.

Faithfully and well did Wren work at his masterpiece, not only labouring through long years for an insignificant sum, but "allowing himself to be dragged up and down in a basket two or three times a week," to points where the workmen needed his instruction or advice.

The "Great Fire" which swept the whole south of the city opened up an immense space around St. Paul's. And that space was heaped in disorderly confusion with masses of broken pillars, great paving stones, broken bits of tombs and monuments.

The first thing, then for Wren to do was to get his space cleared. This he did, causing his men to heap stones and rubbish outside a given line.

With a sufficient place secured the architect's next care was to mark out his plan in stone guide posts, set at given points.

Now, as fate would have it, at the very beginning of this work Wren told a mason to bring him a stone to set up as a guide for the middle of the dome. The man grubbed for a moment among the mass of debris to find a stone of the right size, and returned to set up before the delighted eyes of the young builder some bit of an old tomb bearing the inscription—"Resurgam"—I shall rise again.

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come. —Maeterlinck.

The University of Trinity College

Interesting Conference of Trinity Clerical Alumni

Alumni Express Appreciation of Strong Divinity Staff and of the Provost's Great Work

FROM as far east as Quebec and as far west as Port Arthur and from many intervening points in both provinces clerical alumni of the Church University of the province of Ontario assembled last week within the historic walls of Trinity College, Toronto. That the venerable pile, redolent of so many sacred memories and around which clusters so much of what is best and most inspiring in the history of the Church of Canada in the last sixty years, would witness but two or three more such reunions; that in four years it would have passed to other uses, struck home with a note of sadness on the hearts of those to whom every corridor, every lecture room, every corner, brought back memories of happy years. Yet not one who did not realise that this sacrifice of sentiment and wholesome and cherished tradition

WAS AN OFFERING IN THE BEST INTERESTS

of future Trinitarians and of the Church at large. The chairman of the conference was the Right Reverend Dr. Clark, Bishop of Niagara.

The reunion in the Provost's room from "8 p.m. to midnight" on Tuesday was as all similar occasions have been, one of genuine enjoyment. As host the "provost" is unsurpassed and under no happier circumstances could old friendships be renewed.

The programme of the conferences of the Trinity Alumni held in their own college comprised a paper on Wednesday evening by the Reverend Professor A. Haire Forster on

"THE QUEST OF THE HISTORIC JESUS"

The paper revealed the writer's own powers of critical research of Schweitzer's work and his knowledge of the theological problems which are agitating men's minds and the relationship in which alike Schweitzer's work and the problems stand to the Gospels. Of his own deep and devotional study of the latter the paper bore abundant manifestation. In the brief discussion that followed Canon Rollo, Archdeacon Ingles and Prof. Cosgrave took part. They expressed their appreciation of the masterly manner in which the professor had presented the subject and deplored the tendency in some quarters to qualify the historicity of Jesus Christ by the critical research and interpretation to which the New Testament might be sub-

jected. The Church, which was the original repository of the Faith and which under the inspiration of the Holy Spirit had produced the New Testament, was the body whose interpretations they must look to. With the New Testament in her hand

THE CHURCH INTERPRETED ITS WITNESS AS OF OLD

that to which she had borne from the first—the faith once delivered to the saints, the Incarnation, the Crucifixion, the Resurrection, the Ascension of Jesus Christ. A strong desire was expressed that the papers read at the conference of the clerical alumni should be published in permanent form and the committee undertook to see what could be done in this connection. At the conference on Thursday papers were read by Rev. Duckworth and the Venerable Archdeacon Davidson upon "Pagan Wisdom and its Significance for Churchmen," and "The Church and Modern Needs: is She Meeting them?" respectively. Both papers were full of interest and elicited questions and discussion.

For the preparation of the programme as for most of the drudgery incidental to arranging for such a conference thanks were due and were tendered to the Reverend Dr. Boyle, the indefatigable secretary of the Clerical Alumni Association.

Not the least interesting feature of the Conference was a short, but largely attended, business meeting in the common room during the course of which the gratification of the alumni, some of whom were making their first visit to college since they graduated a decade ago, at finding such

AN EXCEPTIONALLY STRONG DIVINITY STAFF

carrying on the work, found expression in a resolution which paid tribute to the judgment and administrative powers of the Provost. The warmth of the greeting with which the Provost was welcomed when he returned to the room and was made acquainted with the resolution evidently moved him to reveal to the alumni in camera a little of the inner history of the past twelve years. To some, portions of it were already known, but very few indeed, if any, had ever realised the tremendous difficulties that it had been necessary to grapple with

IN A THREEFOLD PROBLEM each section of which was a task calling for consummate skill, foresight

and patience as well as courage and endurance. As the simple statements of facts quietly laid before the alumni with an expression of thankfulness to God for dangers past revealed these things to the alumni, it came home to them how much they, and all others interested in the college, the Church at large owed to the man who for fifteen years had steered the ship through such tempestuous waters, who had grappled with and carried the tremendous burden and had pursued the course, which had resulted in such a greatly strengthened position for the Church University of Ontario, quietly with undaunted courage in face of difficulties, obstacles and attacks from within and without. And we doubt not that in the prolonged and hearty cheer with which the alumni testified their gratitude, their confidence and their trust, the Provost found some solace for many hours of anxiety in the past, and assurance that in his efforts in the future he will have behind him in fuller measure than ever

THE LOYAL SYMPATHY AND CO-OPERATION

of the clerical alumni who not only hold their alma mater dear, but recognise how much in her strengthened life she owes to Provost Macklem.

At the early service on Tuesday morning the Right Reverend Dr. Sweeney, Bishop of Toronto, was the celebrant and the Rev. H. M. Little, Montreal, delivered the devotional address. On Thursday morning the celebrant was the Reverend W. L. Archer, La Tuque, Que.

SIR OLIVER LODGE ON IMMORTALITY

IN his popular book, "Man and the Universe," Sir Oliver has an important chapter on "The Immortality of the Soul," which concludes as follows:

The distinction between what is transitory and what is permanent is quite clear. Evanescence is to be stated concerning every kind of "system" and aggregation and grouping. A crowd assembles, and then it disperses: it is a crowd no more. A cloud forms in the sky, and soon once more the sky is blue again; the cloud has died. Dew forms on a leaf; a little while, and it is gone again—gone apparently into nothingness, like the cloud. But we know better, both for cloud and dew. In an imperceptible form it was, and soon into an imperceptible form it will again have passed; but meanwhile there is the dewdrop glistening in the sun, reflecting all the movements of the neighbouring world, and contributing its little share to the beauty and the service of creation.

Its perceptible or incarnate existence is temporary. As a drop it was born, and as a drop it dies; but as aqueous vapour it persists—an intrinsically imperishable substance, retaining all the properties which enabled it to condense into drop or cloud. Even it, therefore, has the attribute of practical immortality.

LIFE

So, then, what about life? Can that be a nonentity which has built up particles of carbon and hydrogen and oxygen into the form of an oak or an eagle or a man? Is it something which is really nothing; and soon shall it be manifestly the nothing that an ignorant and pur-blind creature may suppose it to be?

Not so; nor is it so with intellect and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge; they are not nothing, nor shall they ever vanish into nothingness or cease to be. They do not arise with us; they never did spring into being; they are as eternal as the Godhead itself, and in the eternal Being they shall endure for ever.

Though earth and man were gone,
And suns and universes ceased
to be,
And Thou were left alone,
Every existence would exist in
Thee.

So sang Emily Bronte on her death-bed, in a poem which Mr. Haldane quotes in full, in his Gifford Lectures, as containing true philosophy. And, surely, in this respect there is a unity running through the universe, and a nui-ship between the human and the Divine: witness the eloquent ejection of Carlyle—

"What, then, is man? What, then, is man?"

"He endureth but for an hour, and is crushed before the moth. Yet in the being and in the working of a faithful man is there already (as all faith, from the beginning, gives assurance) a something that pertains not to this wild death-element of Time; that triumphs over Time, and is, and will be, when Time shall be no more."

Oh, then, how hard it is for the eye of man to discern betwixt the chaff and the wheat! How many upright hearts are now censured, whom God will clear! How many false hearts are now approved, whom God will condemn!—*John Flavel*.

Neither days nor lives can be made noble or holy by doing nothing in them.—*Ruskin*.

A.Y.P.A. — The Civil Calendar — Its History and Development

The Third of a Series of Papers in Connection with the Topic Card Issued by the Dominion Executive

Calendars are time measurements and divisions made for the purpose of regulating human activities, and, are based on the movements of the heavenly bodies.

Our own calendar is the result of an effort to adjust the various divisions of the civil year to an exact relation with the natural or solar year. It is the latest stage in the evolution of a practical method by which time periods are adjusted and registered.

The Indo-European peoples as a rule have adopted the Solar calendar. The Semitic peoples, on the other hand, use chiefly a lunar basis of time measurements, and most of the Mongolian races follow their example.

Our names of days came from the Scandinavians, the week from the Jews, the month and the year from the Romans. The ten months of Romulus became twelve under Numa, who added January and February. The year was now one of 354 days, having twelve months of 29 and 30 days alternately. Then a day was added to the year because odd numbers were supposed to be more propitious than even ones. Next, a month of 22 and 23 days alternately was intercalated between the 23rd and the 24th of February in every second year. The average number of days in the year was now 366¼. Later, the intercalary month was omitted in every 24th year. This made the average year almost solar.

The priests soon disturbed this system. They had the habit of hastening the occurrence of an event or postponing it without changing its date. Sometimes, they intercalated days at will. No one knew just when a day would begin or end. This continued till the year A. U. C. (*Anno Urbis Condita*) 707 (46 B.C.), when Julius Caesar in order to readjust the year with solar time, found it necessary to add two months to a year which already had 13 months. Thus he made it a year of 455 days.

The average year was now fixed at 365¼ days by giving the odd months 31 days and the even ones

30 days. The exceptions to this rule were the Common years in which February had only 29 days. Even now the priests seemed not to have enough intelligence to carry out Caesar's orders and their mistakes had to be corrected in the next reign.

Augustus, wishing to be accounted a patron of science, imitated Julius Caesar by having the month Sextilis changed to August in his honour, as Quintilis had been changed to July in honour of Julius Caesar. But Sextilis had only 30 days, whereas Quintilis, now July, had 31, being an odd month. So Augustus not to be outdone by Julius Caesar had one day added to August and taken from the long-suffering battle-ground of February. Then, that there should not be three months of 31 days each in the third quarter, one day was taken from September, which being an odd month had 31 days, and added to October. The 31st day of November was pushed on into December and, lo,—the Roman Calendar was complete, a curio for all time.

We have one common year beginning with each day of the week and also one leap year beginning with each day of the week, so it takes fourteen printed calendars to represent our fourteen varieties of years.

The improvement which changed the Julian Calendar into the Gregorian was made by order of Pope Gregory XIII. The Julian year was about 11¼ minutes longer than the solar year. Civil time, therefore, soon began to lag behind the sun. In 1582, Gregory XIII. ordered that 10 days should be omitted from October of that year so as to overtake solar time. He further directed that three leap year days should be omitted from every four centuries. The countries of Europe, one after another, adopted the new style; England after 170 years adopted the new system also, changing the beginning of her year from March 25th to January 1st (A.D. 1752). The Gregorian Calendar year is only 26 seconds longer than the solar year.

It is probable that the ultimate civil calendar will consist of 13 months of 28 days each, every month will then begin on the first day of the week, will keep step with the moon, and the extra day will be an annual holiday not included in any month or week. So also with leap year.

A. D. WATSON,

Vice-President of the R. A. S.

THE LENGTH OF A SERMON

The length of time that ought to be given to the delivery of a sermon is a subject on which discussion has raged for many a long day, and it seems likely that the topic will never become stale. In his "Memories," Dean Hole tells a story of a sheriff's chaplain who had once asked a judge what was the proper length of a sermon. "Well, twenty minutes," was the answer, "with a leaning to the side of mercy." In this connection another story (which has the merit of being true) will be recalled. On this occasion the question, "What ought a clergyman to preach about?" had been down for discussion at the Upper House of Canterbury Convocation in 1868, and at the close of the sitting the Secretary wrote the following letter recounting what had taken place:

"I am directed by the council to inform you that at an important meeting of the Upper House of Convocation, held yesterday, the question which came on for discussion was this: What ought a clergyman to preach about? and that, after a lengthy debate, it was decided by a majority of ten to one, that he ought to preach about ten minutes."

A DEAN'S POETICAL APPEAL

The venerable Dean of Exeter (Dr. Earle) evidently retains in a marked degree his keen sense of humour. He is appealing for £500 to renew the cathedral heating stoves. His appeal takes a poetic form, from which we quote the following:—

We want new stoves, for stoves
become like Deans,
Useless have-beens.
Not worth their fuel, generating
smoke,
And wasting coke.

The old man knows for this, his
last request,
You'll do your best.
He cannot hope for the loved shrine
to plead
Another need.
The time for his departure draweth
near:
'Twill soon be here.

"HY MES"

An interesting note on the use of the ancient English title of the Holy Communion "commonly called the masse," as the First Prayer Book of Edward VI. has it, recently appeared in a letter contributed to *The Church Times*, in which the writer says: "With reference to the use of the word Mass, I never cared to use what seemed a meaningless word, until on the old rood-screen at Attleborough I came across this paragraph of Rev.

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xix. 9: 'Blessed are they that are (called) to the Lamb's *hy mes*.' We still speak of the officers' mess in the services. Mass, signifying the common meal or feast of the Lamb, is a short and useful title. I have never come across the explanation of it in any book."

BLESSED PRIVILEGE OF GIVING

Imagine a rose that would say to itself: "I cannot afford to give away all my beauty and sweetness; I must keep it for myself. I will roll up my petals and withhold my fragrance."

But, behold, the moment the rose tries to store up its colours and treasures its fragrance, to withhold them from others, they vanish. The colours and fragrance do not exist in the unopened bud. It is only when the rose begins to open itself, to give out its sweetness, its life, to others, that its beauty and fragrance are developed.

So human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellowmen. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections and you become a moral paralytic. But the moment you open wide the door of your life and like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.—*Selected*.

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ATHABASCA—RT. REV. E. ROBINS, D.D.	Athabasca Landing, Athabasca.
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
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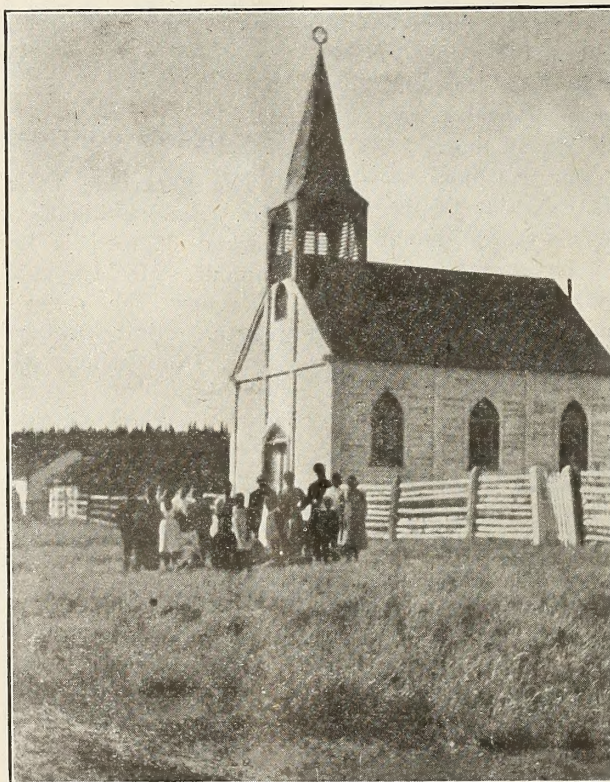
ST. LUKE'S PRO-CATHEDRAL

The Rev. P. K. Law has been very seriously ill and is still passing through no slight trial. He is amongst good friends at Galt and we pray for his speedy restoration to health and work.

The Senior W. A. earned the praises of many on September 23rd for the excellent repast which they prepared for the Canadian Club. The guest of the evening was the Principal of Toronto University and the subject on which he spoke was "Progress." The distinguished professor traced the threads of the idea of "Progress" back to its cradle in Greece of 500 B.C. His metaphor of gusts of wind arising here and there describes later stages of the effect of the idea working in various parts of the known world. But to vary once more the metaphor, the modern conception of the idea of progress dawns in the XVII. century. It is an Anglo-Saxon idea. It is foreign to such countries as India and China.

The teaching of our Lord Jesus Christ was brought to bear upon the great secret of this idea of progress. It emphasised the value of the indi-

vidual. "What shall a man be profited if he gain the whole world and lose his own soul?" Dr. Falconer



St. Paul's Church, Chipewyan

urged his hearers not to be carried away by the engrossing materialism of this age of applied sciences and great industrial energies so as to lose sight of the power of ideas and those seats of learning where such power is developed and from which power radiates.

HAILEYBURY

The rector, Rev. J. C. Popey, has just recovered from sickness and escaped an attack of fever.

There has been great joy in the parish over the finding alive after five days of a little scholar,

Grace Cooper. In his magazine pastoral the rector aptly reminds the five-day seekers of the loving diligence of the Good Shepherd, "Who is searching all the time for the lost ones."

The Girls' Friendly Society have been working steadily during summer towards a new pulpit fund. They had a perfect day for their picnic on the lake shore.

The W. A. have held a successful afternoon on Mrs. S. Briden's lawn. The proceeds amounted to \$30.

The Ladies' Guild has again found the amount of interest due on the rectory loan and is working well.

The Venerable Archdeacon Gillmor, D.D., who is at present at N. Cobalt, preached the Harvest Festival sermon on September 28th in the evening. The Rev. J. B. Lindsell, of



head of Francois Lake by way of the Buck River valley, and then on to Ootsa lake across the divide. The bishop considers the land on the north shore of Ootsa Lake the finest agricultural country he has yet seen in northern British Columbia. Much of the country is open meadow land, and the pioneer settlers are those who went in by the Bella Coola trail six or seven years ago.

Many of them have fine cattle, and their crops of oats, barley and hay did well this season. The chief drawback is the lack of transportation facilities, but the provincial government is making a good wagon road by way of the Buck River valley. When the bishop went in the road camp was at Mile 99 from Hazelton; beyond this there is only a pack trail. The settlers are advocating a wagon road across country from about the middle of Ootsa Lake to the middle of Francois Lake, which, with a government ferry and a wagon road to Burns Lake, would give connection with the railway. Even this would mean about forty miles. There is talk of a railway into the Ootsa country from Bella Coola.

After preaching twice in the little church on the beautiful sloping bank of the lake, the bishop and Mr. McKay set out on horseback for Frasertown, on Fraser Lake, following an Indian trail first to Cheslatla Lake, then across country over two ranges of mountains to the foot of Francois Lake. The trail for much of the way skirted along the shores of a chain of little lakes. Fully two-thirds of the land was good for agriculture, some of it being natural meadows, and yet for three days not a solitary human being was seen.

The bishop and his companion slept under a tree at night and occasionally had grouse and fresh water trout to eat. The weather was perfect. Forging the foot of Francois Lake, they came into the new government wagon road leading to Stella and Fort Fraser. As it is only about eight miles from where the railway station will be on the Fraser Lake G.T.P. townsite to the foot of Francois Lake, and as this lake is seventy miles long, the bishop predicts that with a steamer on the lake this will be the best way of getting supplies to the settlers on both sides of this lake, as well as by a crossroad to the Ootsa Lake district.

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CALEDONIA

Bishop Du Vernet has returned from visiting the Ootsa Lake, Francois Lake and Fraser Lake districts, travelling on horseback 150 miles, and on foot sixty miles, as well as by train and boat nearly 600 miles. At Barrett's ranch he was met by the Rev. George McKay, of Ootsa Lake, with a saddle horse, and the two made the trip together to the

On Sunday, August 31, the bishop opened a new church—the first large building on the Fraser Lake townsite. The settlers came from the surrounding country. There

tions attended all services. The offering was \$55.

A Harvest Thanksgiving Service was held at Christ Church, Hays-



Dog Train, Mackenzie River Diocese

was a baptism of a settler's child, and an ordination, Rev. Wm. Sweetman, the clergyman in charge, being advanced to the priesthood. The following day he was married by the bishop to Miss Crowell, who came into the country last February by the winter trail with her brother.

On the return trip the bishop walked from Fraser Lake to Burns Lake, took a gasoline scow up Burns Lake (14 miles) and Decker Lake (10 miles), and from there walked until he met the on coming steel, then only about fifteen miles from Decker Lake.

HURON

NEW HAMBURG

St. George's has purchased the house adjoining the church and will use it for a parish hall.

Mr. Chas. J. Fox, manager of the Standard Bank, has written a history of the parish, with a chapter for the W. A. by Miss W. Cassel. The book contains fifty pages and can be obtained from T. H. McCallum, stationer, New Hamburg, price 50 cents. Proceeds for the benefit of local church.

Special services were held in St. George's Church, New Hamburg, on September 14th, it being the twenty-fifth anniversary of the dedication of the present church edifice. The occasion also marked the fact that the Anglican service has been maintained here for sixty years. Two former rectors, Revs. Jas. Ward and C. H. P. Owen, were the special preachers. A flower service was held in the afternoon, each pupil brought a bouquet for the people at the House of Refuge, Berlin. Large congrega-

tions attended all services. The offering of \$12 for missions. Preacher Rev. J. J. Andrew, of Berlin.

LONDON

Rev. T. B. Clarke, M.A., rector of All Saints' Church, has practically concluded negotiations for a farm of 150 acres on the Hamilton road, just east of the city, as a site for the orphanage, which he proposes to establish. The purchase price is understood to be in the neighbourhood of \$16,000. The farm buildings include a large barn, capable of housing more than a hundred head of live stock, a large residence, suitable for a school, and smaller residences suitable for the farm manager and hired farm help. A short time ago Rev. Mr. Clarke arranged for the purchase of a smaller farm in the same vicinity. On one farm will be established a school and residence for boys, and on the other a school and home for girls. Both boys and girls will receive a practical education in agriculture, home-making and academic subjects.

OTTERVILLE

Harvest thanksgiving services were held in St. John's Church on Sunday, Sept. 14th. The special preacher at morning and evening services was Reverend Dr. Waller, of London. Both services were very largely attended. On Monday evening a concert and supper were given. Donald Sutherland, M.P., presided.

CULLODEN

St. Stephen's Church held their thanksgiving service on Sunday, September 14th, when Dr. Waller preached to a very large congregation. Special music by the choir under the leadership of Mr. Martilew, made a very bright service.

DEREHAM

St. Charles Church held harvest thanksgiving services on Sunday, September 21st, when very large congregations greeted Rev. J. C. Potts, M.A., the special preacher.

A meeting of St. Charles' Ladies' Aid met at the home of Mrs. Thos. Stroud on Thursday, 18th inst., for purpose of reorganising. About one hundred sat down to tea and the aid realised \$10.50.

The rector presided at the business meeting and outlined the winter's work. The following officers were elected: President, Mrs. John Scott; vice-president, Mrs. Thos. Stroud; secretary, Mrs. M. Esseltine; treasurer, Mrs. Chandler.

MACKENZIE RIVER

FORT McPHERSON

This, the most northerly station in the Mackenzie River Diocese to be reached by the annual steamer received a visit from Bishop-elect Lucas in July last.

A large number of Indians and a smaller band of Eskimos were assembled to greet him. During a

of the Rev. C. E. Whittaker on furlough.

FORT NORMAN

The annual visit of the bishop-elect was a very busy one, lasting as it did, but 2½ hours. In that short time he performed a wedding ceremony, baptized seven children, and celebrated the Holy Communion at which all the communicants at the Fort communicated. An ordained man is sorely needed for this place.

FORT SIMPSON

This has been the scene of labour of Bishop and Mrs. Lucas for many years past. Owing to the transfer of the headquarters of the diocese of Chipewyan, this mission is now vacant, and again there is urgent need of a clergyman to take charge of the work.

HAY RIVER

The Diocesan Boarding School continues to prosper under the superintendence of the Rev. A. J. Vale and his fellow workers, Miss LeRoy and Miss Page. This year witnessed a most welcome addition



Indian Children Marching to Church, St. Peter's Mission, Hay River

stay of thirty hours, a whole year's business affairs received attention. Services were held, including a celebration of the Holy Communion at which 106 Indians and Eskimos communicated, and all the camps were visited. The native deacon, the Rev. E. Sittichinli, was left in charge of the Indian work for another year during the absence

to the staff through the return of Mrs. Vale and the arrival of Miss Howard from Toronto and of Mr. C. G. Johnson as teacher.

CHIPEWYAN

This mission has been made the headquarters of the bishop, as it enjoys more frequent mail service than Fort Simpson. Here the

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bishop-elect was busily engaged during his recent visit, performing a wedding of two of his former pupils, baptizing several children, and celebrating the Holy Communion.

A new log house will have to be erected to replace the old one which has done service for more than forty years. The bishop hopes to return to this place early next spring. Meanwhile, the mission is in charge of Mr. Adams, a licensed lay reader.

The many friends of the Mackenzie River Diocese will be interested to learn that the sailing vessel with motor auxiliary for use in connection with the Arctic Eskimo Mission has been ordered, so as to ensure its delivery next spring. Contributions towards this boat may be sent to Bishop Lucas or the Rev. C. E. Whittaker, at 133 Winchester St., Toronto.

NIAGARA HAMILTON

Bishop Clark presided at a meeting of the Mission and Special Fund Committee of the Anglican Churches on Monday, September 22nd. The meeting was held in the Synod office.

The Bishop last week acted as chairman at the Conference and Reunion of the Clerical Alumni in Toronto at Trinity College.

ST. LUKE'S

It is always a pleasure to note gifts for the enrichment of God's house, and the handsome processional cross brought from England by Rev. E. R. N. Burns is one worth recording.

ST. JAMES'

held a Thanksgiving Service on Sunday, September 21st, when there was such a large congregation as more than taxed the church capacity. The services were taken by Rev. W. J. McAndrew. The building of the new church will be at once commenced, and the plans have been made ready. The proceeds of the harvest fruit and flower sale on Monday realised a goodly sum and will go to the building fund.

The rectors of St. James' and St. Alban's churches are preparing classes for a confirmation which is expected to take place before the New Year. Already a great many have joined the Wednesday evening classes and great interest is evinced in the course of instruction to be followed.

The fine choir of St. Alban's was heard to great advantage when, on last Thursday, a concert was given under the charge of A. K. Leake. It certainly was a revelation to those who had watched the struggles of the little congregation to keep its place

in the forefront of workers. A good audience was present to enjoy the evening's programme.

Last Sunday a very handsome memorial tablet was unveiled in St. Thomas' Church. It was in memory of the late William Tocher, whose many bequests to various philanthropic societies made his a grateful memory. Rev. Mr. Etherington made appropriate references to Mr. Tocher in his address on the occasion. Mr. Tocher was for many years tyler of the Scottish Rite bodies. St. Thomas' Church is particularly rich in its many beautiful memorial gifts.

Rev. C. A. Sparling, M.A., occupied the chair at a special vestry meeting in St. Mark's parish house on Monday evening, September 22nd. Already new lights have been installed and two new furnaces put in and every effort to put the church in the best of repair will be considered. A balance on hand of some \$500 will be available for improvements in the church and the small mortgage on the parish house, it is hoped, will soon be wiped out.

Rev. Canon Howitt's Bible Class for women will be resumed at the board room of the Y. W. C. A. at 11 o'clock on Thursday morning.

RYMAL

St. George's Church is to be congratulated on the beautiful Harvest Home Services kept in this parish church on the morning and evening of the 21st inst.

WEST FLAMBORO'

A beautifully decorated church, large numbers of communicants and bright, hearty reverent services characterised the annual Harvest Festival at Christ Church, Bullock's corners.

At choral evensong, an auxiliary choir from Hamilton led by Mr. E. V. Wright, assisted the regular local choir and rendered very effectively the harvest anthem, "Ye shall dwell in the land." The organ was also supplemented by the well known Thornton Orchestra, and blended beautifully with it, affording excellent support to the hearty singing of the congregation.

Electric light, supplied by the Government Hydro Commission, was used for the first time at evensong and added immensely to the brightness of a most enjoyable service. The Church was comfortably filled at the Holy Communion service at 11 a.m., but the crowd in the evening was so large that many had to stand throughout. The offerings for the day amounted to about \$80.

On the following Monday evening September 2nd, the festival was

continued by the giving of an at home in the Township Hall by the congregation. The whole festival has been most encouraging to the clergyman and congregation, as indeed, is the whole outlook for the future bright for "the Church of our fathers" in this neighbourhood.

GUELPH

Rev. Percival Mayes, rector of Gravenhurst, has accepted the curacy of St. George's Church, and will enter upon his duties about the end of October. Mr. Mayes was born in England, and received his theological education partly at the University College, Southampton, and partly at Trinity College, Toronto.

ONTARIO

KINGSTON

The following are the visitations of the Bishop of Kingston: September 20th, Storrington and Pittsburg; September 21st, Wolfe Island; September 22nd, Plevna; Tuesday, September 23rd, Ardoch and Ompah; September 24th, Sharbot Lake and Zeeland; September 25th, Oso and Clarendon; September 26th, Mountain Grove and Parham; September 28th, Sydenham and Harrowsmith; September 29th, Shannonville; September 30th, Roslin; October 1st, Madoc.

L. M. M.

A well attended meeting of the Anglican men of the city was held in St. George's Hall on Monday September 22nd, in connection with the Anglican Men's Missionary Movement. President Noel Gill presided and there was considerable discussion on the work for the winter, especially of the plans for the convention which will be held about the middle of November. The following officers were elected: President, Frederick Welch; vice-president, W. Carroll; secretary, P. D. Lyman, treasurer, T. Bunt. Representatives from the different churches were elected as follows: St. George's, R. J. Carson and N. Gill; St. Paul's, Messrs. Monk and Jordan; St. James', G. E. Hague and J. R. Forster; St. Luke's, Messrs. Murray and A. J.

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ST. LUKE'S

With the sacred edifice adorned as befits such an occasion with sheaves of wheat and other grains, fruits, flowers and vegetables, the Harvest Thanksgiving in connection with St. Luke's Church was held on Sunday, September 21st. The music, especially the anthem, "Ye Shall Dwell in the Land," by Stainer, was well rendered. The special preacher for the day was Rev. C. E. S. Ratcliffe, B.C.L., of Deseronto. Rev. A. L. Geen, Belleville also assisted Rev. R. S. Forneri, the rector, in the service. As the weather was so unfavourable the Harvest services were continued Sunday the 28th with the same musical programme and same decorations.

GANANOQUE

A Harvest Thanksgiving Service was held in Christ Church on Sunday, September 14th. The church was decorated with fruits, vege-

(Continued on page 17)

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Women's Work and Social Service

"THE work of one woman" is a subject that affords many illustrations. Here is one, Mrs. Oakley, of Philadelphia, who is a valiant crusader against unnecessary noise. There is something savage and barbaric in the instinct for noise, and modern civilisation might surely be less boastful until it has discovered some way of checking the riot of noise in which it requires us to live.

Mrs. Oakley once asked a group of tenement women what they found hardest to endure, and received the unanimous reply, "The noise, the never-ending useless noises of the street." She has devoted herself to the relief of this plague and has been instrumental in securing a "zone of quiet" round hospitals and public schools. At present she is directing her energies against street vendors and their cries, under the motto, "The right to sell does not convey the right to yell." Among "useless noises" she includes flat wheels on street cars, peddlers' and newsboys' cries, hand-organs, steam whistles, talking machines and indiscriminate piano playing.

* * *

One would be inclined to add to this the noise of trolley cars caused by defective trucks, by excessive speed and by unnecessary clanging of the bell; the noise of motors, incessant and unabated, not only by day, but all night long, and the noise of their tooting, rendered necessary by their high rate of speed, but capable of great limitation by a strict speed law properly enforced; the noise of one's neighbour's cocks and hens, at least in some parts of our cities; the noise of indiscriminate singing, which is a plague worse than indiscriminate piano playing and a good many more.

* * *

No question but that this is a noisy generation. We take our pleasures, not sadly, but very very noisily. Some people are said "to see with their hands," because they are seemingly incapable of looking at anything without touching it, and in the same way many might be said "to enjoy themselves with their voices." Watch a party of young people at a game; you will probably be driven to the conclusion that "the game" is to see who can make the most noise. This is not confined to people of little education; it is a very general characteristic amongst us. Watch a party of grown people at a social gathering or a game; you will not feel that noise is a monopoly of boys and girls. Children shriek and scream at play; or-

ganised games are turned into a hideous orgy of "yells" and "rooting." Those who ought to be setting an example, the better educated people, the boys and girls brought up in good and fairly refined homes, are sometimes the worst. Girls who ought to lead in refinement and gentleness, are perhaps the worst of all, through the shrillness of their high tones, and many whose voices are pleasant enough at an ordinary pitch, develop all sorts of ugly, offending sounds in proportion as they exert their voices.

And yet this kind of noise is an ugly, a disagreeable and a very vulgar habit, but it is so general that a crusade against noise might very well begin by the endeavour to cultivate a gentle voice and tone, that voice

"Soft, gentle and low," which is an "excellent thing," surely, not only in woman but in every member of a civilised community.

* * *

The other day I was reading in an American magazine an account, with many interesting particulars, of Mrs. Lees, of Oldham, England. Some of you have no doubt read of Mrs. Lees, the mayor, or lady mayor, of Oldham, whose portrait, impressive, dignified, benevolent, appeared in the Royal Academy a season or two ago.

Oldham is one of the centres of the textile trade of Lancashire and seems to be one of those dreary manufacturing towns which are unrelieved by the ministrations of art or nature. I well recall a few days spent in one such city, where the whole population apparently worked in shifts, so many by night, so many by day, where the whole life of the place was centred and concentrated in the manufacturing and trading interest, and not until you got out into the country and had left the city behind, could you see the redeeming touch of beauty.

* * *

"Perhaps in no part of England," says a recent writer, "can parishes uglier or more depressing be found. Even the sky is veiled in smoke, and the monotony of the streets is broken only by the great factory chimneys that stand up in their hundreds to belch out smoke over the grey dismal world." The children who lived there "had a vision through smoke-grimed windows of the long grey street. Sometimes a funeral passed or a brass band or a barrel organ, and that was the world."

The monotonous ugliness of such a place is apt to be depressing, all the

more because of the heavy solidity of buildings, made of stone and built for permanence, without the hopeful touch that one may find in more ephemeral structures, some day to be succeeded by others which shall surpass them not in durability only but in beauty too.

* * *

Well, Oldham is of this character. Great mills possess it, and in them the men and women and children who compose its population of 47,000 or so, live and move and have their being. Work is everything, and there is no time supposedly to think of civic duty and all that it embraces.

Mrs. Lees was the wife of an Oldham manufacturer who made his money in cotton, and after his death she not unnaturally felt that the interests of her daughter might lead them into some other place with a wider outlook and more alluring opportunities. She offered to go with them and make her home where they should choose. They might have settled in London and given themselves up to the wealth and variety of all its opportunities, of its intellectual and artistic and educational and social attractions; they might have sunned themselves on the Mediterranean shores, or they might have adopted a wandering life, sucking, as it were, the honey from the uncounted flowers of beauty and delight.

You would not think Oldham was much of a place, would you, for people whose wealth and freedom made it possible for them to live somewhere else?

* * *

But "*noblesse oblige*" is a fine motto, and notwithstanding the perpetual strictures of Mr. Lloyd George to the contrary, it expresses the motive which actuates many—very many—of the aristocracy, of the landed gentry and of the men of substance in the United Kingdom. Property and wealth are, at least in very many cases, regarded as a trust; the responsibilities of wealth are taken seriously; men devote themselves to the interest of their tenants and

spend time and energy in studying economic problems in order to learn their duty. You will find countless men and women who are endowed with wealth and with the freedom that it gives, devoting their whole lives to social service, and this fine tradition determines the career of many and many a man and woman who, in a newer and more unsettled civilisation would be spending themselves in amusement or at best in self-improvement.

The daughters of Mrs. Lees felt that they owed the service of their lives to the place which had built up their fortunes, and so the family resolved to stay there and devote themselves to the welfare of its people.

* * *

Mrs. Lees felt that her best service would be to offer herself for election to the city council, as a member of which she soon began to inaugurate reforms. Her main interest was naturally directed at first to the children, and to their play and education. She acquired a spot known as "The Slum," destroyed its buildings and replaced them by a playground and a field house which quickly became a social centre. People began to realise that here was a person who really loved the peace of the city wherein she dwelt, who had its welfare so closely at heart that she was prepared to devote herself unreservedly to it. They began to understand that "she loved Oldham better than anyone else did," and they began writing to the local papers urging her election as mayor, a suggestion that in due time became a fact.

* * *

During her two years' occupancy of the office Mrs. Lees adopted as her motto "beautiful Oldham," and set herself to leave as a memorial of her mayoralty more free schools, more playgrounds, and more beauty. A "Beautiful Oldham Society" was organised; the sympathy of the children was enlisted; they were taught to interest themselves in keeping the streets and spaces clean, free from papers and refuse, and from tin cans.

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AND AT THE OFFICE OF THIS PAPER.

we had talked for 13 hours, and then laughed together."

No wonder Oldham awarded to its mayor the freedom of the city, an honour only once before bestowed in its history.

* * *

Even the Lees' family home is dedicated to the use of the city. School pageants, games, clubs and all sorts of gatherings are held there, and it is not too much to say that Mrs. Lees and her children are perpetually "at home" to the people of Oldham. One cannot but contrast with this delightful story the social selfishness which permits so many people of wealth to spend their lives in the luxury of travel or of living in congenial places where no tie of duty binds them, or to barricade themselves and their beautiful gardens behind high fences and unapproachable walls; or to close by-paths which have not been protected as legal rights of way, but which are needed and largely used by the public. All places have not so many needs as Oldham, but every place, every neighbourhood, every community, has some needs that its wealthier, its more leisured, its better educated members, might in some way help to meet, if they too would seek the peace of the city wherein they dwell.

* * *

[The last sentence of the first paragraph ending on page 14 of last week's issue should read: "Even of marriage, it is a contract to pass beyond the sphere of contract, and it is possible only because the contracting parties are already above and beyond that sphere."]

HONOUR BRIGHT.

THE MENACE OF ISLAM

From time to time rumours are heard of the activities of emissaries of Islam in parts of Africa hitherto untouched by the religion of the Crescent, generally in regions where the missions of the Church are just beginning to exercise an influence. Warnings have in fact been addressed to the home Church by those who are in touch with the facts on the spot that Mohammedanism has received an extraordinary stimulus during the last few years, and that a thoroughly well-organised attempt is on foot to secure the supremacy of the Crescent over the whole continent of Africa. It would appear that warnings are fully justified, and are true not only of the regions where the native races have a minimum of contact with Europeans, but also of places which in a great measure are regarded almost as European in essential aspects.

In Cape Town there are more than forty, and in Natal over thirty,

European families, once, of course, Christian, who are known to have accepted Mohammedanism. Persons of mixed blood who have lapsed from Christianity to Mohammedanism are much more numerous. There is good authority for the statement that there is not a town of any importance in South Africa where the Crescent is not daily making converts from the mixed and white races, and the influence of such conversions on the natives is enormous. Again in Cape Town, whole streets once Christian are now Mohammedan. In some parishes in nearly every other house one, two, or more members of the family have abandoned Christ for Mohammed. It is obvious that there must be a variety of causes contributing to the success of this propaganda among people of European and mixed birth. Ignorance is one though it is not the chief factor. It is the fact, however, that Christians are often very ignorant of the differences between their own religion and Mohammedanism; they speak of the mullahs as priests, the mosque as church, of the Koran as Bible. In order to deceive uninstructed Chris-

tians, Mohammedans seem to have some rites that take the place of Baptism and Holy Communion, called by the same name; also some rite of circumcising girls when converted, when they receive a new name. The main contributing causes, however, lie in something far worse than ignorance. The sins of the white man play a sombre part in the story; the fraud, avarice, and lust of the Oriental immigrants are still more sinister factors. The histories of white women and children who have fallen into the clutches of these agents of Islam are painful reading, and, unless public opinion is soon awakened to the dangers of the situation, it is not beyond the bounds of possibility that the world may know in the future a South African State Mohammedan in religion, drawing its inspiration from Islam rather than from Christ, and looking for political guidance to Mecca rather than to Britain.—*The Treasury*.

The only way to run from God is to run to Him. The infinite knowledge is also the infinite pity.—*Phillips Brooks*.

ASSINIBOIA VOTES FOR MODERN SCHOOL

Large Majority in Favor of Improved Accommodation for Teaching

The vote on the by-law in the municipality of Assiniboia to raise the sum of \$125,000 by debentures for the building of a modern 12 roomed school house was taken Saturday, and the result was highly satisfactory to the residents. There was but one polling place, the old school house being utilized for the purpose, with H. Mills as the returning officer.

The total vote cast was 137 and of these 113 voted in favour of the by-law, and 24 against. A three-fifths majority was required for the carrying of the by-law.

Discussing the matter after the result had been made known, Mr. Holden said: "Now that the by-law has been carried by such a handsome majority, we will lose no time in having the school built. We have secured a site of about four acres, with a frontage of 500 feet on Linwood Avenue, and the same on Winchester Street, not far from Deer Lodge. It is a nice one and beautifully treed. A. W. Melville, the architect we entrusted with the preparation of the plans, has them in readiness, and the work will be commenced at once on the building."

—*Winnipeg Telegram*, Sept. 15, 1913.

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CHINA

FURTHER FEATURES OF THE MISSION OF THE NORTH

Continuing his most interesting and enlightening contributions to "The Mission Field" (S.P.G.) on conditions surrounding the work in the North Diocese of China, the Bishop of Shantung says:

Two facts which become patent to anyone who has spent many years doing Mission work in China are, first, that the Chinese as a nation must be converted to Christianity mainly by their own people; and, second, that when they have become Christians they must form themselves into a Chinese Church, with a very considerable amount of latitude as to self-government, and

NOT BE CONSTANTLY DIRECTED AND SUPERVISED

by foreign missionaries.

As regards the first point, even if the missionary can speak the language so as to be clearly understood by those who are unaccustomed to foreigners—a feat which is quite exceptional—and even if, in addition to this, he can fully understand the view-point of the Chinese mind, he is still confronted by the blank wall raised by the fact that he is a "foreigner." Christianity, therefore, coming from him must appeal to the Chinese as a "foreign" religion.

Such being the case, it becomes more and more necessary for the success of the Gospel in China that the foreign missionary should have the help of faithful Chinese workers. And experience has proved in China that evangelistic work (that is, preaching to the people), when carried out by the European missionary, is likely to meet with scanty success until he is strengthened by the assistance of an earnest Chinese worker. Therefore, the work of the European missionary becomes more and more that of preparing well-equipped Chinese workers—whether in Mission school or in colleges—and doing the watering where the Chinese worker has planted—that is, in giving fuller instruction to those who have already accepted the first rudiments of Christian teaching.

But, since the key of the situation lies in the hands of the Chinese themselves, it becomes

A NECESSITY THAT A CHINESE CHURCH

with its own clergy and lay workers governed as far as possible by its own members and supported from Chinese funds, should be established in order that it may accomplish for itself the great object of winning the Chinese people for Christ.

In this matter we in Shantung are somewhat behind many of the Anglican dioceses in China. In not a few places in South and Central China there are already Chinese congregations, under the care of Chinese clergy, whose salaries, together with all church expenses, are paid entirely from Chinese sources; and, moreover, the Chinese are carrying on active Mission work, both around their own centre and away from it. They depend on the missionary Church only for episcopal supervision, since there are as yet no Chinese bishops.

In the north we fall considerably behind this ideal. In face of the difficulties with which we have to contend, and the circumstances which have hampered the work from its inception, I do not think that this is surprising. First of all, although the Anglican Church commenced work in this province more than thirty years ago, at no time during the history of the Mission

HAVE THERE BEEN MORE THAN SEVEN OR EIGHT CLERGY

whose knowledge of the language has enabled them to do full work amongst the Chinese, and of these two have of necessity had to be located at the coast in charge of European congregations at Chefoo and Wei-Hai-Wei. In other branches of the work we have been still more severely handicapped. Not until eight years ago did the first medical missionary arrive in the diocese, and even now we have only two doctors. Educational and women's work have been still more neglected, for only during the last seven years have we had trained workers for these two branches, and only one for the former and one for the latter. But in this respect Australasia is coming to our aid; for Melbourne is sending us Miss Holloway, and New Zealand is sending Miss Bartrum, who will help us considerably in our difficulties.

Again, Shantung (I suppose be-

cause it is the sacred province of China—Confucius' own province) has been more conservative than most provinces in the matter of enlightenment and education.

EVEN NOW IT IS DIFFICULT

to make the people see the advantage of giving a thorough education to their children. While in almost every other province the people are thirsting for Western knowledge and real education, there is still in Shantung a clinging to the old methods, and even the efforts of the Government to establish free schools are poorly backed up by the people.

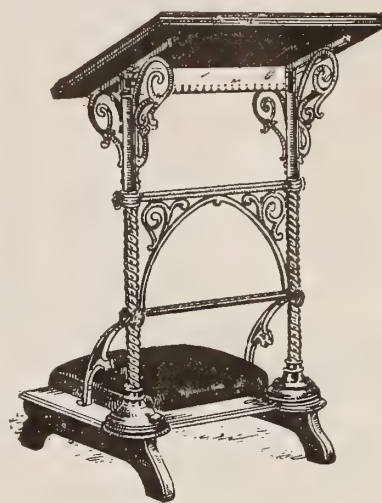
AFRICA

"HAVING RECEIVED," BORE WITNESS

The Pongas Mission is so called from the country where it commenced its work in 1855, and which is situated in West Africa about 100 miles to the north of Sierra Leone. To some it may be better known as the "Rio Pongo Mission," owing to the fact that its first and older stations were amongst the many little clusters of places on the banks of the great Pongo or Mud River, which consists of an estuary of several streams which meet near the sea and empty their waters through a muddy channel into the Atlantic. The name, however, which more accurately describes its origin and intention is that which is frequently used in speaking of it—"The Mission of the West Indian Church to West Africa." "Obviously," says A. H. Banar in *The Mission Field*, "the Mission was not a direct effort of missionary zeal emanating from the Church at home,

BUT THE OUTCOME OF ENTHUSIASTIC DESIRE TO SPREAD THE GOSPEL MESSAGE

on the part of that loyal and well organised colonial daughter Church in the West Indies; and as such it presented, sixty years ago, a striking instance and illustration of that which even the Church at home had yet to learn and is still learning to-day, that if a Church is to live,



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no matter how poor or what its own wants may be, it must cultivate and show forth the missionary spirit. Previous to the year 1824 there were no bishops resident in the West Indies. Most of the colonies were for ecclesiastical purposes attached to the see of London, but in that year, when two dioceses were created, and Dr. Coleridge went to Barbados and Dr. Lipscombe to Jamaica, a fresh era in the history of the Church was inaugurated and progress in religious matters was rapid. These were the days when slavery was in full swing, but emancipation was well in view. The Islands contained hundreds of thousands of negro slaves not composed of the old Caribbean aborigines, but brought from West Africa, purchased by English merchants and ship-owners, who lived in Bristol, Liverpool, and other ports in the mother country, and sold in the West Indian islands to work on the sugar plantations.

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kept in heathenism and ignorance, the slaves were denied the privileges and rites of religion.

BAPTISM WAS WITHHELD

they were forbidden to marry, and anything like instruction in the Christian faith was against all rule; but in 1834 the great Emancipation Act came into force, all restrictions were removed, and every slave was free to do as he wished, and listen to the Gospel Message equally with the white man. Very soon the churches were thronged with black worshippers, who from that day to this have never lost their loyalty, their regard, and their love for the mother Church. Time went on, bishops, clergy, and churches increased in numbers, and at the present time no more devoted Churchmen and women are to be found anywhere than the descendants of the West African slaves on whose love and labour the prosperity of the Islands so largely depend. No wonder, then, that within twenty years of emancipation, as the great blessings of Christianity were becoming more and more real, there arose in the West Indian Church

AMONGST BOTH WHITE AND BLACK A KEEN DESIRE

to plant a Christian Mission in some neglected part of Africa—amongst the white, not only as a charity, but as an act of reparation for many a cruel wrong inflicted—amongst the black, from the true missionary spirit which prompted them to send to their own kinspeople, in the land of their origin, some of their own flesh and blood with the Gospel of glad tidings.

In 1851 the opportunity came. It was the third jubilee year of the S.P.G., when Bishop Parry (Dr. Coleridge's successor) conceived the idea of commemorating it by sending to Africa a Mission from the West Indian Church, and in 1855 the Rev. H. J. Leacock, incumbent of St. Leonard's, Barbados, afterwards known as the "Martyr of the Pongas," offered his services as pioneer of the Mission. Mr. J. H. Duport, of African descent, offered to accompany him as catechist, and these two set forth on their perilous enterprise; yet, full of faith and confidence in the Divine protection, they reached Sierra Leone before the end of the year.

From its inauguration to the present day the Pongas Mission has been served by a

DEVOTED SET OF MISSIONARIES OF AFRICAN DESCENT

doing a quiet, unostentatious but important work, and laying the foundations of what may at any time develop into a large organisation. The Mission, which is under the direct supervision of the Bishop of Sierra Leone, and of which Archdeacon Farquhar is the senior missionary, has always looked to the S.P.G. as its mother, and has received from it liberal grants and unflinching sympathy and help.

DOGMATISM

THERE are times when dogmatic conviction is worth far more than an easy-going uncertainty. When issues of life and death confront us, nothing less than uncompromising positiveness is of much avail. The fire chief directing his men in the midst of a raging conflagration is a man of dogmatism if he is fit for his position. The surgeon at the operating table knows that there are certain conditions of cancerous growth against which no chances whatsoever must be taken; uncertainty or conciliation here means death. And when the issue is eternal life or death, how great is the need for a dogmatism that gives no quarter to the powers of darkness! Jesus was sternly dogmatic in a way that must have offended some hearers. When he was describing a marriage feast that represented the Kingdom of Heaven, he said that the King, finding among the guests a man who had not on a wedding garment and who could give no account of himself, gave the order: "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen." John was equally dogmatic when he said, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." Let us not waver in our loving declaration of these truths which mark the difference between eternal life and everlasting death to our fellows. We live in an age when dogmatism is needed far more than so-called "breadth" or even tact. God give us to be hot with that fire of the passion of Christ before which the power of sin and of death shall be burned out in defeat.—Selected.

"The tests of life are to make, not break us."—Anon.

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A LETTER OF THANKS

To the Editor:

Sir,—Kindly let me thank Miss May through your columns for her letter in defence of Bishop DuVernet. It was with indignation that I read the letter of your correspondent who questioned the sincerity of the Bishop. I am thankful that the first letter in repudiation of such an insinuation came from one who had known him long and well as her parish priest. May I say that if we had more men of deep personal devotion such as Bishop DuVernet, it would be a splendid thing for the strength of the Canadian Church.

CHAS. L. INGLES.

Toronto.

THE REAL PRESENCE

445 Indian Road,
September 25, 1913.

To the Editor:

Dear Sir,—May I ask through your columns if "Charity" (whose letter on the subject of the Blessed Sacrament I have read in this week's CHURCH LIFE) has read a little pamphlet by Rev. Paul B. Bull (Mirfield), called "The Meaning of Ritual, The Real Presence and The Holy Sacrifice?"

In this little pamphlet the doctrine of the Real Presence of our Lord in the Holy Communion is most fully and clearly taught.

If "Charity" will send me her address I will mail the little book at once to her most gladly.

Yours sincerely,

M. L. VON SZELISKI.

TELLING THE TRUTH

September 27, 1913.

To the Editor:

Dear Sir,—In your articles on "The Englishman" and "Telling the Truth," have you not allowed your journalistic license rather too much play? I have carefully read the replies to your article on the former and cannot find that your correspondents describe you as "without a spark of human charity." In fact they allow that you have Christian charity but that the article referred to does not do it credit.

You give evidence that in a certain city parish the Poor Fund goes practically entirely to the English. An "English English-Churchman" supports his contentions by evidence of quite a different character, showing how an East End Church is generously supported by service and by alms by the English element in it. You also refer to two other parishes where the English are most unsatisfactory and where slackness, improvidence and indifference to religion are their characteristics. My work during the past twelve months or so has taken me a good deal amongst the clergy in Canada and from what they have told me I have gathered that while it is oftentimes difficult to make the newly-arrived Englishman realise the entirely different standing of the Church here, they are as a general rule staunch supporters of the Church both in service and alms-giving. These clergy, would I am convinced, have agreed that it was an exaggeration to describe them generally as (I quote from your former article), "given up

to loafing nor amusement," nor would they have acquiesced in the statement that "here where the Canadian Churchman gives willingly and generously, they give little or nothing." Telling the truth can do no harm, but to speak of English people in the way just mentioned, is surely a statement in excess of the truth and I venture to say is likely to further embitter Englishmen against Canadians rather than to draw them together.

For five years before coming out to Canada I was Secretary to the Diocesan Society of one of the poorest parts of England, and I can testify in numberless instances to the splendid way in which the most poverty-stricken supported their Church. I cannot imagine that if any of these came out to Canada they would immediately forget the teaching they had in their old parishes and become ungenerous and given up to loafing and amusement. Also, since I have been in Canada I have seen and heard of much to prove that Canadians, where taught, are in just the same way loyal members of their Church and the conclusion one comes to is that there is little to choose between either an English or Canadian Churchman, providing each has been taught principles which are definite and sound. But of how many parishes in Eastern Canada can we say that such teaching is given?

In conclusion I should like to take this opportunity of thanking CHURCH LIFE for the many splendid and helpful articles which are printed from week to week in your columns—it would be ungenerous to omit to acknowledge their great value to the writer, as doubtless they have been to thousands of other readers.

I enclose my card and remain,

Yours faithfully

A CONTENTED ENGLISHMAN.

The Church in Canada

(Continued from page 12)

tables and flowers. These were afterwards donated to the Kingston General Hospital.

BROCKVILLE

Mr. D. M. Rose, secretary of the Anglican L. M. M., met representatives of the movement from the various congregations of Brockville, when plans were made for holding a county conference in Brockville on November 4th. The arrangement of the local convention, which will embrace three sessions, are in the hands of a committee headed by W. H. Davis as chairman and N. G. Somerville, secretary.

WOLFE ISLAND

Bishop Bidwell visited Wolfe Island on Sunday and officiated at service at 10.30 a.m. in Trinity Church, inducting Rev. Thomas Leech, M.A., as rector of the parish. In spite of the downpour of rain, a goodly congregation was present and a hearty service rendered. The Bishop then drove to the foot of the island, to Christ Church, and there preached at evensong. Canon Grout, senior

canon of the diocese, and who prepared both Rev. T. and Mrs. Leech for confirmation, accompanied Bishop Bidwell and assisted in the services.

RUPERT'S LAND

WINNIPEG

From the eve to the end of the octave St. Michael and All Angels' Church, Winnipeg, will have patronal festival services, at which the open offertories will be in behalf of the building fund. On the first day Reverend Bertal Heeney will

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preach in the evening. Special music will be sung.

The parish magazine of Holmfirth (Eng.) contains in the September issue the announcement of the vicar that he is considering an invitation to become rector of Brandon, Man.

At Carroll (St. Michael's) and Hayfield, mission services were taken by Rev. Canon Matheson, of St. John's College, who returned for one Sunday to a district which for several years was a charge of his. Large attendances at the Eucharist and other services combined to make Sunday the 14th of September a red letter day in this parish, of which Rev. W. J. Hatter is deacon in charge, and renewing of expressions of friendship with their former priest was deeply felt by all. Although a student was in charge for some five years until recently, the prospects of a permanent pastor in orders are very strong and the Canon's visit will not, to say the least, be without effect in encouraging the faithful.

TORONTO TORONTO

The Bishop leaves this week to attend the semi-annual meeting of the M. S. C. C. and Sunday School Commission in Saskatoon.

On Wednesday evening a farewell service was held in the chapel of Trinity College for the Rev. Victor Spencer and Miss Florence Spencer, who have been appointed to do missionary work in the diocese in Mid-Japan. The service was under the auspices of the M. S. C. C. Addresses were given by the Bishop of Toronto and the outgoing missionary.

The Bishop of Aberdeen, who has lately been very ill, will, we are glad to say, be able to fulfil his engagements in the United States, and we much hope he will visit Toronto before he returns home.

ST. MICHAEL AND ALL ANGELS'

On Sunday, the eve of St. Michael and All Angels' special services were held to celebrate the sixth anniversary of the work of the church. The preacher at the morning service was Rev. Canon Cayley and in the evening the rector, Rev. W. J. Brain.

ST. MATTHEW'S

The St. Matthew's troop of Scouts celebrated the patronal fes-

tival of their church by a church parade at the morning service. It had been hoped to have had a combined parade of all Riverdale troops but, unfortunately, only St. David's and St. Clement's could send boys.

About sixty were on parade under command of Rev. R. A. Forde, S.M., and Mr. G. G. Stone, A.S.M., of St. Matthew's, and Mr. E. W. Duggan, of St. David's. Forming on Englewood Avenue, they marched headed by St. David's bugle band to St. Matthew's. The chaplain, Rev. R. A. Forde, took the service and the sermon was preached by the Rev. Prof. Cosgrave, of Trinity College, who took as his text St. Paul's injunction to St. Timothy, "Fight the good fight," and later, "I have fought the fight."

TRINITY EAST

The Rev. C. K. Masters, M.A., of Thamesville, preached on Sunday morning, and the Right Rev. Bishop Stringer, of the Yukon, in the evening. Dr. Stringer related some of the things experienced among the Eskimos, which stand second to none in the history of missions, and is making arrangements to reach the Blonde Eskimos, spoken of by Stefansson, that they may have the Gospel preached to them.

ST. ALBAN'S CATHEDRAL

On Sunday morning the Bishop preached on the subject of the Diocesan Cathedral. The sermon was the first of a course to be preached on three consecutive Sundays by the Bishop, Canon MacNab and Canon Morley, as part of the educational campaign on behalf of the cause—the beginning, in fact, of a new season's work. The sermon was based on the building of Solomon's Temple. The Bishop said that the House of God to be builded here was of insignificant value and cost compared with Solomon's temple, though its dimensions were so much larger and more imposing. The figure sought to be raised of \$500,000 ought to be easily reached in a community that gave such evidences of lavish wealth as Toronto and Toronto Diocese.

The Bishop asked that all should pray for God's blessing on the work.

ST. JUDE'S

Harvest Thanksgiving services were held on Sunday. The Bishop preached in the evening.

ST. STEPHEN'S

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Festival on Sunday. It was beautifully decorated with sheaves of wheat and flowers, and was crowded at both services, while there was an unusually large number of communicants at the early celebration of the Holy Eucharist. The preacher at the morning service was Rev. Prof. Cosgrave, of Trinity College, and in the evening the Rev. Dr. Griffith Thomas.

PETERBORO St. Luke's

The Harvest Festival was held on September 25th when Dr. Symonds, of Montreal, a former rector of St. Luke's, was the special preacher. Everyone enjoyed the splendid sermon and the church was filled to overflowing.

On the next evening Dr. Symonds gave an address in the Sunday School on the subject of Church unity. The meeting was largely attended and a branch of the Church Unity League was formed, the rectors of St. John's, St. Luke's and All Saints' forming part of the executive.

OMEMEE

The Bishop of the diocese visited this parish on Monday evening, September 22nd, and administered the sacred rite of confirmation to eleven candidates from Christ Church and five from St. James', Emily. Of the sixteen confirmed, eight were males and eight females. The congregation present was a large one, and the church from which the harvest decorations had not yet been removed, presented a very inspiring appearance. The offertory to St. Alban's Cathedral Fund amounted to \$7.47.

MY GUARDIAN ANGEL

"Sweet Angel of Mercy! by heaven's decree
Benignly appointed to watch over me,
Without thy protection, so constant and nigh,
I could not well live, I should tremble to die."

FAITHFUL companion of my life's journey, how have I slighted and neglected thee! Ever at my side, through all the cares and vicissitudes, the joys and sorrows of infancy, childhood, manhood, and advancing age, how little have I thought of thy constant care, how little realised the blessing and support of thy never failing watchfulness and guidance!

How lovingly didst thou take me in thy arms at the font, lead me by the hand when my young feet learned their earliest steps; walk by my side through the daily path of life, always a devoted guide, counsellor, and friend.

When the sun shone brightly and skies were fair, thou rejoicest

with me; in times of cloud and storm badest my soul be of good cheer, for the storm would soon be spent, the clouds soon pass.

When the path was rocky, thorny, and full of pitfalls, with what solicitude didst thou guide me, that my feet should not be badly bruised by the hard rocks, or lacerated by the sharp thorns, nor my very life endangered by my falling into the traps cunningly spread by the enemy.

In hours of temptation, how hast thou repeated to my dull ears warning after warning, only too often to see them disregarded and ignored; how hast thou mourned my frequent, repeated lapses into sin; how eagerly encouraged any efforts however feeble, after virtue; never tiring, never resting, always the same steadfast, ready helper.

From my earliest childhood, through all the years of life, constantly aiding, guarding, strengthening me; and all the time rarely remembered, rarely thought of! Soul of mine, what base ingratitude! And now the day is declining; the Western sun is sinking to the horizon; the shadows are lengthening. Soon will come the time for rest.

Be close at my side, dear friend, when that last hour is here. When earthly sights are growing dim, keep before my eyes the vision of the Crucified One. When earthly voices fall more and more faintly on my ears, whisper the name of Him whose faithful, loyal ambassador thou hast been these many long years; the name above every name, the name of Love, Jesus.

"Nor then do thou leave me,
angelical friend,
But at the tribunal of judgment attend,
And cease not to plead for my soul till, forgiven,
Thou bear it aloft to the palace of Heaven."

F. C. O. in *Living Church*.

We do not value as we ought our inestimable privilege of being allowed to worship God. We do not prize our heavenly prerogative of being permitted to keep His commandments. We look at that as an obligation which is more properly a boon.—*Frederick W. Faber*.

WITHOUT A PREFIX

It seems a little hard on anyone who is called to be an Archdeacon that, while a Bishop and a Dean have distinctive prefixes, he alone is "plain Rev." An Archdeacon who was troubled on this point went to his Bishop and mildly pointed out that whilst an Archbishop was "Most Rev.," a Bishop "Right Rev.," and a

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CHADDOCK-DUNN. At Whitby, Ont., on Sept. 23rd, by the rector, the Rev. W. Burton Morgan, B.A., Susan Emma, eldest daughter of Francis Dunn, Esq., to Frederick Thomas Chaddock, of Biddulph, Staffordshire, England.

MACDONALD-BOLAND. On Thursday, Sept. 25th, at the Church of the Ascension, Killaloe, Ont., by the rector, the Rev. W. Burton Morgan, B.A., Mary Gillespie, daughter of Charles Boland, Esq., and Mrs. Boland, to Rev. George A. Macdonald, B.A., Brantford, a recent graduate of Knox College, Toronto.

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The evil word—and oh, remember this—is a step, a long step, beyond the evil thought; and it is a step toward the precipice's edge.—F. W. Farrar.

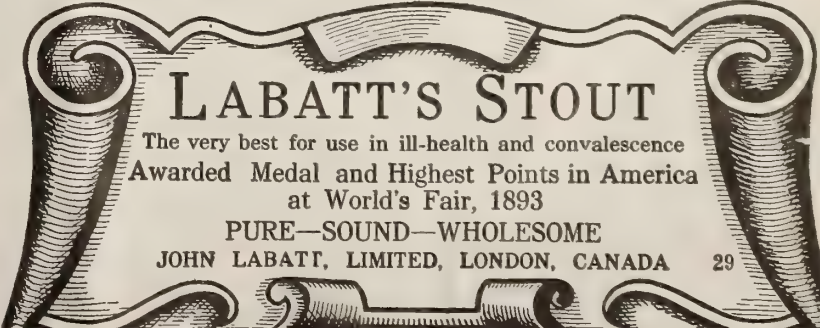
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THURSDAY, OCTOBER 9, 1913

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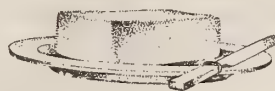
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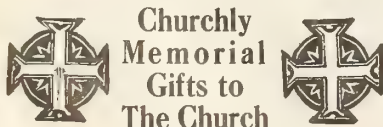
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The Week

THERE has been held in Toronto a large gathering of "Disciples." As we mentioned last week, the main object of their association is Unity, and now

Division we read in the *Mail and Empire*

that at one of the gatherings there was a fear of division, and that the party would split upon some technical point. The difficulty was avoided and harmony prevailed. But what a commentary upon weak human nature trying to systematise unity on its own methods, and with its own human discipline. We are glad that harmony reigned, but we can not help noticing how perilously close to the edge of disruption such schemes approach. If we try to do God's work in our own way, we must always be on the brink of error, and only the power of the Holy Spirit, and the steady reliance upon prayer can help us from injuring where we fain would aid. The lesson to be learned from a study of social methods in co-operation, and in unions ought to be a sufficient indication that unity is foreign to the nature of the natural man till love takes the place of selfishness, and the peace of God rules in men's hearts, some one, or some few will cause a split in every scheme that brings men together for united work or united amelioration of human conditions. The

gift of personality coupled with free will is a priceless possession, but it requires a sanctification that can come from none other than the Holy Spirit of God. This we know from the personal experience of our own lives.

THE Bible will not be read in the public schools of Portland, Oregon, by the unanimous vote of the Board of Education.

The Bible In the account given by a Portland paper we find the following remarks and comments:

"Applause followed the vote." Among the company who applauded we presume his Satanic majesty quietly rejoiced at the children to be handed over to his temptations without the knowledge of the Divine revelation. The representative of the Ministerial Association was the only one who spoke at any length in support of the reading of the Bible, and later on is reported as saying that if there was going to be a quarrel about it, it were better to drop the matter. Quite so, no more fighting please, by the soldiers of the Cross, but let us always give way and have peace at any price. It is true that our Captain said, "I came not to bring peace, but a sword," but we have outlived such a way of working out principles. Another gentleman did not believe in the Bible as representing authentic history, and as regards its moral codes he declared that moral codes are subject to change. They have been in Portland, but now seem to be fixed. "To teach the ten commandments as a basis for a moral code in these days would be an anachronism." Why certainly, when we add up the number of murders, divorces, and so forth in the United States, or anywhere else, we quite agree that the ten commandments do not fit. Indeed, they were never meant to do so. Yet another speaker said that the supporters of this measure represented a small minority of the community, the Christian Churches. Is Portland proud of the smallness of this minority? Does it appeal to that enlightened city to be weak in Christianity? All this is most lamentable. The book that has survived for so many centuries as the comfort the guide, and the uplifting influence of millions of souls, that has re-

formed and civilised human nature, is to be barred out as a means of instruction for the young. The most terrible judgment will be the condition of the future generations who will not add to the greatness of a country, which in the past has rightly been the wonder of the world.

THE annual meeting of the British Association at Birmingham was, as always, full of interest. The sermon by the Bishop

British Association of Birmingham, which we print in full, was worthy of the occasion, and should interest all our readers. A good many of the papers read at the association are beyond the ken of the ordinary man, for they deal with those branches of science which have become so specialised that they are away up in the clouds. When scientific athletes discuss the fourth dimension, Stellar dust, and vegetarianism, we can only admire and hope that they know what they are talking about. Yet this year's meeting of the association was marked by a feature of great interest to all Christian peoples. The reapproachment between religion and science is steadily growing. The crude materialism of past years is for the scientific thinker a thing of the past. Science recognises that there are things, causes, and effects in this world that it cannot catalogue nor explain. The way lies open for a religious demonstration of spirituality and soul culture, though this demonstration will be in the future, as in the past, a practical exemplification of holy living. Personal holiness is the witness that cannot be denied, and personal holiness depends upon the Incarnation and its sacramental extension. It is God and man joined by a power that no man can put asunder. Yet, while we rejoice in this new and true attitude of science towards things spiritual, we shall do well to bear in mind that its effect upon the generality of human minds will not be definitely felt for some long time. The man in the street assimilates and believes in scientific teaching that is usually more or less out of date. The average agnostic, so called, is built upon thought that in scientific research is changed, or modified. Huxley and Spencer assume differ-

ent proportions in the light of Lodge and Bergson, but the majority of those who are devoted to Huxley and Spencer are quite unaware of the fact at present.

THERE has been a gathering of Old Catholics at Cologne, and the Bishop of Willesden was present, presumably as a representative of the Old Catholic Church of England. The account that we read of the gathering mentioned that there was too much polemic in the way of criticising the Roman Catholic Church. There is too much criticism always. It does no good, it may arouse anger, and it is a waste of valuable time. In gatherings it takes the place of the gossip of a social tea. When people meet they feel that they must talk, and when they have little to say they fall back quite naturally upon the failings of others. The subject is so big, so full of possibilities, so interesting to the listeners, that it is hard to avoid falling into the trap. We feel at our best and wittiest when we are touching off the failings of others, because they lend themselves to humour either good or ill natured. If those who preside at meetings would take a strong line of advice and direction in the matter, they would soon gather a following that would be grateful, and work instead of talk would result. Poor old Charity! she has a hard time of it at some gatherings. Many of us know the deep feeling of dissatisfaction that comes afterwards, when we have let our tongues run riot. To find that A is a very good fellow, when we have been cartooning his defects is rather a bitter experience, and the more so as it is too late to stop the words that have gone forth on flying wings. "I will take heed to my ways that I offend not with my tongue."

A STATEMENT that the Eucharist was instituted at the beginning of the day may sound absurd. Yet for the Jew the new day began at sunset. From the standpoint of the first communicants the Apostles, the acts in the upper room were performed not looking back over a day which was almost

spent, but looking forward to a day which was just beginning. No indication is given as to the hour of the celebrations at Jerusalem in the earliest days of the Church. In the instance at Troas the Eucharist was in the early morning, evidently long before daybreak. At Corinth, when St. Paul wrote his first Epistle to the Corinthians it appears to have been in the evening in connection with the "love feast," and St. Paul apparently put a stop to this. In the time of Trajan, Terullian and Cyprian the Eucharist is said to have been celebrated in the early morning. In and after the fourth century early in the morning or nine o'clock was the ordinary hour on Sunday and festivals, noon on other days and three in the afternoon on fast days, the object in the last case being that the fast might be prolonged. In later and in modern times, apart from the unauthorised introduction of afternoon and evening Communion in some churches of the Church of England in the nineteenth century, the hour has been in some part of the morning, varying much through local and individual circumstances. In the Church of England the structure of the Prayer Book, in accordance with the general liturgical rules of the whole church, requires that the principal Eucharist be preceded by Morning Prayer, which also removes the supposition of Evening Communion. The practice of Evening Communion was unknown in the Church for at least seventeen out of the nineteen centuries since the institution. It seems a pity therefore to begin a practice which is foreign to the mind and history of the Church. The great duty of communion is best complied with as early in the day as possible. When the natural powers of the mind have been refreshed by sleep, when, as yet, the world has not taken off the bloom of the soul's first self-dedication to God, then is the time to approach God's altar, and to learn the truth of the promise "They that seek me early shall find me."

"GOD buries His workmen but carries on His work," must be the thought of many American Churchmen today. For in New

The General Convention meets, and the twenty-four years that have elapsed since the Convention last met in the city must have witnessed many changes. It is 129 years since the first General Convention, which was held in Philadelphia, was planned in New York, attended by fifteen clergymen and eleven laymen. At the convention this week are gathered

together from all over the United States, as well as representatives from other countries, more than a hundred bishops and six or seven hundred clerical and lay delegates, distinguished men of all schools of thought assembled in solemn conclave—although let us hope with their brave designs will be mixed a little pleasure—to deliberate on important measures concerning the American Church. The outlined programme is a very comprehensive one. The rapid growth and activity of the Church call for amendment in many of the old canons as well as the making of new ones in order that progress may continue in as efficient a manner as possible. Of more than usual interest to us in Canada and to the Church at large is the proposed "change of name," which is to be discussed. "What's in a name," asked Shakespeare, but the controversialists on this subject do not at all agree with the original answer, for all are agreed that in this case it is a matter of the utmost importance. Hitherto, as is well-known, the official name of the Church in America has been "The Protestant Episcopal Church." Many changes have been suggested, the most favoured of which seems to be "The American Catholic Church." That the Convention in its legislation on this and all other matters may seek only the greater glory of God is the hope and prayer of its many Canadian friends.

PERHAPS the following, which appeared in the New York Churchman, may be of interest to our readers in view of the recent discussion in our paper. This is not meant to aggravate the case, but merely to give further evidence upon which our article was based.

"The influx of large numbers of immigrants from England, would, on the surface, seem likely to add enormously to the strength of the Church in Canada. But those who know the conditions there, are convinced that this expectation will not be realised, because they consider the Church's influence upon the English working-classes, and especially the agricultural labourers, is of the very feeblest. When this class emigrates, the hold upon them of Church principles is of the weakest character. If they bring themselves into relation to the Church in the new country at all, it appears not to be a question of affection or loyalty, but of how much material benefit they can derive from it. They go to the clergyman to get employment, and then, as a rule, fail altogether in their Church obligations. Outside the labouring classes churchmanship is more

strongly rooted, but even here a large percentage is reported whose churchmanship is most inadequate. Among all classes the English immigrant, under new surroundings, is said to lose most easily his native feeling for the Church. Many who call themselves Church people attend other services in deliberate preference to their own. A writer in the Halifax paper, *Church Work*, remarks that 'among the hundreds and perhaps thousands of English immigrants with whom I have come in contact during the past third of a century, "the good Church people" could be counted on the fingers of my two hands. More disastrous failures as Church people it would hardly be possible to conceive than the average English immigrant. They seem to be everything that church people should not be. Their churchmanship is just a tincture, and a very faint one at that. . . . We hear so much about religious education in England and the teaching of definite Church principles, &c., &c.; and here is the result: tens of thousands of nominal and less than nominal Church people landed on our shores every year.'"

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is meant by the prayer in the Communion Service "that our sinful bodies may be made clean by His Body." How can our bodies be made clean in that way?

Ans.—Our Lord took our humanity into lasting union with His Godhead, and when by the extension of the Incarnation in the Sacramental grace of His Church He gives us Himself, He thereby affects all our human nature. So our bodies are affected by the grace of Holy Communion, and they are purified. Compare St. Paul's mention of the effect of Holy Communion upon the body.

Ques.—What is the origin of the terms "High" and "Low" used in connection with the Church?

Ans.—The terms came into use, as designating two different parties in the Church in the period subsequent to the Revolution. The High Church party were those who still maintained the view of the Church derived from primitive times, which the Reformers had successfully vindicated from the Papal usurpations, and the doctrinal accretions of the Middle Ages; which the Laudian School had reasserted after the Puritan perversion; which seemed to be threatened anew by the policy of

William III. and the Latitudinarian Court party. The High Churchmen were generally Tories and Jacobites in their political views. The ejection of the non-jurors, who were the very flower of the High Church party, and the substitution in their vacant places of the leading men of the Low Church party had a powerful effect upon the condition of the Church for the next century and a half. The revival of the High Church party began at Oxford about the year 1825, and continued through what was known as the Tractarian movement, and they derived their theology and their Church principles from an original and profound study of the Holy Scriptures, and of the Fathers and Doctors and historians of the Early Church. The Low Church party were also at times called the Evangelical party.

SUNDAY SCHOOL COMMISSION SCHOLAR'S EXAMINATIONS

The Annual Examinations on the Regular Course of Bible and Prayer Book Lessons and Memory Work for 1912-1913, authorised by the Sunday School Commission of the General Synod, will be conducted under the direction of the Commission, wherever there are candidates, on Saturday, November 29th, 1913.

Incumbents of parishes or superintendents of Sunday Schools should make application for question papers not later than October 15th to the Sunday School secretary of their diocese, stating the number of copies of each paper, Junior, Middle and Senior, they will require.

Two examination papers will be set in each grade, one on the Scripture Lessons and Scripture Memory Work, and one on the Prayer Book Lessons and Prayer Book Memory Work.

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R. A. HILTZ, General Secretary.

N.B.—All scholars under 12 years of age take the Junior examinations; all from 12 to 15 years take the Middle; and all 15 years and over take the Senior.

OUR DAY OF PRAISE IS DONE

IT was a Harvest Festival of the type that appeals to a good many Christians, but which is not quite so appealing as it used to be, and this was the final hymn. The church smelt of a new kind of incense composed of the fragrance of onions, vegetables and flowers, and the smell was not over fresh, for the specimens had been in position for several days and nights. There were many huge pumpkins, a number of Hubbard squashes, and apples threaded on string or cotton, besides others that were loose, but the brilliant effects came from red peppers which were tied in bunches on sheaves of corn and had the appearance of being out of place and unhappy. Bunches of grapes that had suffered in transportation and in handling were slowly oozing out their lives on the edge of the pulpit and reading desk. The wheat was everywhere, on the screen, the gradines of the reredos, the pulpit, the font, and floor. Wherever it was used as decoration, it made use of itself as a seed to be sown. The general effect was incongruous, and would have set a Churchman of one hundred years ago wondering what it was all about, for there was no sort of clue to the idea. A little corn and a few grapes would have turned his thoughts to the Holy Eucharist, and he would have recalled the words, "these Thy creatures of bread and wine," but this jumble of fruit, and vegetables, and flowers, and wheat, and oats, and barley, and bread had no definite meaning. The church was decorated for the harvest festival, and many hands had worked long hours to achieve the result, for which they deserve the highest praise, but what a mistaken energy! This was the setting for the Harvest Services. They sang many hymns, they tried to sing an anthem, they got through dubious settings of the Magnificat and Nunc Dimittis and one could not but admire their brave endeavour, with the sort of feeling of the French marshal at Balaclava, when he said, "*C'est magnifique, mais ce n'est pas la guerre.*" It was magnificent, but it was not music, neither was it praise. Above all they were glad when they got through, and could feel with sigh of relief that they had not broken down, or at any rate no one in the congregation would know, as they had no copies of the music. Lastly they had a special preacher, who was also bowed down with the necessity of giving a special sermon, and touched upon similes of nature, the lilies of the field, the end of the world, the reapers, and the Canadian Northwest. It was all so admirable, so painstaking, and such a mistake. The decorators were tired, the choir was tired, the preacher looked tired, and everyone thanked everyone else aloud, and silently thanked fate that it was all over. If there had been enough decoration to turn thoughts to harvest, if there had been just hymns according to the usual wont of this particular parish, and if the parish priest had pointed their attention to what they all owed to God, the last hymn would have come from more understanding hearts. It was a city church and most of the materials had been bought, and some, perhaps, had been got cheap. When shall we learn to let our moderation be known unto men? We all mean well, and are willing to work, and then we let ourselves be carried away by the example of some other Church, which for a moment has achieved notoriety, and we produce a nondescript failure. Of course it is not easy to get away from an accepted custom, which has a certain amount of popularity, and yet we believe that there are numbers of churches that would be glad of a Harvest Festival reduced to its right proportions, and kept in a proper churchly spirit with less flavour of show and unreality. At any rate one is glad to notice that generally speaking the Harvest Festival does not supersede in magnitude of conception the great festivals of Easter and Christmas. There was a time when it seemed likely to do so. We are not saying a word against the Harvest Festival as an idea, and a very

suitable idea, but deploring the mistaken method of observing it. Another difficulty is that with a day appointed as Thanksgiving Day it is not easy to apportion the division of thanks between that and the Harvest Thanksgiving. Of course two days of special thankfulness would be none too many to voice all the praise we owe to God, but it is sometimes difficult to keep the teaching of the days separate. As a consequence, there is a distinct tendency to make Thanksgiving Day a holiday without any mark of thanks or praise. It is becoming a field day for militia, cadets, and scouts; a day of small or big banquets, and an opportunity merely to take two or three days out of the city for a little shooting or visiting. When the state promulgates such days they soon deteriorate, whereas the days the Church has assigned still keep more of their tone of recognition of God and worship.

Our Old Country Letter

September 24th, 1913.

You will no doubt already have heard, from secular papers, many details of the meeting of the British Association, at Birmingham, ended about a week since. It was a weighty gathering of scientists; but for this letter the chief interest lies in the points of close contact, demonstrated with unusual clearness, between science and religion. To quote from the *Guardian*: "The 1913 meeting of the British Association has been remarkable for the many signs it has afforded of that *rapprochement* between religion and science which is likely to be one of the most momentous intellectual developments of our time. . . . There was a subtle change in the atmosphere of the meeting noticeable among the foreign as well as English visitors. Nor is this surprising, since in more than one continental country there are unmistakable signs of a revival of religion, and a diminution of that spirit of indifferent aloofness which is the deadliest enemy of the Faith. Scientific men are realising once more, not only that there are problems which science cannot answer, but that it may, perchance, yet achieve some of its conspicuous triumphs as the handmaid of faith rather than as its scoffing enemy."

But when one reads, on one side, the special sermon before the Association, of the Bishop of Birmingham; and, on the other, the great-hearted ending of the presidential address of Sir Oliver Lodge, and then casts memory back (as the present writer can) to the storm of theological rancour which greeted the narrow and often bitter, but sincere, pronouncements arising from their groppings after truth of Huxley and his peers, one must acknowledge that the new tolerance had need to be, as it is, on both sides; and that only thus can light be won. Not without justification did these scientific pioneers call theologians obstructors—the mis-

take was to think theology an obstruction.

Most interesting of all, to the ordinary reader, in these recent accounts, is the way in which, treating the highest aspirations of humanity from a scientific standpoint, the president deduces his convictions of a future life and a further development; and that "occurrences now regarded as occult, can be examined and reduced to order by the methods of science carefully and consistently applied. . . . "Already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence goes to prove . . . that gradually we may hope to attain some understanding of the nature of a larger existence, and of the conditions regulating intercourse across the chasm."

And then the great scientist made a noble appeal for the best efforts of all sides to join in unison and seek truth unprejudiced. "Let us not fall into the old mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures. Men and brethren, we are trustees of the truth of the physical universe as scientifically explored; let us be faithful to

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our trust. Genuine religion has its roots deep down in the heart of humanity and in the reality of things. It is not surprising that by our methods we fail to grasp it. We are deaf and blind to the imminent grandeur around us, unless we have insight enough to recognise in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

* * *

The next paramount interest in Church circles will be the Congress, which begins next week. All the chief Church papers will have illustrated supplements devoted especially to this, some one of which your readers would do well to procure if possible, unless you intend to have a fuller account than will go into the compass of this letter. There is a full and most interesting scheme of discussion for the various meetings, besides many "side shows," and incidental arrangements of many kinds.

Southampton, too, is a good place to have a great gathering of this kind. It is not only a busy port, with a large variety of life and many local interests, but its walls and gates and old churches call up that reverent feeling for antiquity which seems suitable to such an occasion. One can realise the continuity of faith and devotion as one pictures the lives of long past generations of Church folk.

* * *

The Ecclesiastical Art Exhibition, of which I wrote before, is to be held in that quaint old "Tudor House," which it is quite possible some Canadians friends may have seen, as it is regarded as one of the antiquities of Southampton, with its beautiful oak carving, and characteristic architecture. It has a "Priest's hole," too, I remember, in an angle of the staircase.

* * *

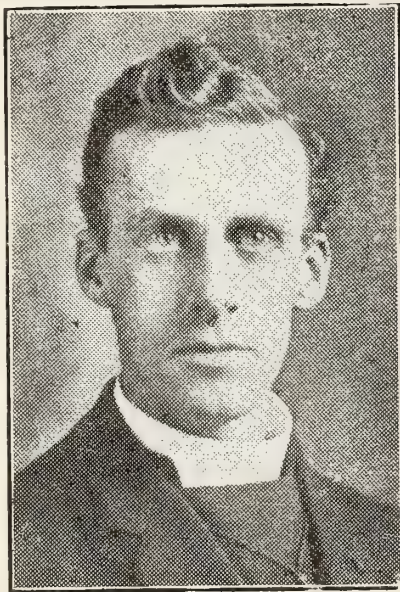
Church work in the Kentish hop-fields is in full swing, as the September ingathering of the crop goes on. It is estimated that the hop-pickers number about 60,000, most of whom come from the poorer districts of London, and are seeking by this means to unite a healthful change with needed earnings. Both the appearance and the behaviour of these poor folks has been steadily improving year by year since mission work among them began to be organised. Now there are quite a variety of agencies for their benefit, and a strong staff of helpers. There are stations in 26 parishes—evangelists, Church army men, trained nurses, medical tents and kindly doctors, giving freely of their valuable time and efforts to cater for good food and pure amusement.

The Sixth Maritime Conference of the Brotherhood of St. Andrew

Trinity Church, St. John, N.B., September 26th to 28th

VIEWED from all standpoints the sixth conference of the Brotherhood at St. John, N.B., was a great success. On Friday afternoon at 2.30 o'clock the chairman, W. A. Steiper, Esq., called the first session to order, and in a few well chosen words outlined the purposes of the gathering.

The subject, "Ways to win men and boys," was first taken up by the first vice-president and the secretary of the Brotherhood. Mr. A. B. Wiswell said prayer must lie back of all our efforts. We must try to reach the man and the boy through his business, his social and his spiritual sides, and in our efforts there must be self-denial, courage, naturalness, friendship, and an example fit for copy. The ways we can lead him to Christ are through the Church, the Bible, the Prayer Book, the Corporate Communion, the Baptism, and Confirmation. Mr. J. A. Birmingham claimed that the same work can be done in the country by a chapter of the Brotherhood as in the city. It meant only some change in methods.



The Bishop of Fredericton, who presided at the mass meeting

The leaders of men are to-day coming from the country, it is therefore important that we should win these for Christ.

A feature of the Conference was the supper given by the members of St. Luke's Church congregation to those attending the meetings. Fully 200 men sat down at 6.30 p.m. in their schoolroom to a bountiful repast. The Bishop of Fredericton was in the chair. After supper chairs were brought in, and many who could not be present at the beginning came in,

so filling the room with more than 350 men and boys. Addresses of welcome by the rector, Rev. R. P. McKim, and his worship Mayor Frink were given and suitably replied to by the Bishop of Nova Scotia and Mr. A. B. Wiswell. And then came the address of the evening on "Our Responsibility," by the Very Reverend Dean Llwyd, of Halifax. The subject he said was too great a one for him to treat of in one evening, so he would only take up "Man's responsibility to his Fellow-man in his Religious Life."—In Christians there dwelt a life which sought for expression. The community of this life was to-day being recognised in the consciousness that no soul can be saved alone. The soul in its struggle to help other souls found itself hindered by self-consciousness false humility and the thought of its own insignificance. These could only be overcome by its becoming prostrate before its Saviour, by getting a vision of the world's need and by realising that a man is, after all, greater than the universe. Joy comes from the soul's ventures of love on behalf of its fellows. In the making of the Canadian character there lay great and vast opportunities for service. And we members of the Anglican communion should be up and doing our part.

The second session was presided over by Mr. D. Scammell, of Fredericton. The Ven. Archdeacon Armitage, of Halifax, the first speaker, treated of "Personal Prayer." He pointed out how we had all the machinery for prayer; but it was not always made a personal matter. Ours is a social religion and yet the body is made up of individuals. Jesus Christ is the revelation of a personal God. So prayer is the intercourse of a human personality with the Divine Personality. We are moved to prayer by the Holy Spirit, which we offer through the Son Jesus Christ to the Father. In the Lord's Prayer we learn how to pray. But personal prayer must be in secret, offered on the "altar of prayer" as a willing sacrifice to God. It must be definite and regular in its exercise.

The second speaker, Mr. S. G. Olive, of St. John, dealt with "Personal Example." If a man were a man of prayer his life would be that of a praying man. Personal example was a man's greatest asset. Private acts effect our lives and thus indirectly influence others. Public example directly reaches our

neighbour. We exercise a conscious and an unconscious example. It is not easy to live as we ought; so a man should have his "do's" and his "don't's."

The third speaker, Mr. H. S. Theakson, of Sydney, N.S., pointed out how in "Personal Service" we



The Bishop of Nova Scotia, who addressed the meeting

must follow Jesus of Nazareth in His personal work with men. We are to deal with the individual, and in our efforts we must be continuous, enthusiastic and patient.

The last session at which Mr. A. E. Stone, of Moncton, N.B., was chairman, was given to the study of the Boy Problem. The discussion was led by two boys. J. V. Johnson, of Lunenburg, N.S., recounted how the Junion Chapter was successfully carried on. He said it was necessary to get after the absentee, to try to do something with the "don't care boy," and to visit the sick boy. He entered a plea for more social work on behalf of the boy, and urged the Senior Chapter to do more for the "don't care" father. Merlyn Harding, of St. John, claimed that the boy should be brought through the social club gradually into the Brotherhood work. He should be kept a probationer until he fully realised the obligations of a member in full standing. The older boy, rather than a boy of his own age, should go after a delinquent. The members of the chapter, not the director, should do the chief part of the work, at the meetings. Boys should hunt in pairs—an older along with a younger boy. And there should be more intercourse and sympathy between the senior and the junior chapters. Mr. B. E. Hilchey, of Sydney, said the real problem was not to get work for the boys, and boys to work, but to get men to lead the boys. Too often Confirmation was the door out of the Church rather than admission to it. He recounted how they had organ-

ised and carried on their chapter in Sydney. They had come into touch with 28 new boys, and of that number only eight had fathers who regularly attended the Church services. The future of the Church depends upon the leadership of our men. Therefore the senior chapters must become more active.

The service of preparation for the Corporate Communion was conducted by the Bishop of Nova Scotia in Trinity Church. In the course of the Bishop's thoughtful and spiritual talk he reminded those present how the Holy Communion was the great service, the highest act of worship on earth. It consisted of invocation, adoration, praise, confession, meditation and dedication.

All the Brotherhood men and boys with their friends were present in Trinity Church at 8 o'clock Sunday and joined in their Corporate Communion.

The Bishop of Fredericton presided at the mass meeting in the Opera House at 4 o'clock Sunday afternoon. The building was well filled and the gathering most enthusiastic. The Bishop of Nova Scotia was the speaker. His subject was "Jesus Christ and National Life." Man, he said, was a creature of prayer. The apostles had desired Christ to teach them to pray. And in His

wonderful response to their request we have received the "Lord's Prayer." The exercise of this faculty teaches us how we should stand in relation to our fellow men. It also places us in our proper relation to our God—the child to the father. Man and his needs stand all about us. And his chief need is of the spirit of God. He should have power to build the Kingdom of Heaven. Christ said "Seek ye first the Kingdom of God." We should seek therefore first to place Christ in the national life of our country. The constitution of the Kingdom of Heaven is in the Sermon on the Mount. At first sight it may appear impracticable; but all admit, if it were acted upon, all our national difficulties, labour troubles and those sins which rend the family would be done away. Why not adopt it? Because Christians are living such un-Christ-like lives, because of their lack of faith, and because of their desire for the spectacular in religion. The patriotic spirit of the member of the Kingdom of Heaven should move him to renewed action along the right lines. He should realise man's spiritual needs, his real needs, and go forth to save him.

The Conference was brought to a close in Trinity Church at 8.40 o'clock.

Christianity and Science

A sermon preached on the Seventeenth Sunday after Trinity, before the members of the British Association at Birmingham Cathedral, by the Bishop of Birmingham, Dr. Russell Wakefield

"Whence then cometh wisdom? And where is the place of understanding?"—JOB xxviii. 20

"God understandeth the way thereof, and He knoweth the place thereof"—JOB xxviii., 23

In tendering to the British Association the welcome of the Anglican Church in this city, and in expressing an earnest hope that the deliberations of the present meetings may be helpful to the cause of science. I am speaking no mere formal words, but I am rather a grateful debtor making an honest acknowledgment of benefits received, which are ever helping me and my fellow-workers in the labour to which we have devoted our lives.

RELIGION AND SCIENCE

We are constantly reminded of the fact that in past days there was active antagonism between the ecclesiastic and the scientist, though from the ranks of the religious teachers have arisen more than one great scientific personality—indeed, Birmingham itself has furnished at least one notable example of this combination. It may be doubted whether it

is useful, when a peace has been signed, to dwell too long upon the causes and episodes of the concluded war. It is probably best to let the lessons of the campaign teach both the contending parties how to work amicably and helpfully one towards the other in the future. At any rate, such is my own earnest desire, for I am conscious that I should be immeasurably poorer in my possibilities of helping humanity were I not able to use the results of the devoted energies of the men of science. How stupid is the suggestion that there must be a barrier between knowledge and belief. Even the most credulous only accepts that which he is persuaded he will one day know, even the most sceptical acknowledges that there are matters as to which he cannot yet say that he has scientific certainty, which he nevertheless accepts, and upon which to some extent his

life is based. I am speaking to-day to those to whom knowledge is precious, and I desire not to thwart but to encourage your research and your inquiry, and to assure you that the Church of Christ regards your labour as having the inspiration, the power, and the flavour of that Great Divine Being Who has given to us all our duty in this career on earth, just as He will give it to us in the ages and in the worlds to which we are passing, with the advantage of the training of our "threescore years and ten" upon one of His smaller worlds.

WHAT IS KNOWLEDGE?

What does knowledge mean? To know anything is to have a certainty of it derived from study. That study has been based upon some foundation accepted upon evidence—in other words, faith has had some place even in the realm of science. How small or how large a space may be occupied by faith varies, but it is as essential to the complete man as is inquiry. The more one considers knowledge the more does the need of faith appear. No man can say quite truthfully that to know in an objectless way is satisfying. I desire knowledge for certain definite ends, two of which are paramount in humanity, and which are the great common ideals of the religious and of the scientific worker. These are, first, the understanding of the purposes of the Great Architect of the universe; second, the promotion of human happiness and efficiency. I do not think that there is any field in which you wander, there is no study to which you are devoted, there is no great problem of which you have secured the solution or towards the demonstration of which you are doing your share which does not help, and help to your delight, to one or other of the two great objects of earthly life—the knowledge of God and the welfare of humanity. When we read the words of our great philosopher, "A man is but what he knoweth," or again, "The pleasures of the intellect are greater than the pleasures of the affections," we are conscious that either the writer is trying to isolate himself from a sense of corporate responsibility, or he is reading into the word "know" and into the word "intellect" deeper meanings than the world generally ascribes to them. The search after knowledge is persevering because of the two objects I have named. The Great God is Infinite, therefore my search after Him is continuous. I turn my gaze upon the twinkling spheres of the heavens, and as I understand the distance, construction, age of any one of them a little better than did my inquiring forefathers, I yet realise that full knowledge is farther

from me than it appeared to those of a past generation; but that full knowledge is to be had, not by me, not to-day, not possibly in as many aeons ahead as the world has already known, but it is to be had. Or, again, I fix all my powers upon the human machine; I get to know the effect of heredity, environment, climate, education upon it, and yet complete knowledge of how to help it to live fully, freely, perfectly, evades me. But that knowledge is to be had, and I do my share, faint yet pursuing, thankful to feel that in some far-off day the purpose of the Origin of all will be accomplished and that a Creation will desire and will further the intention of the Creator. It is because of the attraction of these ends of knowledge that the student is insatiable.

THE ATTRACTION OF KNOWLEDGE

Who would "scorn delights and live laborious days" even for the cold rewards of earth if no one were the better or the wiser?—

"Fame is the spur which the clear spirit doth raise,
The last infirmity of noble minds
But the fair guerdon when we hope to find
And think to burst out into sudden blaze
Comes the blind Fury with the abhorred shears
And slits the thin-spun line."

What is this fame? Not a few articles in the Press; not even a page in the *Encyclopaedia Britannica*, but the knowledge that some one lives better because we have lived, the knowledge that we have justified in some sense the ways of God to men. We fail, but we have helped. Surely I am not overstating the longings of the scientist in suggesting that he gives himself for such great ends. Hence the modesty of all who know and who inquire. Hence possibly the dogmatism of those who are ignorant, and who remain in ignorance willingly. The modesty of the student comes from his knowledge. To him the vast untrodden area is perceptible. Nay, more, he realises that the earnest inquirers of past days have made their mistakes, and even as he corrects their errors he feels that he too may mislead a generation yet unborn. He goes slowly so as to go safely. These considerations trouble neither the ignorant nor the prejudiced. The one cannot and the other will not inquire, weigh, consider.

THE STUDENT AND THE UNWISE

May I give an illustration of the difference between the student and the unwise? When long years ago the young Jewish Carpenter began

His ministry there were those who heard and those who listened. There were the many who took a passing interest in the novel yet ever told teachings of the Christ. Such people heard Him, and having heard "walked no more with Him"; they took superficial view of Him, and in danger "forsook Him and fled." But by the Cross, faithful to the end, were first the one who "kept all these sayings and pondered them in her heart," the first deep Christian student, and next was the disciple who went more deeply into the meaning of the Christ than any other, the student, the first chapter of whose Gospel is the most scientific utterance of the early Church, whether it be actually his handiwork or only the basis of his constant teaching to his followers. True there was one other by the Cross—the woman who was probably no very deep theologian, except in the sense that *pecus facit theologum*, the heart gives the real knowledge of the things of God. I am glad she was there because her presence reminds us that there are springs of knowledge which rise in the very centre of our nature, and which sometimes carry us to a truth towards which the cold calculation of a brain will never take us. Science must never forget that the affections will not be ruled out of human affairs. It is because in these present days there is a greater recognition of this fact among the learned than there ever was—that the religious teachers, who have perhaps over-estimated the power of the heart, learn gladly from you who are holding the balance more fairly than once was the case between the intellect and the affections. It is glorious to be an inquirer, a student. I remember what a help was once given to me by a statement I found in the works of Lessing. It was to this effect—"Were God to come to me, holding in one hand the absolute truth, and in the other hand simply a guide to the land of truth (a guide showing how difficult, how tiring the journey), and were to say to me 'Choose,' I would take the guide, and not the truth itself, because for God only is the absolute certainty, for me the labour, the toil, the delight of the search." Is not this the cry of a living, striving humanity? Even in "eureka" there is disappointment, for the struggle is over and the search is ended. It is only in the realisation of the usefulness of our completed work that we can be satisfied when the labour is over.

THE SCIENCE OF THE NINETEENTH CENTURY

How wonderful was the benefit to mankind of the science of the nineteenth century! The eighteenth clos-

ed with the world made greater and more worthy of its Creator. Herschel exposed to us such myriad realms, and told us of such magnificent distances, that the egotism of the inhabitant of the earth died and there awoke in us the sense of the marvellous cosmos over which the Divine Creator rules. We were shamed out of our self-importance. We love to think of the vast masses of creatures in all the worlds around, all as dear to the One Who quickened them into life as the most responsive of our humanity. Happily there came to us through scientific discovery a proof of the care for our own world. Our Birmingham knew, though he was badly treated by her, the man who at any rate shares in the unveiling of the truth through which men were led to examine and test the air from the lungs, and thereby eventually to benefit human health. It was also at the end of the eighteenth century that was dealt the fatal blow to the then most fell disease from which humanity was suffering. When the curtain rose upon the nineteenth century there began the great series of dramatic events which have been so effective in promoting human welfare. Of course these successes have only been attained in the face of difficulty. We have added, we are told, during the last century an average of ten additional years to human life, but there have been many new foes to face, and we expect more every day. Still the scientist has fulfilled his purpose, and has successfully laboured for the two great ends, the knowledge of God and the good of mankind. Perhaps what strikes the ordinary observer most are the great results attained by very young students. It is surely an encouragement to our students on the threshold of life, to read how much was accomplished, how many new ideas were formulated, by men in their twenties. One would be tempted to think that this means that the enthusiasm of youth makes daring were one not corrected by the knowledge of so many great ones ever juvenile in spirit though their years may be many.

THE ADVANCE IN BIOLOGY AND PSYCHOLOGY

Let us take just one instance of the exposing of the greatness of the Creator, and one of the care for humanity, from the annals of the science of the last hundred years. Biology was so far in its infancy in 1800 that the various creatures of the earth were regarded as being, so to speak, in watertight compartments, all unable to get into direct relationship one with the other. True it is that Kant and Buffon had

conjectured as to the springing of all species from one common trunk, but it was not till well on in the nineteenth century that science moved effectively. Whatever religious teachers may have felt as to what is commonly styled evolution, fifty years ago, I venture to say that today there is no one who is not thankful for the great Creator's sake that the intertwining of His creatures has been accepted on scientific knowledge. Of course, all is not yet known, but there is enough satisfactorily established to make the lover of the Divine grateful for the revelation of Himself and of His methods made clear to us through the great biologists of the last century. If we turn our thoughts to the care of the human machine, what a debt we owe to the late century! Scientific medicine has revolutionised the treatment of disease and has exposed its source. There is not one of us ignorant laymen who cannot appreciate the significance of Pasteur laying bare the living micro-organism which is the foe to be grappled with in so many diseases, or of Lister's discovery of the necessity of keeping injured surfaces free from germs of decay. In one hospital with which I had close connection it was estimated that the effect of this latter piece of knowledge was to reduce mortality after operations in certain cases from 50 per cent. to somewhere about 3 per cent. You great scientists have the glory of these discoveries, but it is we clergy, as we pass from home to home in some of the poorer parts of our great cities, who can best realise how marvellously you have lessened the weight of human suffering and how you have added to the efficiency of the breadwinners of the mean streets, those toilers who are the greatest capital of the country. Time will not allow me to dwell upon the great advance in psychology and in the general study of the brain. But close we our eyes to the present and let us picture 1800 and the treatment then meted out to the insane, the criminal, the child, and we do not seem to be in the same world as that of 1913. Surely in the great improvements of the last century the student will admit the inspiration of Christianity, the religious will confess that he would have bungled but for the aid of the man of science.

THE CHURCH'S APPEAL TO SCIENTISTS

I have acknowledged ungrudgingly the indebtedness of the Church of Christ to the world's greatest students. I have confessed that a more winning Deity caring intensely for His creation is present to the mind and heart as the result of the discoveries of science. I rejoice that the

dogmatism of the Church's narrow days is dead; but I demand from science that she shall consider whether she has not much to gain from religion. If it be true that the knowledge of God and the welfare of humanity are the ends we must all have before us, is not the Church of Christ the most potent factor to ensure these ideals being kept alive? Our faith rests upon the great foundation that the love of the Divine for the human is illimitable. It proceeds to a revelation of the fact that the Deity so enters into relation with His Creation that He must feel with them. He touches, in the Person of the Christ, every phase of human experience, and he emphasises the great truth that to help humanity one must labour for, suffer for, die in the cause of humanity. Tell me, you masters of learning, you devotees of science, have not you received at times your inspiration from that wonderful Figure, so simple and yet so mysterious, about Whom it is the glorious office of the religious teacher to tell the world? You have been impatient with some of us His exponents, you have found we carry our treasure carelessly; you have thought perhaps, that Churches have been sometimes more careful for their dignity than for their Chief. But has not the Christ been Himself your Guide? Have you ever found one word of His discouraging you in your great labours? Has He ever been unsympathetic with those who are trying to make humanity understand the Divine, or to make men helpful one towards the other?

THE CHURCH NOT UNTEACHABLE

And now as to the future. We find ourselves, the scientist and the religious, understanding each other better than ever before. Stripped, both of us, of over-dogmatic assertion, confessing both of us to a reverent agnosticism, we look out over the still unconquered worlds. We directly moral teachers feel sometimes sad as we contemplate the power and the forcefulness of the things which make for degeneracy; you long for some spiritual lever which shall impress men with the necessity of observing those things which make for fullest health. You are ever inquiring, ever experimenting. Allow us to share in that honourable endeavour. I protest against the notion that the Church is to be uninquiring and non-experimenting. The religious body which discourages inquiry must stagnate and must die. We have some bold spirits in our English Church who try to search not only the Scriptures, but all the deep things of God. It is remarkable to note that although the numbers of such thinkers are small, and although they have never

had a strong support from the Church generally during their careers, still their teaching sinks in and their eccentricity of to-day becomes the commonplace of to-morrow. Believe me, we are not unteachable. We may be reluctant sometimes to loosen our hold even upon an error which has been hallowed by tradition, but history shows that we are not over tenacious of that which we have rather blindly accepted. At any rate, it remains true that no teaching of the universal Church has gone to the ground throughout the ages, though it may have had to be widened and deepened through the knowledge you have given us. And as we inquire so will you be spiritual. That human being whom you study evades your accurate diagnosis. He will not be reduced to any mathematical definition. He has in him depths you cannot fathom; there are byways along which, for the present at least, you cannot travel. You yourselves cannot by any brain effort fulfil all your longings, accomplish all your purposes.

SCIENCE AND FAITH

We need you, you need us. It is not uninteresting to note that one of the questions which is agitating the religious mind finds place in this meeting of the British Association. The condition of the departed, their closeness to ourselves, the possibility of communication with them, these are subjects as to which there has been in more recent years much consideration within the religious bodies. Are these things going to be gradually unveiled by the aid of science and faith walking hand in hand? Whether that be so or not, it is a satisfaction to the followers of Him Who has told us so much of that spiritual kingdom, so far in some senses, so near in others, to find that science no longer refuses to consider these matters within her purview. God help us all to do our part in solving in His time such problems. I have a feeling that the All Father suits His revelations to the age. We are told that materialism is rampant and is the danger of to-day. May it not be that the Divine Ruler will apply the antidote of some spiritual manifestation to the world's sickness? Go forth, my Masters, to your great work strengthened by your

gatherings this week, determined to be to this earth what God intended you to be. There is in us all the longing not to fall short of the Divine purpose, and yet we are not always alert and active. Many of you have already blessed the world; go on to the end. Some see the dawn of their own day's labour, there stirs within them the knowledge of what their mission is to be. May they attain! We all have our part and lot in the

world's progress. God expects and watches. He has pride in His child and that child's effort. What does it signify if the fool multitude of the moment cares not nor understands? God knows. Work out His purpose, and your life is one more revelation of the power and of the love of God. The truth is the all-important. Live we truly and we add to the sum of the real and of the God-like in the world.

A.Y.P.A.—Characteristics of the Church of England

The fourth of a series of weekly papers in connection with the Topic
Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

The Church has frequently been described as scriptural and catholic. These terms are, of course, virtually synonymous. But probably the former is intended to refer more especially to her origin and early life, the latter to her historical development.

Looking at the Church rather from the historical point of view, there are several prominent qualities that have characterised her in the past, and which stand out in her formularies and practice to-day. They describe the temper or spirit of our Church. She is temperate or moderate. This does not mean lukewarm, for she has ever been definite in and insistent on the foundation truths of the gospel. But she dislikes extremes, preferring to find the truth lying between. This may be illustrated by reference—and we should always be charitable in our comparisons—to the Church of Rome on the one hand and the Protestant communions on the other (e.g., papal infallibility, or the Immaculate Conception: the extreme view of justification, which disregards sacramental gifts.) The Church's history at every turn illustrates her purpose to keep the whole truth and nothing but the truth.

She is, and has been ever, tolerant. Never wavering in an excess of charity, she has always tried to appreciate and value the viewpoint of others. Sometimes she may have seemed unnecessarily uncompromising, as towards the Wesleyans, but her general attitude has been conciliatory, while consistently upholding her own position. (E.g., at the Restoration and her patience with the Puritans when she might have acted with a high hand.)

She is rational, sane, reasonable. She gives the emotions their proper range, but is suspicious of over-emotional religion. Her ethics are of

the practical sort. She strives after the "sweet reasonableness" of St. Paul. This a standard by which to estimate her formularies. (E.g., Hooker appealing in the Reformation settlement to "bring everything down to the touch stone of common sense.")

She is conservative. She is always of open mind towards the new, but never willing to give up the old until she is convinced that the new is better. She is never "root and branch" in reform of doctrine or morals. She has ever preserved carefully her historical continuity. (E.g., compare the English with the the Continental Reformation.)

She is comprehensive. She aims to express the truths of the Gospel in such a way as to appeal to all. She has not dogmatized where dogmatism is unnecessary or uncalled for. Hence, different schools of thought within her fold. All schools are alike devoted to her, and no one of them can be accused of disloyalty or lack of love to her and her creeds. (E.g., verbal inspiration; the Church is content to say that scripture is the Word of God without declaring how.)

Many other illustrations of these characteristics can be drawn from the Church's teaching and history. It is these qualities, this temper, that makes her the most catholic and scriptural of churches. It is her proud but rightful boast that she has carried down the ages the creed and morals of primitive Christianity.

JUST BE GLAD

O heart of mine, we shouldn't
Worry so!

What we've missed of calm we
couldn't

Have you know!

What we've met of stormy pain,
And of sorrow's driving rain,

Let Us Keep Your Valuables

When you go travelling, or on your summer vacation, you would act wisely to store your silverware, jewelry, documents, etc., in the

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We can better meet again,
If it blow.

We have erred in that dark hour
We have known,
When the tears fell with the shower,
All alone—
Were not shine and shower blent,
As the gracious Master meant?
Let us temper our content
With His own.

For we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

James Whitcomb Riley.

CONGRATULATIONS

"I congratulate you on the success of the paper. Its ideals are high and the tone of its leading articles is fine. It is helping its readers to do some clear thinking. It is a real pleasure to read a paper that has something to say and says it so well," writes the Principal of a college in renewing his subscription

PRINTER'S ERROR STILL STICKS

A printer's error in perpetuity! How many know that when joining in the "TeDeum," they are carrying on, in one phrase of that song of praise, an ancient blunder? "Make them to be numbered with Thy saints," so it runs. And so, when manuscript copies gave place to printed books, was it rendered in the mediaeval Latin then in use. "numerari;" "to be numbered," as we say in English. Transpose the first and third letters, and you get "munerari," "to be rewarded." Which is what all prayerbooks would be printing today, and congregations singing, were it not for that fifteenth century printer's error.

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The Church in Canada

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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

HURON

LONDON

Special harvest thanksgiving services were held Sunday in St. George's Church, the preacher for this occasion being Rev. Rural Dean Taylor, of Trinity Church, St. Marys. The edifice was beautifully decorated with grain, fruit and flowers, and large congregations marked each service.

The choir rendered special music at each service, including an anthem "Hail to the Lord's Anointed."

THAMESFORD

At a meeting of the Oxford Rural Deanery held at Thamesford on October 1st, the following motions were passed unanimously:

"That, in the opinion of this Rural Deanery, a diocesan magazine would be welcomed by both clergy and laity as a means of strengthening and deepening Church life in the diocese."

"That a copy of this resolution be sent to the Bishop and the Rural Dean."

Visitors are always welcome at the

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Large Private Grounds.
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Restful Environment.

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Near NORTH GATE OF HIGH PARK

"The Care of the Dead"

This pamphlet was, at the request of several subscribers, amplified from a recent article in "Church Life." You can obtain a copy from the office of "Church Life," 7 Queen Street East, Toronto, for 5 cents, post paid.

KOOTENAY

VERNON

A very handsome pipe organ has recently been installed in All Saints' Church, of which the Rev. J. M. Comyn-Ching is rector.

At the Dedication Service, which took place on Thursday evening, the 25th of September, Rev. Rural Dean Greene, rector of Kelowna, delivered the special prayers and address, the Rev. H. J. King, of Armstrong, and the rector of the church singing the Office of Evensong. The choir gave a masterly rendering of the anthem, "It Came Even to Pass," by the Rev. Sir F. A. G. Ousley. At the close of the service the organist, Mr. J. E. Watson, Mus. Bac., gave a recital, his programme including "Concert Overture," by Sir R. Stewart; "Toccata," by Mailly; "Bridal March," by Dr. Sangster; and a composition by himself. The church was crowded to the doors, with aisles, vestry and vestibule filled, there being nearly 400 people present. The interior of the church has been beautifully decorated, the chancel in a pale shade of mauve with gilt stenciling, and the nave in buff and dark brown.

During the past year, in addition to the pipe organ and interior decoration, a commodious parish hall has been erected, a handsome reredos placed behind the altar, and a beautiful stained glass east window of the Crucifixion has been put in as a memorial to a former rector, the late Rev. J. H. Lambert, M.A.

The new organ was built by the Karn Organ Company, of Woodstock, Ont.

MONTREAL

MONTREAL

The late Mrs. Gibb has bequeathed to the W. and O. Fund of the diocese

the handsome sum of \$25,000, thus adding one more to her numerous benefactions to the Church she so dearly loved.

The clergy of Montreal have long felt the need of more social intercourse with each other. They are so rushed with parish engagements that they have little chance of knowing each other, so that in Montreal, with all its activities, the clergy live a rather isolated life. We are glad to learn that they are about to correct this as much as possible. It has been arranged to hold five clerical dinners each year, on the first Monday evenings of each winter month, at which the clergy shall have opportunities of meeting and exchanging thoughts. While this is an effort primarily intended for the city clergy we are glad to learn that clergy from other parts of the diocese who may wish to attend these dinners can arrange to do so and will be most welcome.

On Sunday, September 28th, the Rev. G. Osborne Troop, M.A., rector of St. Martin's Church, Montreal, and Canon of Christ Church Cathedral, announced to his congregation that he had resigned his rectorship and would leave Montreal on November 18th for England, where he will reside in future. Canon Troop has been rector of St. Martins for twenty-seven years, having come to that charge from St. John, N.B. He has been thirty-five years in the ministry and is in his sixtieth year. His resignation comes as a surprise and will be learned with unfeigned regret by his circle of friends, a circle as wide as his acquaintances, whose hearts have been won and held by his manifest earnestness, his profound piety and his absolute devotion to the service of his fellow men.

NIAGARA

MARSHVILLE

CHRIST CHURCH

Harvest services were held in this church on September 28. The church was very prettily decorated by the ladies of the congregation. The rector preached at both services to large congregations and the musical part of the service was very hearty.

ST. CATHARINES

S. BARNABAS

October 1st was a great day in the history of this parish. Not only was it the Harvest Thanksgiving, but the first rector of the parish, Rev. Canon McNab, of Toronto, was the special preacher; he referred to his early days in the parish when there were many difficulties, and in giving his text (Mark VIII. 4) stated that he had taken the same text—although not



the same sermon—upon the occasion of the first Harvest Festival thirty-three years ago. The church was packed and after the service Canon McNab was besieged by old parishioners who were anxious to shake hands with one who in past days had been their faithful priest and true friend. The present rector of St. Barnabas, Rev. A. D. Caslor, is to be congratulated upon the splendid work of his congregation. The musical portion of the service was excellently rendered by the choir. The rector intoned the service and the lessons were read by Rev. Canon Piper, rector of Thorold, and the Rev. H. Bruce, rector of Marshville. The services were continued on Sunday with Rev. Canon Piper as special preacher.

ST. THOMAS

Harvest Thanksgiving services were held in this church on October 2, when the Rev. Canon Dixon, preaching from St. Luke XVII. 17, gave a very interesting and inspiring address. The Rev. Mr. Mason, curate in charge, read the service and the lessons were read by Rev. Mr. Fergusson, of Port Dalhousie, and Rev. Mr. Francis, of Dunnville. Other clergy present included Rev. L. W. Broughal, rector of St. George's; Rev. G. D. Caslor, rector of St. Barnabas, and Rev. H. Bruce. The church was beautifully decorated by members of the congregation.

HAMILTON

ST. PETER'S

There was a most enthusiastic gathering at the monthly meeting of the Niagara W. A. held on Monday, October 1st, when the subject of missionary work among the foreigners of the city was taken up, and a city missionary appointment considered. The Daughters of the King pledged \$150 towards her salary and the W. A. are to raise \$450 for the same object. Ways and means were discussed in this connection and Mrs. C. S. Scott in words of earnest pleading urged the spirit of prayer and faith towards the realisation of their hopes. It was resolved to have intercessory prayers for the special cause, and the first meeting was arranged to take place on Wednesday week at the Church of the Ascension. These meetings will be held in succession in other city churches, in the strong belief that He will hear and answer prayer.

A letter was read from Miss Florence Spencer, daughter of Canon Spencer, who has gone to Japan, thanking the W. A. for all their loving thought of her, as manifested in the numerous gifts so kindly presented by its members.

ST. JAMES'

The W. A. made a presentation to its president of a handsome jewel case of leather, in slight recognition of the valuable services to the society, on Monday, September 29th.

ST. ALBAN'S

This church held a meeting on Tuesday which had a double interest entwined in its gathering. The first being its nature of a congregational rally, and the second its send-off to H. A. Leake, student in charge, who is returning to college. He will, however, come to Hamilton for the week-ends and take the services. A beautiful silk umbrella and cane, with an address by Rev. W. J. McAndrew, were presented him. This young congregation is most enthusiastic and hope to be self-supporting shortly. They have adopted the duplex envelope system.

ST. JOHN THE EVANGELIST

We beg pardon of the good rector of St. John's for putting that example of western activity related by him as at Indian Head, instead of a night and a day's trip from this active church centre. Indian Head, as all know, has a fine church of its own.

The services held in a tent at Burlington Beach during the summer will be continued in Mr. Fel's house kindly granted for this use, near station 4. There will be services every Sunday evening at 7 o'clock from now on.

ANCASTER

ST. JOHN'S

Those who have worked hard for the baptistry are rejoicing in its near completion. The handsome font cover is being carved by a member of the Sanctuary Guild, thus completing a most decided finish to the undertaking. The material for it was given by a member of the church.

CALEDONIA

ST. PAUL'S

This church had for special preachers at its Thanksgiving Services on the 28th the Rev. S. Bennets, of York in the morning, and Rev. Mr. Lee, of St. John's Church, Six Nations, in the evening. The church was very beautifully and appropriately decorated and the music exceptionally bright and churchly.

DUNDAS

ST. JAMES'

The Ven. Archdeacon Irving is to be congratulated upon the very suc-

cessful meeting of the A. Y. P. A. held on Monday evening, the 29th. There was such a large and enthusiastic rally as augurs well for the future of 1913-14. The officers elected were; Patron, Ven. Archdeacon Irving; president, Albert Chatland; vice-president, Miss Mary Woodhouse; secretary, Miss Ivy Holmes; treasurer, A. S. Parker; auditors, Miss Beatrice Wellington and another to be appointed by the president.

The W. A. are making preparations for their annual December sale.

"The Beach" Holiday House is closed after a most successful season. The attendance has been large, over 200 having taken advantage of the recreation and rest so much needed by them. Two weeks seems a short time to stay, but it works wonders to the health seeker. The Girls' Friendly Society are to be congratulated on the good work being done under the efficient management of Miss Abbott.

GUELPH

Ven. Archdeacon Davidson was the preacher at St. Mark's parish home on Thursday evening.

PORT DALHOUSIE

ST. JOHN'S

Rev. Richard Seaborn, M.A., of St. Cyprian's, Toronto, preached at the Harvest Thanksgiving Service on September 25th. On Sunday evening following the Rev. C. E. Riley, B.A., of Homer, preached to a large congregation.

A complete steam heating system is being installed in the church and parish hall.

ONTARIO

KINGSTON

The Bishops of Ontario and Kingston left at the end of the week for the west, where they will attend, at Saskatoon, the meeting of the general mission board of the Church in Canada.

The annual Harvest Services were held in St. Paul's Church, Sunday, September 28th. The church was beautifully decorated with vegetables, flowers, fruit and grain.

For the first time in the history of the church a surplice choir, assisted at the services. The choir numbered thirty and was composed of men, women and boys. The various hymns were rendered in a manner that reflected great credit upon the choir itself, the choir leader, Mr. J. Hodge, and the organist, Mr. Milner, A.R.C.O.

The services were read by Rev. W. F. Fitzgerald, vicar; Rev. Canon Loucks and Canon Grout assisted.

The visiting clergymen were: Archdeacon Dobbs. Rev. J. W. Foster and Rev. Mr. Scammell.

The preacher at both the morning and evening services was the Rev. F. A. Pratt, B.A., rector of the Good Shepherd, Westmount, Montreal.

The Harvest Services in connection with St. Luke's Church were continued Sunday, September 28th. The Rev. A. L. Geen, of Belleville, was the special preacher at both services.

The St. George's Cathedral branch of the A. Y. P. A. held its annual meeting Tuesday evening, September 30th.

The following officers were elected: Patron, the Rev. Dean Starr; president, Rev. C. K. Bourne; vice-presidents, Miss E. Evans and J. Adams; secretary, Miss I. Ryder; treasurer, Mr. Frank Lemon; conveners of committees, Miss Lyons, Miss T. Ryder and Mrs. Decker.

The report from the Convention of the Dominion A.Y.P.A. held in Toronto during September was presented by Miss Eleanor Lyons.

DESERONTO

The annual Harvest Thanksgiving services were held in St. Marks' Church, Deseronto, Sunday, September 28th. The church was most tastefully decorated by the ladies of the altar guild directed by Mrs. E. Walter Rathbun. The music was bright and cheerful and thoroughly congregational and the services very hearty. The Rev. R. S. Forneri, B.D., rector of St. Luke's Church, Kingston, preached at 11 a.m. and 7 p.m.; also addressing the Sunday School children at 3 p.m. The services were well attended and thoroughly appreciated.

On Monday the Festival of St. Michael and All Angels, the Altar Guild held their annual meeting for the election of officers and receiving reports. The reports were most satisfactory and the officers for the ensuing year are: directress, Mrs. E. Walter Rathbun; sub-directress, Mrs. Millener; secretary-treasurer, Miss Violet Smith. A most pleasant meeting closed with the benediction.

On Tuesday the W. A. held their first business meeting since the holidays at the residence of Mrs. Rixon, vice-president. A resolution of sympathy and regret was passed by a standing vote regretting Mrs. Millener's absence in consequence of illness and hoping for a speedy return to health and strength.

KEMPTVILLE

The annual Thanksgiving Services were held Sunday, September 21st, in this parish. St. James' Church was tastefully decorated with the fruits of the field and presented a pleasing picture. The rector preached. In St. Paul's Church, Marlboro, Thanksgiving Services were also held.

BELLEVILLE

Harvest Festival Services were held at St. Thomas' Church Sunday, September 28th. The interior of the church was most appropriately and tastefully decorated for the occasion with flowers, fruit and grain. The venerable W. B. Carey, M.A., D.C.L., of Kingston, Archdeacon of Ontario, was the preacher of the day. The rector, Rev. Canon Beamish, also took part in the services.

The congregation of Christ Church held a successful bazaar on September 26th and following days.

MADOC

The Rev. R. C. Blagrove, rector of Christ Church, Belleville, preached at a Festival Service in Madoc on Thursday, September 25th.

OTTAWA

OTTAWA

Rev. E. H. Capp, of St. Johns, has had a serious nervous breakdown. He has been taken to Home-wood Retreat, Guelph, for treatment. He is not allowed to receive letters or visitors at present and it will be some time before he will be able to take up work again.

QUEBEC

The date of the meeting of the Diocesan Sunday School Institute is October 29th and the place of meeting is Sherbrooke.

The general secretary of the Brotherhood of St. Andrew has arranged to visit the parishes of the city of Quebec on Sunday, October 12th.

The Diocesan Church Society is making a special effort this fall to give adequate support to the two special missions under its charge of the Labrador Coast and the Magdalen Islands, and it seems probable that a second priest will be sent to the latter mission. As regards the former mission, which includes a region of 400 miles of coast, the archdeacon justly remarks that it is practically a foreign field within our own diocese and has quite as strong a claim on us as the Columbia Coast Mission."

Rev. C. G. Stevens has been appointed to Shawinigan Falls.

The Rev. W. L. Archer in September undertook a through trip along the nearly completed Transcontinental Railway from La Tuque, Que., to Cochrane, Ont., doing missionary work en route; a journey which marks a great advance in more ways than one.

Rev. E. R. Roy was presented with purses of gold on the occasion of his leaving his mission parishes of Lake Beauport and Montmorency Falls for Cookshire.

Rev. Canon Scott, according to a recent despatch in Montreal *Star*, who is in London, England, "finds widespread and influential support for the proposal to erect a Wolfe Memorial Church on the site adjoining the battlefield at Quebec.

"A fund will be opened under the highest auspices to raise \$150,000 to create in Canada a treasure house of Empire spirit comparable in its way with Westminster Abbey here in memory of an Englishman who, at the age of thirty-two, changed the whole history of the world."

In the *Standard*, London, Eng., under the date of September 13th, the following item appeared:—

"To-day is the anniversary of the death of General Wolfe at Quebec, and all Englishmen, and particularly all Churchmen, will learn with interest that it is proposed to build a chapel to his memory. The scheme was explained yesterday by Canon F. G. Scott, the rector of St. Matthew's, who is now in London. 'The growth of the residential quarter in Quebec,' he said, 'will necessitate, not many years hence, the erection of a church on the limits of St. Matthew's parish, adjoining the Battlefields Park. Instead of this being a mere brick and mortar structure, it has occurred to me that on that historic ground it would be an inspiring thing to build a great and beautiful chapel in memory of General Wolfe.

"An option on a magnificent property situated in the Avenue des Braves has been secured, and I have had already numerous assurances of deep interest and active co-operation as soon as the scheme is under way. The Bishop of Quebec has written to the Archbishop of Canterbury in support of the scheme, and many prominent Churchmen, clerical and lay, have expressed deep interest in the memorial."

RUPERT'S LAND

OAK LAKE

The Rev. M. A. F. Custance, who for the past seven years has been rector of St. Albans' Church, much to the regret of his parishioners, is

with his much esteemed wife, leaving shortly to assume the rectorship at Pense, Sask., in the diocese of Qu'Appelle. Mr. Custance was ordained deacon and priest by the late Archbishop Machray, and was associated with Bishop Harding at St. Matthews' Church, Brandon, before coming to Oak Lake. In his youth he also had the privilege of being under the influence of the late Bishop Edward King of the diocese of Lincoln, where for many years his father has been rector at Binbrook, Lincolnshire.

WINNIPEG

The marriage of Miss Myra Kilroy to the Rev. T. Marshall, of St. Thomas' Church, took place on September 30 in St. Matthew's Church. It was followed by a reception at the home of the Rev. Mr. and Mrs. McElheran.

TORONTO

TORONTO

Dean Frank DuMoulin, son of the late Bishop of Niagara, was recently elected Coadjutor Bishop of Ohio. The new Bishop is very well known in Toronto, having been rector of Holy Trinity Church some years ago. He left Toronto to take a church in Chicago, and later moved to Cleveland, where he is stationed at present.

ST. CLEMENT'S

Harvest Home services were held Sunday in St. Clement's Church, in Bedford Park. The building was crowded to the doors at each service. Rev. A. K. Griffin preached in the morning and in the evening the rector, Rev. A. J. Fidler, officiated. The church was appropriately decorated for the occasion with grain, fruit and vegetables.

ST. JOHN'S

St. John's is issuing an attractive little monthly magazine, *Church and Home*, as a calendar and news medium for the congregation and parish.

ST. LUKE'S

St. Luke's held its annual harvest festival services on Tuesday at 11 a.m. and 7 p.m.

ST. MATTHIAS'

Rev. Father Convers, S.S.J.E., conducted a Quiet Day for Women in St. Matthias' Church, Bellwoods Avenue last Wednesday.

ARCHDEANERY OF SIMCOE

The seventh annual conference of the archdeanery of Simcoe, comprising the rural deaneries of Peel, East, West and South Simcoe, will be held in Orillia from October 27th to the 29th.

W. A.

The diocesan monthly board meeting of the W.A. was held in

All Saints' school house on Thursday, October 2nd, at 10.30 a.m. On account of there being only two weeks between the September and October meetings, there was not very much for the officers to report. One new life member has been enrolled. The treasurer's receipts were \$469.68; expenses \$858.73. Three bales were sent from the Dorcas department, and linen for use with a pocket communion service.

The secretary-treasurer of Junior Branches announced that a combined meeting for junior branches would be held in St. James' parish house on All Saints' Day (Nov. 1) at 3 p.m.

Twelve more babies have been added to the Babies' Branch, and five visits were made by members of the hospital committee.

The E. C. D. fund amounted to \$176.36.

It was voted to the Church Building Fund in the diocese of Caledonia. The meeting heard with much regret that Miss Campbell, recording secretary, had felt obliged to resign her office. Miss Campbell has filled this post most efficiently for four years, and has won a very warm place in the hearts of the W. A. during that time.

The convenor of literature will be out of town for some time. Her duties have been undertaken temporarily by Mrs. G. Larratt Smith.

An announcement was made of the annual meeting of the general board in St. Simon's parish house on Oct. 21st, 22nd, and 23rd. The first service will be a celebration of the Holy communion in St. Simon's Church on October 21 at 10 a.m.; and a general meeting will be held in St. James' parish house on Oct. 22nd at 8 p.m. The subject to be discussed is "Social Work" and the speakers will be Miss Saunders, Miss McCallum, Miss Elwood, and Mrs. Plumptre.

The address at the work house was given by Rev. James Broughall. He spoke most earnestly and helpfully on the first clause of the W. A. members' prayer.

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"O Lord Jesus Christ."

The Rev. Charles Saddler from Chili, South America, was introduced and told many interesting things about his work in that country. He has rather a variety of congregations—sometimes preaching in three languages on a Sunday—Indian, Spanish, and English. He freely realises that there are many difficulties with which to contend—difficulties which increase with the incoming of civilised people; but there is also much encouragement, especially among the Indians, for whose nobility of character he has the greatest respect.

The next meeting will be held in the school house of the Church of the Epiphany, on November 6th.

OSHAWA

ST. GEORGE'S

Harvest Thanksgiving services were held in this church on Sunday, October 5th, the special preacher being the Rev. J. de Pencier Wright,

(Continued on page 19)

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Women's Work and Social Service

I SUPPOSE there are still some people who dislike the idea of medicine as a profession for women, and who cherish a deep distrust of women doctors, or rather of women doctors according to their own conception. And yet medicine is a calling for which some girls feel a desire so strong that it must be described as a vocation and which offers a wonderful field of usefulness to those who are capable of embracing its opportunities.

In Anna Spence's informing study of "Women's Share in Social Culture," some valuable and entertaining information is given about "women and medicine."

Some branches of the healing arts were, in primitive society, always connected with priestly functions and were therefore reserved for men, but to women were allotted mid-wifery and the treatment of women's and children's diseases—partly, no doubt, because of the prevailing conceptions with regard to the essential inferiority of women as a sex. Something of this division obtained in the west to a great extent, until advances in medical knowledge and the accompanying higher standard available for men only, led them to invade provinces hitherto largely regarded as women's monopoly.

Then it gradually began to be recognised that women were entitled to such advantages of training as would restore them to their rightful place in the work of healing; and so women began to ask for and obtain permission to enter schools of medicine.

* * *

On this continent the first medical school for women was founded in 1848 at Boston by Dr. Samuel Gregory. It was designed partly to provide a means of useful occupation as mid-wives to the surplus women of New England, and to afford necessary help to mothers at a much lower cost than could be obtained from doctors.

Some enlightened minds were, of course, in favour of the movement. In 1850 Bishop Potter expressed the hope that "the special propriety of qualifying women to practise among children and members of their own sex would be admitted by all," and Dr. Gleason, who associated his wife in partnership with himself, said that in his opinion "the admission of women was the reform most needed in the medical profession."

One famous pioneer was Dr. Elizabeth Blackwell, who graduated in 1849, was placed on the British Medi-

cal Register in 1858, and who devoted her energies to securing the best possible medical training for women, and to elevating the general standard of training for both sexes.

Another was Dr. Sophia Jex-Blake, of whom Dr. Helen MacMurphy says that "in her courage and unselfishness, in her strength and sweetness of character, and in the generosity and nobility of her aims, she was the shadow of a great rock in a weary land to those who ever had the privilege of being in her presence. She was a mother to the younger women in the profession, and her affection and loyalty to them were like a mother's. The outside world, which knew her as a leader, granted her a place as such, and thought of her as a great warrior. She was, but she was much more. As one of the extra-moral lecturers of the University of Edinburgh, she stood high as well as in her place as an Edinburgh physician. But she was greatest of all as a woman."

Another, widely and honourably known, is Mrs. Garret Anderson, who was placed on the British Medical Register in 1865, was for long Dean of the London School of Medicine for Women, held office as Mayor of Aldeburgh. She is a sister of Mrs. Henry Fawcett, leader of the constitutional suffragists in the United Kingdom.

Pioneers always have a great deal to endure. When in 1872 the Medical Department of London University became open to women, many indignant protests were received from graduates on the ground that the new movement "lowered the value of their own diplomas."

In 1859 the Medical Society of the County of Philadelphia had passed "resolutions of excommunication against every physician who should teach in a medical school for women, and everyone who should consult with a woman physician, or with a man teaching a woman medical student." Think of it! The trumpet blast against the "Monstrous Regiment of Women" could hardly have surpassed this for bigotry and stupidity.

Again, "when Anne Preston and Emmeline Cleveland led their classes into the open room of the first hospital opened to women for clinical training, the men students howled and called names, and made them on leaving pass through a line of riotous men students all shouting indecencies at the women, so far above them in moral height that then could not

touch them where their spirits lived, even by personal violence."

* * *

The spirit of these early pioneers is well explained by Anne Preston to one of the first graduating classes from the Philadelphia Medical School: "Every woman physician will be watched narrowly and criticised merely because she is a woman. If she bear herself not wisely and well, many will suffer for her sake. Gentleness of manner, the adornment of a meek and quiet spirit are as important to the physician as to the woman. Your business is not to war with words, but to make good your position by deeds of healing."

* * *

One of the most touching stories in the history of medical women is that of Dr. Anandibai Joshee, a high caste Hindu woman, who was a wife at nine, and a mother at 14 years of age. The death of her baby determined her to enter upon the study of medicine, and she was the first high caste Hindu woman still loyal to the observances of her inherited religion to leave her country for a foreign one. At 18 she began her studies in the United States; at 21 she graduated from the Woman's Medical College in Philadelphia, the first Hindu woman to obtain a degree in any country, and then, when only 22, having received the appointment of physician in charge of the female wards of the hospital at Kohlapur, she passed beyond the struggles and sufferings of this world "to where beyond its voices there is peace."

* * *

In Canada the Ontario Medical College for women was established in 1883 as the only way in which an opportunity could be secured for women to study medicine. Its graduates, over 120 in number, are found in many quarters of the world, but the need for it was obviated when the Toronto University opened its doors to women medical students. Facilities have been provided too at Montreal and Kingston. The cost of a medical training in Canada is

about \$3,000, that is about \$600 a year for five years, and "any girl going into medicine should be strong and well and sympathetic, but not too sympathetic."

Dr. Helen MacMurphy, whose name is a household word amongst us for the best traditions of her noble profession, says that "the opportunities for a medical woman in practice and in research work and also in public service have greatly increased during the past 10 or 15 years. It may be said that any well qualified woman can find good work and make a place for herself, and to those with a missionary vocation the opportunities for medical work in the mission field are practically unlimited."

* * *

Dr. Ah Mae Wong, who came here from China, overcame "difficulties," as she said herself, "greater than I can describe," but graduated victoriously in 1906 and was immediately appointed by the Viceroy of Nanking physician to the government hospital, and also to the vice-regal household.

"When the Boxer rebellion broke out in Peking Dr. Lillie Saville, M.D., R.R.C., of the Imperial Chinese Hospital, shared the hard duty, grim realities and great danger of the siege. Once she remonstrated with a wounded patient for keeping a loaded revolver under his pillow. 'When I see the Boxers come over that wall,' he said, 'I have two bullets ready here—the first for you, the second for myself.' But the doctor survived the siege, and what good work she did in China, till her sudden death in 1911, may be judged from the words of the English chaplain, who said: 'In addition to her other work, she had proved herself an excellent friend to wives of the regiment, and in recognition of this and of her Royal Red Cross, her body was covered with the Union Jack, and she was carried to the grave by six non-commissioned officers of the Inniskilling Fusiliers, while six others sounded over her the Last Post. Rows on rows of Chinese girls graduates, probationers, nurses and

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dispensers, bore sobbing testimony to their grateful love and admiration for her."

* * *

Here is a striking testimony borne by Dr. John Walter Carr at the dinner of the Royal Free Hospital in 1906, when he said that "he sometimes thought that the hospital did more good indirectly by the services which it rendered humanity through the medical women whom it trained, than directly through the sick poor whom it received within its walls. Who can number or estimate, who can weigh or calculate, in any way whatsoever, the good which is done by medical women scattered over the face of the globe?"

"Medical women have taken their

share in the horrors of the Boxer siege of the Peking Legations; they have helped in fighting the plague in India; they have been in contact with cholera epidemics in various parts of the Empire. To-day many a lonely grave in many a foreign land bears silent testimony to the reality of the dangers and the greatness of the perils encountered without fear and without hesitation by the medical women who go forth oftentimes as pioneers of civilisation and as pioneers of Christianity, in the dark quarters of the earth in this and other lands, to maintain the high reputation of British women, to uphold and if possible to enhance the best traditions of British medicine."

HONOUR BRIGHT.

Bishop Du Vernet's Charge

Delivered to the Synod of Caledonia, September 24th, 1913

REVEREND Brethren and Brethren of the Laity,—This is not only a restless age, but an age of transition. We are moving forward. This inevitably implies that we are leaving behind as much that has become endeared to us by many associations. While it is true that in the march of progress it is necessary that we should leave behind us much that has served its purpose as a stepping stone to something higher yet it is also possible that in the rush of life we may discard things which are of permanent rather than of transitory value—things which should be carried forward into the new era rather than left behind. Every change is not always a change for the better. It is a decided loss to break too quickly with the past without taking time to gather up all that is most valuable—the rich heritage of the ages. This is why there is much to be said in favour of the strong conservative spirit which seems to dominate our Anglican Church. One of the chief characteristics of this Church is the importance it gives to the historic principle. It venerates what has been the growth of centuries.

While we cannot help commending the spirit which desires to conserve what is best in the past, there is a danger of failing to grasp the importance of meeting new conditions,—not with new truths for truth is eternal, but with old truths seen in a new light and re-stated in the language of the present day, and with new methods better adapted to modern circumstances.

People become wedded to a thing through past associations and in the face of strong prejudice it is

difficult to make any change even though the most thoughtful and observant are convinced that some change would be beneficial.

History teaches us that in every movement there are two forces—the progressive and the conserva-



■ The Bishop of Caledonia

tive—both are necessary. Unless there were some people holding back, there would be a foolish rushing forward, and unless there were some people eager to press on, we should remain forever in the old rut. The balancing of these two forces has always led to true progress.

This principle which I have endeavoured to enunciate, needs to be applied to various parts of our church life and organisation—in matters both great and small.

As an illustration of the principle of progress which involves changes regretted by some, but in the nature of things inevitable, I would mention that our policy of drawing the line more sharply between church and state in connection with the education of Indians is working out well. As an example it may be stated that both at Metlakatla and also at Masset the Indian Department having appointed the teachers pays them a salary equivalent to that received

by the public school teachers, and our missionaries are allowed to impart religious instruction during school hours at stated times. Why should church people in Eastern Canada contribute their missionary money to teach Indian children in British Columbia reading, writing, and arithmetic, when the Dominion Government is responsible for their education? The same question may be asked in regard to medical work. Why should church people in Eastern Canada support doctors in this western country when the Provincial Government makes liberal grants towards this purpose? The mixing up of religious work and medical work with the collecting of medical fees from the men in the lumber camps is not in the best interests of the Church. Times change and we change with them. The Church must more and more concentrate its energy upon purely spiritual work, producing Christian teachers, Christian doctors, Christian laymen to fill all responsible positions in the community, but not attempting to support them by voluntary Church offerings.

While we should, as a Church, use our influence to secure wise legislation of a prohibitive character, yet after all our chief work is to raise up Christian men and women who will establish Christian homes in the community which will be radiating centres of good influence. I am convinced that the only successful antidote to the social evil, which is so prevalent in this province, is more Christian homes, which will be beacon lights guiding and leading our young men on to realise the vision of domestic bliss which can never be theirs if they follow the red light of debauching sensualism.

We are building up in Canada a great nation. We have our own peculiar conditions to deal with—geographical, climatic, racial, temperamental. If the Anglican Church of Canada is to take its true part in this national upbuilding it must adapt itself to local conditions and not be merely an exotic from England. While we should conserve most carefully what we have inherited from the mother Church, yet we must inculcate amongst our people a broad minded spirit worthy of our vast Dominion.

We look forward hopefully to a very conservative revision of our prayer book to adapt it to our Canadian conditions, unless the labours of a large and representative committee of the General Synod are frustrated by the votes of those who are always opposed to changes of any kind, a class of people which if allowed to dominate would effectually block all progress.

We see the same principle of



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progress exemplified in the matter of Church union. In all branches of the Christian Church there is now a progressive as well as a conservative party. The progressive party are finding out all the points we have in common with Christians of other denominations, and are emphasising these most strongly. The conservative party are still clinging to points of difference and emphasising the loss which they think would result from union.

On the principle already laid down it will be seen that each of these parties has an important function to fulfil. The progressive party is inspired by the spirit of love and hope, and is a necessary instrument for the carrying out of the divine purpose. The conservative party is inspired by the spirit of law and order and fears that in the widening process some very essential elements may be lost.

Two things become very evident as we review the progress toward union.

The first is this: The Church in which we are all to unite must be a comprehensive Church. All sides of truth which in years gone by have been emphasised by various sects must be fully recognised by this one Catholic or Universal Church.

It would be a distinct loss to the Church Catholic if never again we were to have the emphasis laid upon the sovereignty of God as emphasised in the past by the Presbyterian Church. It would be an equal loss if never again we were to have the emphasis laid upon the free will of man as the Methodist Church has emphasised it.

It would be a distinct loss to the Church Catholic if never again we were to have the emphasis laid upon the value of the individual soul and the right of private judgment as emphasised by evangelical churchmen since the days of St. Paul and Luther. It would also be a very real loss, which many Protestants do not yet fully appreciate, if never again we were to have the emphasis laid upon Church order and historical continuity as emphasised by high churchmen since the days of Ignatius and Cyprian.

The great Church in which we shall all one day be united must be comprehensive enough to contain all those elements which sincere followers of Christ regard as of vital importance.

The second thing which is very evident is this: We must all cultivate a broad-minded spirit. We must be willing to see the good in all branches of the Christian Church whether we regard them as regular or irregular.

While it is right for men to emphasise what they regard as important so that they may give their contribution to the Church Catholic, it is wrong for them to fail to see the spirit of Christ in the lives of those from whom they differ. It is wrong for them to set their organisation up as the only depository and channel of divine grace which has so manifestly overflowed their narrow bounds.

But, to come to the practical manifestation in our own day of this growing spirit of Christian unity we rejoice in the union which is soon to take place between the Presbyterian, the Methodist and Congregational Churches of Canada. While there are minor differences, once over-emphasised, these three denominations hold essentially the same doctrines and have practically the same form of worship. When this union is consummated there will be a very strong and powerful Protestant Church in Canada whose social, political and religious influence will be tenfold greater than when divided.

The Anglican Church with its community with the past, with its stately and impressive and at the same time Scriptural services, with its episcopal form of government, which since the second century after Christ has been the prevailing

form of Church government and has given to the Church of Christ many of its greatest spiritual leaders, has still a most important work to do in this growing country of ours, both for its own members and also for the Church at large.

I predict that when the three bodies mentioned form one united Church there will be a certain number of our Church members drawn into it by the magnetism of numbers, but I feel equally sure that there will be others coming into the Anglican Church attracted by its reverent and Scriptural services, its discipline and order and its unbroken continuity with the past. The outcome of this large interchange of Church members will undoubtedly be the breaking down of mutual prejudices based upon mutual ignorance, and the preparing of the way for a further step toward Church union by the mutual recognition of valuable elements in each organisation.

The movement toward Church union cannot be unduly hastened by trying to force those who are unprepared for it, but at the same time it cannot be obstinately retarded by those who would block the pathway of progress, because it is born of the Spirit of God in answer to our Lord's prayer—"That they all may be one."

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men, so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting Salvation.—Amen.

EAST INDIES

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CHARACTERISTICS
OF THE SEA
DYAK OF BORNEO

The Bishop of the Diocese of Labuan and Sarawak, which was founded in 1855, seven years after S. P. G. sent a missionary there, says in reviewing the work for the year, as set forth in the sixth annual review of "Missions Overseas." "Our difficulty lies in the scarcity of teachers—if we can secure a due supply of competent men and women for the work of teaching, we need fear nothing. It is quite evident that the extension of the Kingdom of God in Borneo must be through our schools. The

BEST KIND OF MISSIONARY

for work in a field like Borneo is the priest, who is a trained teacher. We do not need very learned theologians or philosophers—men well up in scout craft would be more useful.

The ordinary "schoolmaster" is not a success, for as a rule, he is so absorbed in the professional side of his work that

THE MISSIONARY ASPECT OF IT IS FORGOTTEN."

The work of the church in Borneo is not limited to the Dyaks or natives, but a great deal is done among the Chinese on the Island—

the third largest in the world. of the mental and moral characteristics of the Sea Dyaks a very interesting account is given in the current number of the Mission Field.

The Sea Dyak's mind differs greatly from that of a European. He has

NO IDEA OF CLEAR THINKING

and logic finds no place in his brain, and the most contradictory opinions seem to dwell together in perfect harmony in the turbid stream of his mind. His conceptions of cause and effect are hopelessly muddled, and anything he cannot account for, he attributes to the action of unseen spirits. He cannot distinguish between coincidence and causation, and will argue that because his grandfather died after he had climbed a tree, therefore his death was caused by his climbing the tree, and consequently, neither his father nor himself nor his children are to climb trees if they wish to enjoy good health!

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THE LIVER IS SUPPOSED TO BE THE SEAT

of various qualities and emotions. Bravery is considered the highest of virtues, and when they wish to describe the great courage of a man, they say he has a "brave liver." Intelligence also resides in the liver, and a man of knowledge is one possessing an "enlightened liver." Kindness is the quality of the man who has a "large liver," and perseverance that of one who has a "hard liver." A weak, undecided man is spoken of as one who has a "soft liver."

The Dyaks

HAVE A MARVELLOUS MEMORY

for facts which interest them. As they have no written language, their memory is strengthened by use. I remember asking a Dyak when a certain thing occurred, and he said that he was farming in a certain part of the country that year; then he went on telling where he farmed each succeeding year, and put a small twig down for each year, and in this way he accounted for all the years up to the present. On counting up the twigs it was found the event took place more than twelve years ago.

But though the Dyaks have good memories for such things as interest them

IT CANNOT BE SAID

that their mental powers are great. Dyak boys are very quick in their early years in assimilating new ideas, and for a time make rapid progress, but at puberty, there comes a falling off in capacity. Their energies seem to be absorbed exclusively in bodily functions, nutritive and sensual, and at the age of puberty, the development of the brain, as a general rule, seems to cease. There are, of course, exceptions. Occasionally a lad lives through the critical period of the first three or four years of puberty and is none the worse afterwards.

The faculty of MORAL PERCEPTION is so INDEFINITELY LATENT among the Dyaks, that sometimes one is inclined to say that they possess no conscience, or at best a very unenlightened conscience.

But whatever may be said of the conscience of the Dyak, there can be no doubt that he is familiar with many of the emotions which usually accompany an active conscience, such as inward misgiving, fighting against temptation, repentance, self-reproach, and remorse. Still, it is remarkable to notice how sometimes he acts as if quite devoid of a conscience, and rides roughshod through life, apparently with no sense of right or

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It is a well known fact that children learn more by their eyes than by their ears. They remember what they have seen long after they have forgotten what they heard. This must be recognised in every successful method of education. This is an age of pictures, illustrated newspapers, magazine story books, lantern

lectures and the cinematograph. In the Church also we must appeal through the eye. The Gospel Stamps do this and the Prayer Book Gospels live again in the children's eyes. The Church in Canada, faced on every side by powerful sects, needs some such help to retain her children. Here is the means, tested and true, ready to hand.

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wrong; and then, suddenly, the same man will act in quite a different manner, as if some faculties of his soul, that were before dormant, had suddenly come to life and made their power felt. Many things may lead to this awakening of his conscience. It may be that he has had a remarkable dream, and this haunts him day after day, giving him no peace. Or it may be that he has heard the cry of a bird of ill-omen, and this leads him to think of his past conduct, and to

try and discover if in any way he has done anything displeasing to the gods. The natives describe conscience

AS THE VOICE OF A GOD

(petara) speaking to them. A man who acts in a disgraceful way and is not ashamed of himself is said to have a "bad spirit" (petara jai) urging him, and I have heard men sometimes say that they were not responsible for their conduct, as it was the fault of their petara.

Laymen's Missionary Movement

THE annual meeting of the Laymen's Missionary Movement in the Church of England in Canada was held in St. James' parish house, Toronto, on Thursday last. In addition to nearly all the Toronto members of the National Committee there were representatives present from many other points in Ontario. The following will compose the National Committee for the ensuing year in the different dioceses:—

Toronto—Messrs. W. C. Brent, N. F. Davidson, K.C., W. D. Gwynne, L. A. Hamilton, Evelyn Macrae, S. Casey Wood, Noel Marshall, and Mr. Justice Hodgins.

Niagara—Messrs. G. C. Coppley, Alfred Powis, H. H. Gummer, A. Courtney Kingstone.

Huron—Messrs. J. H. K. Pope; E. G. Henderson.

Ontario—His Honour Judge Reynolds, Fred. Welch.

Ottawa—Messrs. F. H. Gisborne; J. F. Orde, K.C.

Montreal—Messrs. R. H. Buchanan, John Jenkins.

Fredericton—W. S. Fisher.

Quebec—Dr. John Hamilton, W. H. Wiggs.

Nova Scotia—D. H. Owen.

Rupert's Land—W. J. Tupper.

Qu'Appelle—J. H. H. Young.

Calgary—W. A. Geddes.

New Westminster—Messrs. A. McCreery, W. T. Clark, W. W. Williams.

Columbia—Captain Jarvis.

Keewatin—F. H. Keefer.

In presenting his report, the secretary, Mr. David M. Rose, stated that the Laymen's Missionary Movement seems to have gone through three more or less distinct stages—first, the period of inspiration, second, the period in which efficient financial and other methods were developed and put into operation. Three methods have been advocated in every parish, viz., men's missionary committees, weekly offerings to missions, and the every-member canvass. These methods are now being comparatively widely used, and the synods

of the diocese of Huron, Toronto, Niagara and Ottawa have at different times in the last year or two taken official action in order to make the methods universal in their respective dioceses. An inquiry was recently made of all the parishes in Ontario as to how far these methods were adopted. Out of the 500 parishes addressed, replies were received from about three hundred and twenty. One-fifth of the total have missionary committees, one-third use the weekly offering for missions, and the laymen of one-quarter have made a more or less complete canvass during the past two years.

The third period in the development of the work of the movement is just being entered, that of enlisting such a force of volunteer workers as shall make possible the adoption of these methods everywhere, and the carrying to the laymen in even our remotest parishes the inspiration of the movement and the challenge of the present missionary situation.

The organisation of the movement has naturally centred in the cities, although work has been done in parishes of every description. During the past year several cities have carried out campaigns of missionary education followed by simultaneous every-member canvasses.

The work immediately before the movement is the Provincial Campaign in Ontario in which 37 missionary conferences will be held in as many counties, leading up to a simultaneous, every-member canvass during the first week in December.

Speaking of the present needs of the Laymen's Movement, the secretary noticed: 1—The increasingly critical nature of the times so far as the missionary propaganda is concerned. A renewed sense of the urgency of the task is imperative. 2—The Laymen's Missionary Movement does not exist primarily to introduce certain financial methods in the parish, but to lead men to relate themselves in a vital way to the work of extending the Kingdom of God.

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This means that the movement must concern itself more than it has done with propagation of high standards of stewardship, working for the general acceptance of the standard of the Old Testament, "The tenth is the Lord's," and the acceptance too of the higher standards of the New Testament, "As God has prospered us."

3—The message of the movement must be enlarged and more heroic efforts put forward at the present time to meet the situation. Since the movement was organised the Canadian Church has assumed definite responsibility in China, Japan, India. If these responsibilities are to be met there must be a larger and a more definite programme put before the laymen of the Church. The secretary urged that the movement endeavour to find some laymen who would go to our mission fields, seeing the work for themselves, and come back to Canada and give to the Canadian Church the message that they have seen.

The last suggestion was received with enthusiasm and one of the members of the committee stated that he was prepared to go to our mission fields for this purpose, and would endeavour to secure other men to accompany him on the journey.

Following the informal business there was a conference on the details of the Every-Member Canvass. The committee and visitors were entertained to luncheon by Mr. Noel Marshall, following which Mr. J. Campbell White, of New York, spoke in an informal way for half an hour on various branches of the work.

Grace is the outward expression of the inward harmony of the soul.—*Haslitt.*

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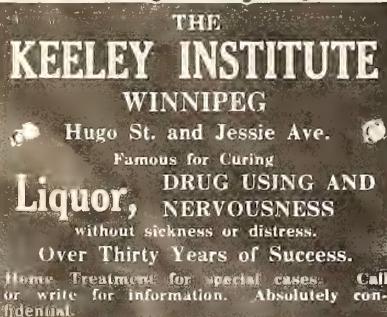
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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

CHURCH LIFE ON GRANDE PRAIRIE

Athabasca,
Alberta,
September 26, 1913.

To the Editor of Church Life:

Dear Sir,
An article appeared in your interesting paper of September 9, entitled "Church Life on Grande Prairie." I would like to call your attention to that part which reads: "In the year 1909, Bishop Holmes sent in the Rev. T. W. Moxhay to commence work among the settlers." I should like to correct this statement. It was my husband, the late Rev. Murdock Johnston, of the Spirit River Mission, who was the first Anglican Missionary to commence work among the settlers and Indians. Spirit River is about two days journey from Grande Prairie, and at this time my husband went there to baptise children and hold services. On one occasion I accompanied him to Grande Prairie, and Mr. Clifford, of Flying Shot Lake, kindly allowed Mr. Johnston the use of his house to hold service in. On that occasion there was a large gathering of settlers and Indians. The service was partly in English, and partly in the Cree language. After the service was over, the settlers asked Mr. Johnston to come and live at Grande Prairie, and be their pastor. Mr. Johnston told them that he could not desert his people at Spirit River.

At this time the roads were simply a broken trail through the forest on Saddle Mountain, and my husband being in extremely poor health, the journey was very arduous for him. From his headquarters at Spirit River, he itinerated to Grande Prairie, Fort St. John, White Mountain, Dunvegan.

Yours sincerely,
G. JOHNSTON.

REPORT OF THE MORAL AND SOCIAL REFORM COMMITTEE

To the Editor, Church Life:
Dear Sir,

With your permission, I desire to express my regret at the action of the Provincial Synod in striking out of the report of the Moral and Social Reform Committee, the clause referring to what this committee termed a "miscarriage of justice."

I was, unfortunately, obliged to leave Synod before the report, which I had submitted, and was largely responsible for, came up for consideration, otherwise, I make bold to believe, the clause would not have been expunged. As I am convinced the Synod acted on a misunderstanding of the facts. The report was careful not to express itself as to which judgment was at fault in the two cases in question, but merely asserted that justice could not possibly have been meted out in both cases, since, in the first trial, a man was condemned for printing for private circulation, accurate notes of a certain play, while, in the second trial, a jury of twelve men acquitted those responsible for presenting the same play in a public theatre. That both of these decisions cannot be justified is clear from the words

of Mr. Justice Middleton in dismissing the aforesaid jury, as well as from the viewpoint of ordinary common sense.

His Honour used the following language: "I cannot see how any reasonable man could have any doubt that that play was anything else but immoral, indecent, and obscene; I cannot see even upon the evidence on behalf of the defendants, how you arrived at this conclusion. The rider you have added indicates that you had some doubt, and while now it is my duty to discharge these accused, I hope that they will recognise that it will be hard to find another jury that will take a similar view when a play of that kind is again produced. I hope those in charge of the morality department of this city will not regard this verdict as in any way condoning the laxity that has prevailed. I do not think that we can be proud of a censor that permits the production of a play so vile and unclean as this play. The Department of Justice has been brought into disrepute. The man who drew attention of the public to this and described what took place in the theatre in a way that seems to be substantially indisputed, has been convicted of publishing obscene literature, while those who produced the play itself, have been found not guilty."

O. G. DOBBS,
Convener of Committee.

Kingston, Sept. 29.

CHILDREN'S DAY

To the Editor:

Sir,—I read with great pleasure your article on Children's Day in the issue of October 2nd, and I am sure every Churchman will agree with you that the coincidence of Thanksgiving Day and Children's Day is not altogether a matter of regret. In fact, it may be in the Providence of God a way of emphasizing the duty of the Church to win the rising generation for Christ, by calling parents and teachers and scholars to special services in the Church, and by inspiring words and loving appeal to enlist and to consecrate many hearts and lives.

Every year Children's Day Sunday seems to be growing in importance, and Churchmen are realising more and more its value as an opportunity and as an asset. Every year it comes to us like a clarion call from our leaders to gird up our energies as Churchmen and address ourselves to this great work of our age and land.

On account of the forward work of the Sunday School Commission, there is need of a more universal and generous response to the Bishop's appeal; so we trust that this year every Churchman will do his duty to make Children's Day a success. By faith, and love, and hope, we can and we will.

DYSON HARRIS.

Toronto, October 3rd, 1913.

ANONYMOUS LETTERS

To the Editor of Church Life:

Sir:

As my name has been both attacked and defended by anonymous writers in Church Life, I wish to say that I have no use for such, either one way or the other; and I should have thought it was very far

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removed from the scope of a Church paper to allow their effusions to appear in its columns. To expose that which is false and wrong above your own signature, is a very different matter to using innuendos broadcast, under the cowardly shelter of a *non de plume*.

I shall not be far wrong in asserting, that if such backbiters' names were published, they would, as a rule, be found jealous of those whom they asperse, not to say disappointed place-seekers. These voices crying in the wilderness of their own petty mental surroundings invariably proclaim aloud a superior understanding with the man in the street, who would probably take great delight in kicking the corporeal habitation of such, for presuming to be acquainted with him at all.

If *Church Life* wishes not merely to increase its subscribers, but to keep those it has, I would suggest that in future the following should be its rule:

CORRESPONDENCE—LETTERS CAN ONLY BE
PUBLISHED OVER THE WRITERS' NAMES

Yours truly,

OWEN BULKELEY.

Vancouver, B.C.

Sept. 24, 1913.

APPEAL FOR THE CHURCH AND MISSION HOUSE AT CAR- MACKS, YUKON DIOCESE

I beg to acknowledge the following
sums received for a church and mission
house required at Carmacks. Bishop
Bompas offered himself in his last days,
for this needy field, but was not allowed
to go, being worn out. Rev. C. Swanson
is now in charge.

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The Church in Canada

(Continued from page 12)

M.D., B.D., of the Diocese of On-
tario.

MILLBROOK

A very successful deanery conven-
tion was held on Tuesday, September
16th, 1913, in the Sunday School
room of St. Thomas' Church. Dele-
gates were present from Newcastle,
Omamee, Lindsay, Blackstock and
Dunsford. Eleven clergy were pre-
sent. The afternoon session opened
with devotional exercises conducted
by the president, Rev. J. H. Kidd, of
Cartwright, who also presided
throughout the meetings.

The Rural Dean, rector of the par-
ish of Cavan, being at the Provincial
Synod, left his address of welcome to
be read by the secretary.

The reports of the different officers
showed that good work is being done
throughout the Deanery of Durham
and Victoria. An address was given

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by Rev. E. Greaves, of Bobcaygeon,
on "Primary Methods." A great deal
of useful information was given in
the discussions which followed each
address.

Rev. R. A. Hiltz conducted a
round table conference on Teaching
and Teaching Methods. During the
meetings the Rev. Canon Marsh, of
Lindsay, conducted a prayer service
which was very helpful. The two ad-
dresses of the evening were given by
Rev. R. A. Hiltz, M.A., on "The New
Conception of S. S. Work," and Rev.
James Fenning, of Newcastle, "How
to Teach the Boy."

The officers elected for the coming
year were: President—Rev. J. H.
Kidd, of Cartwright; vice-president,
Mr. J. J. Johnson, Lindsay; secre-
tary-treasurer, Rev. C. R. Spencer,
Millbrook; the two additional mem-
bers on the executive were—Mr. Mil-
ler Thurston, of Dunsford, and Mr.
George Fowler, of Millbrook.

The Superintendents of Depart-
ments and their assistants were as
follows: Home Department—Rev.
T. N. Nind, of Bowmanville, and Mr.
Robert Stone, Millbrook. Font Roll
Department—Rev. E. Morris, Perry-
town; Miss E. McBean, Millbrook.
Primary Department—Rev. E.
Greaves, of Bobcaygeon; Miss M.
Hoadley, of Lindsay. Missionary
Department—Wm. Thorne, of Rea-
boro, and Rev. Canon Marsh, of
Lindsay. Teacher Training Depart-
ment—Rev. W. H. A. French, Fen-
elon Falls; Mr. W. Comber, Bobcay-
geon. Bible Class Department—Rev.
H. Earle, Omamee; Mr. A. Hooper.
Literature and Supplies Department
—Rev. C. R. Spencer and Mr. Geo.
Fowler, Millbrook.

The S. S. Commission kindly lent
a portion of their exhibit which was
most instructive and beneficial.

The S. S. teachers of St. Thomas'
Church had the school house very
artistically decorated, and together
with the Church Guild provided a
very dainty tea in the Sunday School
room for all delegates.

Very hearty votes of thanks were
tendered Rev. Mr. Hiltz for his great

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help, also to the rector and the hosts and hostesses who so heartily entertained the delegates.

All expressed themselves as greatly helped by the convention.

The cadets of Millbrook paraded to St. Thomas' Church on Sunday, September 21st.

SUNDAY SCHOOL CONFERENCES

Sunday School Conferences, under the auspices of the S.S. Commission of the Church of England in Canada, will be held in Toronto at the following centres during the week previous to Children's Day:

Monday, Oct. 13th, 8 p.m., St. Stephen's School House, Bellevue Av.

Tuesday, Oct. 14th, 8 p.m., St. Simon's Parish House, Howard St.

Wednesday, Oct. 15th, 8 p.m., St. Monica's School House, Gerrard and Ashdale Sts.

Thursday, Oct. 16th, 8 p.m., Holy Trinity Parish House, Trinity Sq.

Friday, Oct. 17th, 8 p.m., St. Anne's Parish House, Dufferin St.

THE BLESSING OF WORK

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Admonish your friends privately, but praise them openly.—*Publius Syrus.*

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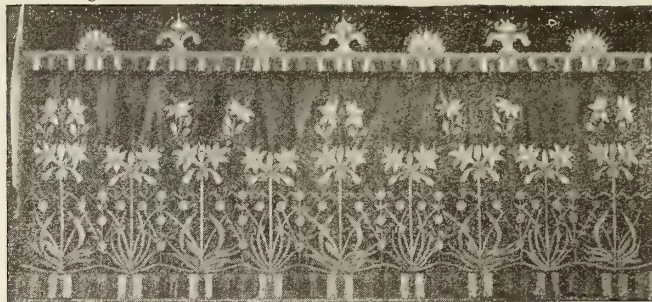
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TORONTO, ONTARIO

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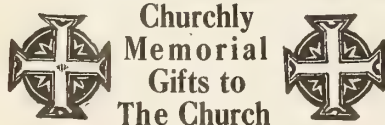
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The Week

WE have just been reading a poem by Kipling on this subject. Like all his work, you cannot help reading it when you once begin, you feel

Sons of Martha the genius of the writer; but too often it rouses objection or criticism. The burden of the poem seems to say that the Sons of Mary, who are somewhat contemplative, leave the burden of life's work to the Sons of Martha, who are practical. That is just the point where one felt annoyed, for the poem seemed to suggest that the sons of Martha are really more practical. All honour to the toilers who make the machinery of the world go round. Yet we must allow that the thinkers, the dreamers, the contemplative livers, are the ones that lay open the heart of life to the world. For instance, the life of prayer makes prayer a greater possibility both by its results and its example. The hand that controls the electric current is the hand of a very brave man, who risks danger for the welfare of the world, but the heart that seeks the presence of God is the heart of a still braver man. He too faces risks and walks where terror may overcome him, and when, having found God, he comes back to his fellows to say that he sought the Lord and found Him full of compassion, long-suffering, and

pitiful as a father, he does for the welfare of the world what only the sons of Mary can do. We are all running away with the idea that faith is not really useful nor prolific—whereas it is both. Mechanism would have but little value without the invisible steam, or the unseen electric current; and so too life may have all the attributes that mechanical consideration, learning, and science can give it, but without the presence of an invisible faith, and the hidden current of sacramental power, it would be barren of results that would last, or be really beneficial. Perhaps Kipling makes us realise that the sons of Mary should see more of the sons of Martha than they do. Whatever shrinking there is in the way of closer personal contact between the two come, rather from the sons of Mary than from the sons of Martha.

WE are rapidly becoming a very soft people, afraid of hard things and hard times. The dread of poverty is one of the signs of the times. Poverty has features that are both distressing and a disgrace to the wealth of the world. The stunted child, the girl gone astray, the man driven to drink as results of unwholesome poverty, are tragic, and should move the richest man to tears of shame and sorrow. But poverty in itself is not a bad thing, rather the reverse. Our Lord was poor, so were His immediate followers, and it has taken a great many years to accustom the world to the sight of a multi-millionaire calling himself the follower of Christ. Socrates was poor, so were Milton and Bunyan, and most of the great poets. Yet we have got to shrink from the prospect of small means as a terrible disaster, and a young man dare not offer a poor home to the girl he loves because society would cry shame upon him. There are many girls who are brave enough to face the life of restricted means, who cannot face the opinion of their friends and acquaintances on the matter. People therefore marry later in life, miss the happiest years of adaptation to difficulties, and having got beyond the danger of restricted means, fall into the great-

er danger of restricted families. Two young people, who love each other, learn more of each other, grow into greater sympathy, and have fewer unsatisfied desires, than those who wait till time has moulded them into a sort of selfishness that comes from living their own way, until settled habits become hard and introduce hardening into the married life that requires forbearance and toleration. We remember a couple who spent fifty years of married life together without a day's unhappiness, and they started their honeymoon in one room with two dollars and a half in cash. The furniture consisted largely of packing cases disguised with chintz, and the meals were mostly vegetarian. In later life they attained to a competency of five thousand dollars a year, but both allowed that no days had the charm of the first five years of married life when an extra dollar meant serious discussion as to the joy and manner of spending it.

UPPER Canada College has just sold its present property in Toronto for a million dollars, and is removing within a reasonable time to new premises outside the city. The Dominion owes many of its best citizens to this school, and the welfare of the institution is not only of interest to its old boys, but to the community at large. On one point of its future we confess we look with a certain amount of apprehension, and that is the religious training that will be given to the boys in their new home. As the school is non-sectarian, we suppose that the aim of those in charge of it will be to inculcate personal religion by means of moral instruction and undenominational Bible teaching. Religion is a corporate thing, and requires a corporate body for its growth, as a restraint, and as an incentive, and while the religion of the corporate body depends upon the religion of the individual, we do not believe that religion can be rightly inculcated without a strong measure of denominationalism. The twelve apostles, the infant churches, and experience are opposed to any other conclusion. When boys meet in

Boarding Schools

its best citizens to this school, and the welfare of the institution is not only of interest to its old boys, but to the community at large. On one point of its future we confess we look with a certain amount of apprehension, and that is the religious training that will be given to the boys in their new home. As the school is non-sectarian, we suppose that the aim of those in charge of it will be to inculcate personal religion by means of moral instruction and undenominational Bible teaching. Religion is a corporate thing, and requires a corporate body for its growth, as a restraint, and as an incentive, and while the religion of the corporate body depends upon the religion of the individual, we do not believe that religion can be rightly inculcated without a strong measure of denominationalism. The twelve apostles, the infant churches, and experience are opposed to any other conclusion. When boys meet in

a Prayer Hall, which may also be a general utility room, and their devotions are not bound together by anything except *esprit de corps*, what will they eventually become? We do not suppose that they will become Churchmen, Presbyterians or Methodists, because they will be strangers to these associations for five or six years, except during the vacation. Mutual association with a definite recognition of the duty of the members to the corporate body will be wanting and we can foresee any other result than a gentlemenly regard for the church to which by baptism or heredity they belong. Thousands of men have owed their allegiance to the church of their birth because of the long association of their early years. To train up a child in the way he should go has often been followed by this truism that when he is old he will not depart from it. In a modern undenominational boarding school the same will be true, but not beneficial to the Dominion.

WHEN a clergyman goes away from his parish into a world where he merely walks as a citizen and without the prestige and conventionalism of his parochial popedom, he

Escapades

sees and hears strange things, feels somewhat demoralised and returns to his parish, shuts the door of the outer world, and feels as if he had experienced an escapade. It would be both dangerous and unsatisfactory if the Parish Priest spent too much of his time outside his parish, but of this there is not much fear in a day of small stipends. There is also an element of dangerous narrowness, of cocksure ignorance, and of unsympathetic judgment in the case of the man who always stays at home. He meets only those who agree more or less with himself in the fundamentals of religion; he finds his position gives an exaggerated weight even to his unlearned utterances; he tends to assume that those who differ from himself are not only wrong, but have no justification for their wrongness. Hence the Church, through its officials, becomes a society that is apart from the lives of the very men that she needs, and suffers reproach where she ought not. We hear, when

abroad, things that make one think both seriously and almost tearfully. When we hear a man of undoubted goodness, who is a clergyman, say that frequent Eucharists are injuring the Church, we hear something that is at first terrible, and yet there lies underneath a suggestion of some truth in the familiarity that breeds contempt. Or again, when another says that the only test of any form of religion is whether it is making good, we feel as if we were listening to a profane impossibility. And yet there are places where a clergyman is content to go on his way with a church growing empty, and attribute the position to the inability to get people to accept true teaching. The gospel has an unalterable appeal to human nature, and if the church grows empty there is something wrong with the presentation. A man may lose many people because he tells the truth, but if it is the right kind of truth there are always others ready and willing to take their places. The Church has to make men Churchmen, and if she fails to do so she is wrong in her method or in her presentation of truth.

ON another page will be found some account of the opening of the Convention of the Protestant Episcopal Church of the United States. It is a

The American Convention truly great convention, in spite of some of the criticism that is to be found in the article referred to. Intense earnestness, large consideration for the other man as a man, and an energy that is really surprising, means great possibilities. Moreover, in every department there seems a thoroughness of organisation and business-like methods to which we have not attained. They are willing to spend much more on organisation than we are, and the cost of running the convention must be enough to astonish, if not to scare a Canadian Churchman. But it means a good measure of success, for it puts a good heart into the delegate, it avoids waste of time, and leaves men free to attend to the business of the day. The reporting of the convention is well done, and as regards one paper, very outspoken, for it said that the tactics used in election savoured of the unsavoury practices of a political conflict. That was indeed a strong condemnation. Still, even in this we have no stones solid enough to throw, or if found, they might perchance bounce back. The hospitality was wider, better done, and much more hearty than one could suppose. The stranger who entered the gates ceased to be a stranger unless he was of the nature of a hermit crab.

And all of it was done so naturally, without any posing or moral gesticulation. They said kind things of us, and allowed they could learn some things from us. We confess that we could and ought to learn a great deal from them. If we had their business methods, their zeal, and their recognition of the fact

that money well spent is money safely invested, we should be a more effectual force than we are. Especially most we commend their broad view of men and things combined with a steadfast grasp of what they believed to be right. They can hit hard, but they can shake hands afterwards.

Our Old Country Letter

October 1, 1913.

NOT only church papers, but the daily press, give much space this week to the Church Congress, now in session at Southampton. It is, indeed, so interesting, alike in the subjects under discussion, and for its historic setting in the old, yet living and modern, seaport, and the beautiful cathedral of Winchester, that I should much like to devote this letter entirely to it, were I not sure that you have someone much abler to do the theme more justice than is possible here.

However, just let me chat about it a little, before seeking other topics. The President, and Bishop of Winchester, is the Right Rev. the Hon. Edward Talbot, who is a man of great ability and also of a very attractive personality. He has certainly selected topics of present and practical importance and of keen interest, for the papers and discussions. Some of them, indeed, may prove too much so for dignified treatment, and suitable restraint. But if anyone can pilot the Congress ship safely and wisely, notwithstanding breakers ahead, and upon such subjects as "The Ideals of Manhood and Womanhood," or the three aspects under which marriage is to be considered, it will be Bishop Talbot.

These latter, about marriage, are, "The Christian Ideal," "The Church's Law," and "The Christian Standard for the Law of the Land," and (if I may quote from one of the Weeklies), "There is no subject upon which it is more important, in view alike of present moral laxity and of threatened alterations of the law, that Church people should be ready to give the Church a strong lead."

On the two following days, subjects of quite a different kind have their turn. "The relations between Civilised and Backward Races," and "The Mutual Relations of Civilised Races," are certainly of far-reaching importance, and though these congress utterances decide nothing legally or politically, yet they do give us, from a high moral standpoint, the best thought of some of the very best and most spiritual

minds of our time. Next week, if not superfluous, I should like to send you a few short summaries of such.

* * *

I alluded to the opening service at Winchester Cathedral, which is, of course, you know, the mother Church of the Diocese in which Southampton is, only an hour away. There is indeed a "Bishop of Southampton" (and a beloved one I believe), but he is only a "Suffragan," to "Edward Winton," as the old title has it. Winchester Cathedral is one of the grandest of all we have, not in ornament merely, but in architectural beauty and proportion. And one has heard of it rather often of late years, for a discovery was made that the foundations were defective, and anxious examination confirmed the fears entertained of its stability. The foundations were relaid, and fissures repaired. Day by day, "divers" worked in strengthening and renewing, not with wood, but with stone and concrete. Using the grouting machine, tons upon tons of concrete were pumped into and under the walls, till the building slowly grew, no more unstable, but solid as rock. The cost was prodigious, but no one grudged it, for this Cathedral is felt to be a national asset, and a glorious one.

Close by is Winchester College, one of the most interesting of our old Public Schools, founded many centuries ago by "William of Wykeham," the Bishop of that day, and still famous as well as active, in this altered modern world. The present writer saw it only when the hundreds of boys were away on holiday, but was much struck with the beauties of hall and chapel, where organ restoration was proceeding.

* * *

The hardly won Bishopric's Bill, of which I lately wrote, is having immediate fruit. Coventry is well forward with a long planned division scheme, and endowment fund; and so are the others I wrote of before. But Oxford Diocese, though Bishop Gore—splendid as are his powers—finds working it, as at present, an impossibility, yet can-

not rise to the expense which would be entailed by the much needed division, and prefers instead to appoint two "Suffragans" to assist the Bishop. Of course, they will do a great deal, but it is not ideal, and it is not very effectual. For after all the strain of all ultimate responsibility remains to the one man, also the status of a suffragan—A Bishop, and yet not the Bishop—is difficult, and anomalous for him, and more or less perplexing for the clergy; and it cannot evoke the same sense of fatherhood amongst the educated laity of the diocese. Oxford Diocese, by the way, connotes three counties, that of the name, and also "Bucks" and "Berks."

Coventry is a town which has had an extraordinary growth in numbers and importance of late years, and is the centre of a large district. "The college of Grey Ladies," has a busy and interesting settlement there. These church ladies are not "Sisters" or vowed in any way; but they share a simple community life of work and devotion, under the kindly rule of a head who is also a friend and comrade, and with the Bishop of Worcester (at present), as Warden. They pay their own expenses, and parish clergy are only too glad to requisition their services, which are for varying periods, as arranged.

* * *

You remember I alluded to the ubiquitous Bishop of London's intention to visit Sweden, and consecrate new English Churches at Gothenburg and Stockholm? Well, he has been and come home again, in time for the Church Congress. He got an affectionate welcome, especially at St. Andrew's, Gothenburg, where a local celebrity said the church "was in the jurisdiction of the Bishop of London, but although they were all most loyal and enthusiastic, they had had to wait 190 years before their own Bishop had come to visit them." The Bishop, responding, said, he was sorry they had had to wait so long, and really, as he looked round, he was surprised how they had managed to retain their youthful appearance! But he was glad to have arrived at last, and thanked them warmly for their welcome.

We lose our hold on life when we lose our interest in doing some useful thing. The doing of this useful thing is the main thing, and an end in itself. Let us do the thing and do it well, and the reward that men then owe us will take care of itself. Therefore do not worry—but work. And thank God that you've something to do.—L. S. Krebs.

THE CHURCH OF OUR FATHERS

A CHURCH that has a history of more than 1700 years, and history does not need to record always the small beginnings of things, is a venerable institution. When that Church has been most intimately connected with the growth of a nation for all those years, has moulded its infant education, has been the prestige of its middle life, and been accepted with a great devotion as the sustaining influence of its prosperity, it is worthy of the deepest interest, study and recognition. The Church of our fathers has been all this and more to the Britisher, and still as a rule, he is shamefully ignorant of its history. He can tell you who won the battle of Waterloo, but he does not know who won the Reformation. He has heard and remembers that there were Britons before there were any English, but he does not know that there was a British Church before the landing of St. Augustine. His dim ideas about the period of the Reformation are such that if any one asserts that Henry VIII. founded the Church, he hardly dares to assert the opposite for fear of being convicted of a historic lie. The great struggle not merely for freedom, but to preserve the Church's heritage and teaching during the Reformation and after is a subject of which he is both shamefully and profoundly ignorant. It is true that until the last sixty years or so he had some excuse as documents had not been used, and history had not been written as it should, but to-day he has no such cause to ameliorate his shame. The cataloguing of state papers, the study of liturgiology, and the assorting of historical facts have placed the true history beyond guesswork, or prejudice, or misrepresentation. It is both an entrancing and helpful study. The dawn of the Renaissance, the lapse of the Papacy, and the human necessity of reaction, provide a story that has the varied charm of a novel. Out of all the turmoil, the wickedness, and the blind infatuation of the Middle Ages the Church of our fathers became a Church of treasured liberty, not less than of historic faith. It is difficult to imagine a combination more strongly tinctured with the Divine principle of free will, and the no less Divine principle of obedience founded upon the Divine instinct in human nature. It has in it the elements that are able to exercise an enduring authority both on the conscience and the affections of humanity. Other forms of faith have arisen and fallen into nothingness, are still arising, decaying, and passing away, but the Church of our fathers with all her faults remains the one conclusive evidence of her origin from her past, and her present endurance. Yet the average Churchman knows nothing of her history, of what he owes to her nationally, and individually, or of what, judging by her past, she is still able to do for him and his countrymen. He adopts a position of complaisance, or one of apology, and grumblingly accepts her as a very faulty institution. What he really needs is to apologise for his unlimited ignorance, and to read her history, whether he be an old or a young man. We should not hear men glibly talking of throwing principles and practices in the scrap heap if they knew what those principles had cost in the blood and labour of their ancestors. But alas! they do not know, and it seems almost impossible to arouse them to a sense of their duty. We know all the old catchwords of excuse. He has not time, it does not interest him, he has other things to do. So he goes to his merchandise, his farm, his family duty, and he becomes the most injurious type of Churchman, for he is ignorant, and something of a scandal to the church to which he gives a nominal adherence. Some blame the parson for not telling them all the facts and saving them the trouble of reading for themselves. The parson's work is to preach the gospel, and it takes him all his time to make small impressions in that direction, but still, he makes a good figurehead for blame. It is not his to hit back, but to offer the other cheek to the smiter, and so the

plan has some merits, even if lacking in justice. When people call vestments Roman, confirmation unnecessary, and communion a memorial, they do not know what they are talking about, for they are going against history, and facts. That this is so they can find out for themselves if they will only take the trouble to read fewer newspapers and more Church history. It reminds one of the old age.

"If ifs and ans were pots and pans,
There'd be no work for tinkers."

We guess the parson has yet to go on tinkering.

The Church in the West

IN former letters, I have given some account of the work of the Church in the diocese of Athabasca and Saskatchewan; this week I write of the mother diocese of Rupert's Land.

The first missionary in the country was Rev. John West, who came to work among the Indians in 1820. The Church in the West, through his labours, thus found its cradle in the historic valley of the Red River. Here the first churches were built; here the first bishop, Dr. Anderson, had his see; and here the first schools, the foundation of the efficient educational system of Western Canada, were established. With the advent of Dr. Machray, nomen venerabile, expansion and organisation gained fresh impetus. Missionaries followed the northern rivers to the Arctic and crossed the western mountains to the valley of the Yukon. New dioceses were formed and united in a province, and the work of consolidation was crowned by the choice of the Archbishop of Rupert's Land as Primate of Canada.

It is of the present, however, rather than of the past that I mean to write. If Rupert's Land in some respects has to face the difficulties of older as well as of newer Canada, there are abundant signs of vitality, courage and enthusiasm to meet them.

In a sense, St. John's may be described as the centre of diocesan life. St. John's, however, in Rupert's Land means more than Cathedral, College, or School. It is rather the combination of the Archbishop, with the Dean and Chapter of the Cathedral, the Warden of the College, and others most closely connected with both College and School.

This happy grouping is due to the fact that a wise foresight has brought together the residences of the Archbishop, the Dean and Canons, as well as those of the Warden and Headmaster in a locality closely associated with the early days of the Red River Settlement.

The various institutions referred to all give promise of development

and increased usefulness. The present Cathedral, endeared to old-timers by many associations and appealing with an inexplicable charm to new-comers, has through the lapse of time and defects in construction, survived its usefulness. Plans, however, have already been adopted for a noble building to take its place, and construction, it is expected, will be begun next year.

Some years ago it was decided that the buildings of St. John's College should be replaced. A fund amounting to upwards of \$40,000 was raised, and a new site purchased. Uncertainty, however, as to the future location of the buildings of the University of Manitoba, with which St. John's College is affiliated, has made further action impossible. When the difficult questions connected with the future of University are finally settled, St. John's will be in a position to take full advantage of her increased opportunities for usefulness.

Meanwhile, increased numbers at college and school have made further accommodation necessary. A new chapel and well-equipped gymnasium have been built, the old college has been handed over to the school, while accommodation for the students has been found in a new building that will eventually be converted into an apartment block. Plans are also being considered for the further development of the school. While these have not been sufficiently matured for publication, it is, I understand, the intention of the authorities to leave nothing undone that will make for the increased efficiency of the old school.

Through the help of the Winnipeg section of the Alumni Association of St. John's College, a Warden of the College was appointed last January in the person of Dr. Robinson, formerly Dean of Belfast.

What this appointment has meant for St. John's, is shown by a quotation from the Archbishop's charge to the last synod. "The new Warden has taken hold of the work with a master hand and has succeeded in the short time he has been with us

lara n kegyhis presence felt in every, timdepmnt of college life in a mos helpful way. I am sure that both the members of the staff and the whole student body will heartily endorse my statement when I say that from the point of view of personality, spiritual influence, scholarship and leadership, we have secured in the new Warden the

right man for that supremely important position."

The vigour and vitality manifest at St. John's is apparent in the diocese as a whole, and in many parishes. Of this I had hoped to write, but my pen has run away with me and I must continue the story in my next.

G. H. B.

Contemporary Writers and the Vision of Christ

PART I.

It is not very long since, some six or eight years, perhaps, that we found ourselves amazed over the spiritual phenomenon named Francis Thompson. How we demanded, had this 17th century mystic, son of Vaughan and of Crashaw, how had he strayed into the environment of the 20th century? His poetry, especially his tremendous ode, "The Hound of Heaven," has been too generally quoted of late to need more than a passing reference here. One need only recollect that where the common stuff of poetry is the mystery of love or the mystery of nature, this man's finest achievements are drawn from the mystery of the soul, the keys of whose innermost citadel are in the hand of God, on whom this soul's happiness depends.

Although at the moment, this poet was commonly regarded as an isolated phenomenon, there was climbing into unaccountable popularity a modest little volume of essays called "The Roadmender." It was quite unadvertised, its author was unknown, its one theme the unappeasable longing of the soul after the Divine, and the mercy of God that waits in every stream and field, yes, even in every human soul, to satisfy that thirst; yet it has now been reprinted some 30 times. Business men gave it to their friends, society ladies borrowed it from each other, and could scarce be induced to restore it; as said the traveller for a great publishing house, "It is everybody's book." It has indeed, the magic touch that makes clear to us our far too low esteem of our own spiritual capacity—that it is not only artists and saints who hunger and thirst after beauty and truth and holiness, but we, everyone of us humdrum, women and men, in the soul of every one there is that thirst which craves a drink divine. The unostentatious success of "The Roadmender" is so extraordinary as to be inexplicable, unless we confess that it satisfies real needs deeply rooted in everyone of us, so deeply that many of us live and die without discovering what they are.

Still, about the same period one began to take note of a far more sensational figure—that of G. K. Chesterton, who could write a book called "Orthodoxy," concerned solely to justify the catholic doctrine of the Church and her sacraments, and yet make it greatly more entertaining than the novels of most writers! Fantasy and a kind of high seriousness are the warp and woof of his mind. He has the secret of saying the wisest things with a twist of laughter; he looks out over life with unobtrusive sympathy, and says the truest, deepest things about it in the good language of common speech. Scarcely other are the underlying motives of his companion figure, Hilaire Belloc, described by one critic as "the most entertaining intelligence of our time."

During the past few years another name has also been more and more often discussed—that of Alfred Noyes, who was lately a popular choice for the office of Laureate—(indeed, in this connection one may note that love for the ideals of Christianity was the one common characteristic of the writings of most of those who were freely named for that honor; as well as of Dr. Bridges himself). And what did we find that this young man, fresh from Oxford, had to say for himself? Why, once again the word is the same, "Like as the hart desireth the water brooks." The difficulty is not to find, but rather to choose a few lines from his work which may illustrate its profoundly Christian character, but in the beautiful climax of "The Forest of Wild Thyme," perhaps his most characteristic work, we find the Word made Flesh triumphantly acclaimed as the solution of life's darkest mysteries. The justification of the boldest ventures of faith. We hear therein the inarticulate cry of all the worlds struggling towards that ultimate perfection of utterance which should be the answer to all our riddles, and when at last the longed-for harmony is attained, behold the burden of the song—

"A Child was born in Bethlehem, in Bethlehem, in Bethlehem.

The Wise Men came to welcome him, a star stood o'er the gable; And there they saw the King of Kings, no longer thronged with angel-wings,

But croodling like a little babe, and cradled in a stable."

Nor, turning to the writings of Henry Newbolt, do we find a different tale. His poems, indeed, whose continual burden is, that it is righteousness that exalteth a nation, are seldom more directly religious, though again and again they thrill with that pure and passionate spirit of patriotism that seems at times to be a religion so high and noble that it is almost with an effort we recall that of itself such faith were insufficient. His prose writings are perhaps less well-known and here the case is other, for his strange and beautiful romances are fulfilled with an ardour of faith that is at moments almost mediaeval. "The Old Country" is concerned with the eternal and agonising struggle between the two equally essential ideals of liberty and obedience, this particular battle being fought in the English Church of the fourteenth Century. "The New June" takes us into the court of Richard II., and a wonderful picture it is of splendour and avarice and devotion, shot through with the dark and ugly mesh of intrigue from which it seems scarce possible that the two bright boyish souls whose course we're watching, can ever be saved alive. The keynote of the whole is struck in Edmund's boyish, courageous reply, flung out in answer to a challenge before the magnificent Visconti, and all the splendid, sceptical court of Milan. "It all depends on what you want. You want life, and so do I, and so does everyone, but you think death is the opposite of life, and spoils it, and I think you're wrong. And I don't know whether the Christian life is practical, or only ideal and impossible, but I'm sure it is the one heroic thing in the world, and I don't care where it takes me, or how soon it ends, so long as I have it. And where can you find any failure in that?"

It would be pleasant to trace the working of ideals not dissimilar in the writings of such popular novelists as Mary Cholmondeley and E. F. Benson, to dwell upon the fact that among last season's "best sellers" were to be found books such as "V. V.'s Eyes" or "The Happy Warrior," and to consider the amazing success of plays like "The Servant in the House," "The Piper," and "The Third Floor Back," plays widely various in merit and in theme, yet all alike underlain by the thought of the constraining

love of Christ, strong to save a man, as it sometimes seems, almost against his very will. But space is lacking for these agreeable excursions, as also for the consideration of two lately published anthologies of quite unusual interest. The first, "Eyes of Youth," contains the work of a group of very young writers whose object is unmistakably not preaching, but poetry, but, throughout, the literary promise of their work is not more evident than their adoring reverence for the Christian mysteries. The second called "Georgian Poetry," and consisting solely of work published in 1911-12, has aroused general attention—from the pulpit of All Saints', Margaret Street, to the front page of *Saturday Night*. Here, the spirit of a distinctively Christian faith, is hardly to be looked for throughout, though in such remarkable poems as "The Sale of St. Thomas" of Lascelles Abercrombie and "The Lonely God," of James Stephen and "The Fires of God" of John Drinkwater, one finds the abiding thought, giving life and substance to all the splendour of language and imagery, of the inexorable love of God in His dealings with the souls which He has made. But, in the words of one of our least enthusiastic reviews, "the most hopeful feature is their consuming interest in life. They have little of the idle singer of an empty day, and set about their work with a gay seriousness that is full of promise. Before good poetry can be written, a man must be convinced that there are things worth writing about."

It would, however, be worse than idle if, in our satisfaction over these most hopeful signs we were wilfully to ignore others of a widely different nature, such as the work (and the general interest aroused by it) of writers such as Bernard Shaw, Galsworthy, H. G. Wells, Arnold Bennett, or May Sinclair, from whose writings it might, in truth, not be easy to draw arguments in support of our present contention. And while one may be slow to believe that the work of sincere and conscientious writers can, in the long run, result in evil, the same can scarcely be said of those prime favourites of the fiend, who, it sometimes seems, in pure wantonness of soul, bespatter with their own nastiness the minds of those too silly or too inexperienced to know them for what they are, and avoid them. "Non ragionam di lor, ma guarda e passa." But in spite of these things, there are on every hand tokens of a great awakening—as was recently said in England by one known as a foe to Christianity, "there is reason to fear that we are about to have a Christian re-action."

"Do ye believe? On every side Great hints of Him go by."

The American Convention

By Our Own Correspondent

IT was a warm, muggy day with a sort of Scotch mist everywhere that obscured the outlines of buildings and made the Cathedral of St. John the Divine look something like a hump on the top of a hill. Outside, at present, the Cathedral is not at all inspiring, but inside it shows that, in spite of all criticism, Lafarge was a man of great ideas, and that above all he was not tied down to precedent, which is a thing much to be desired in church building. Why should not this continent develop its own school of church architecture; a school in sympathy with the broad, open spaces, the rugged outlines and the ideal atmosphere of the American continent. The church was crowded, and a big church should look at its best when filled with the people for whom it was meant. One could not help thinking that the reredos is too small in comparison with the size of the church and the design of it neither bold enough nor rugged enough. As far as we could see in our own immediate neighbourhood the behaviour of the congregation was admirable, as soon as the service began. Up till then there was a great deal of whispering and talking. There was a very long line of Bishops, who all wore black chimeres—apparently the scarlet convocation robe is unknown in the States. Some wore hoods of varied colours, one or two wore stoles, and as far as we could see none of them wore the black scarf which is one of the marks of the degree of Doctor of Divinity. The singing was not exactly bad, neither was it good. The tenors seemed thin and more than one of them had a tendency to work up to a crescendo, to a high note which failed to catch on and sounded rather poor. The Austrian National Anthem was, however, magnificent to the words "Glorious Things of Thee are Spoken." The organ is a very fine instrument, and possesses a harp effect and a peal of bells, which some people admire very much. Personally we cannot help thinking them somewhat trivial in a church, and, indeed, the organ playing all through was poor. It was meant to be dramatic, but showed nothing of the technique or musical taste of a great musician. The Sanctus was sung Gounod's setting and was spoilt by over-elaboration of the dramatic effect. One of the triumphs was the singing of the Gloria in Excelsis to a chant, which apparently everybody knew, and which therefore made a profound impression. Has anybody, as yet, written a setting of the Gloria that is entirely

satisfactory? The sermon was an hour long, but we do not know the name of the Bishop that preached it. In the present day there are few who can read a sermon for an hour, and this particular Bishop was not one of them. As regards its quality, we suppose that if it suited those to whom it was addressed there is nothing more to be said. His diction was excellent and he was probably heard all over the vast space in front of him. One could not help feeling hopeful for a Church that could thus fill a cathedral on a busy day in the morning, and the energy, capacity and business ability that such a congrega-

but everybody seemed glad to see everybody else. Wherever you looked you met kindly glances, instead of the frozen look that seems to say—but probably does not mean—"Who is this person? What is he here for? Who asked him to come?" No, there was a quiet realisation of the strength that can afford to be generous, and has learned to be sympathetic. In conclusion, St. John the Divine is a glorious church to worship in, and fulfils the dignity of its mission by carrying the message, "This is none other than the House of God."

On the evening of the opening day there was a service at the Cathedral at which the music was sung by the united choirs of several New York churches. The Cathedral was crowded from end to end, the music was ex-

keeps the singers together. To the musical connoisseur this will sound like rubbish, but still it is true. The second day of the convention was marked by the W. A. thank-offering of \$307,000. Think of it, O Canada! The report of the collection should have been handed in at 3 p.m., but it took so long to count that it was 5 p.m. before the announcement was made. The first thank-offering of the W. A. was \$850; the second was \$2,000, of which one lady gave a thousand; to-day it is well over a quarter of a million. The mass meeting of the W. A. was, we are told, a mass meeting, as members were unable to get in. The President Bishop was the chief orator of the occasion and as usual came in for great applause. The work of the convention so far consists of the triumph of the Low Church party in electing the President of the House of Delegates. The House has also decided in favour of electing the President Bishop of the future instead of letting the appointment fall to the Bishop who is senior by consecration. Here we think that the House has made a serious mistake. To take a moderately young bishop out of a diocese and make him President Bishop will be very bad for the young bishop, will make him a bishop "in partibus," and later on "in partibus infidelium," and will transform a purely spiritual office into that of the head of a departmental concern. A Bishop is first a Father in God, and irony could not go much further than in making him a business head of the Episcopal Church. The determining factor seems to be the age of the President Bishop under present conditions. The cautiousness and the presumed wisdom of age are worth more for the position of President Bishop than the ardour, energy and up-to-date capacity of a man in middle age. It will be an experiment, and that is all that one can say for it. It is supposed that the matter of divorce will be dealt with and also the old matter of contention in the change of name. It seems to us that the change of name might very well and wisely be referred back for the present. To adopt a change of name that was carried by a small vote would be preposterous, which ever way the change went, and would lead to a good deal of bitterness. To assume by a vote—unless that vote was with-in reasonable distance of unanimity—a name in which the word Catholic was clearly pronounced, when a large section of the House protested that they were and would be Protestant, would be a Gilbertian joke that would reflect badly on the Church. That the Church ought to be called catholic is self-evident; that



The Synod Hall, New York

tion represented ought to do great things. However, it is sad to hear of one hundred million souls in the United States, and only one million communicants in the Episcopal Church. No other Church has a better thing to offer to the citizens of the great republic, and no Church is more capable of reaching and holding the people of the land. It may be that the different presentations of Catholic truth are a great weakness, or it may be that the Church does not at all times realise her great opportunity. Perhaps when the nation as a nation learns that outward prosperity is not a synonym for inward happiness the cause of religion will flourish more widely and take deeper root. We were especially impressed with the fellowship that prevailed at the convention. It was in the air everywhere. It was not obtrusive,

tremely good; the service was not too long, as it consisted of evensong without a sermon. Here again we noticed the novelty of tunes. There was hardly one that was not strange, and with one exception, none of them seemed to have as fine a sound, or to be as well suited to congregational singing as the old tunes that we all used to know, and which we also naturally expected. The one exception was a hymn that sounded like an 11 12 metre—we had no hymn book—sung to a tune that we were afterwards told was a Jewish one. This had all the merits that make fine congregational singing, and these merits are best represented in tunes of the German church pattern. They are at no time thin in sound, the parts are kept within reasonable sonority of each other, and they have a sort of squareness of time about them that

many do not wish it is equally so, and that it would be wise to wait until they do wish it is most evident. A decade or a century does not mean much in the life story of a church and to change the name in ten years would probably be more satisfactory, and more sensible than to do it now.

W. A.

On Saturday at St. Michael's Parish House the W. A. met for the introduction of visitors from Great Britain and Canada, and of Missionaries. The Hall was filled with interested women presided over by Miss Emory, the general secretary. In her address she expressed herself as greatly disappointed that the W. A. in Canada had found themselves unable to send a representative, but read a letter conveying Canada's good wishes. The wife of the Bishop of Aberdeen who was to represent the Women's Missionary Society of Scotland was prevented from being present by the illness of the Bishop, but hoped to be present at some of the later

meetings. Miss Gurney, who was sent out by the S. P. G., received a most cordial welcome, and in a very graceful speech, conveyed the greetings of that venerable society. Miss Cropper brought greetings from a church women's society in England, of which Mrs. Davidson, the wife of the Archbishop of Canterbury, is President. She also represented the C.M.S. Deaconess Rebecca Barker of Clapham Common, England, spoke of the work of their organisation in training deaconesses to serve in the mission field. Several of their order are now at work in India, and two have recently gone to Calgary, Alta. We were very much struck with the way Miss Emory conducted the meeting. A spirit of self-sacrifice and enthusiasm was most marked. The meeting was brought to a close by calling the roll of the society, Missionaries in the Domestic and Foreign Fields, after which the doxology was sung, and the meeting broke up into small groups of interested women.

The Invocation of Saints

Sermon by the LORD BISHOP OF LONDON

Preached before the Church Congress in St. Luke's Church, Southampton, on Tuesday, Sept. 30th

"Compassed about with so great a cloud of witnesses." Heb. xii. I.

It has often been my lot of recent years to have to preach one of the opening sermons of the Church Congress, and the last two years I have tried, however feebly, to show that, rightly understood, the Church possesses in her message the secret of supplying the new wine stirring in the spirit of the democracy of to-day with the new bottles which it needs, and also that under her apparent calm and quiet she still retains the power to "turn the world upside down."

But this year, so far as my own message is concerned, I will ask the Church to consider a very different subject which is not only agitating the minds of many in the Church, but occupying the attention of some of our leading men of science; I would ask you to turn your eyes from this world, with all its throbbing interests, to another, or, to use the metaphor suggested by the writer of the Epistle to the Hebrews, to look up from the heat and struggle of the stadium to those tiers after tiers of spectators who look down upon the conflict which they once knew so well.

THE TEACHING OF THE RUSSIAN CHURCH.

There they are in their millions and tens of millions, and it is indeed a poverty-stricken imagination which can leave out of its purview the question what is our relation to this vast multitude who in numbers and importance form so very much the great majority of the existing Church. And I am bound to say that during my visit to Russia, when I had a long conversation through an interpreter with the authorities of the Russian Church, nothing seemed to strike them more forcibly than the little connection which we

seemed in our Church to have with that multitude. After two hours' conversation with a Bishop, an Abbot, and six of the leading priests of the oldest monastery in Russia, they ended by saying, "But surely, Bishop, yours is a very unloving doctrine; we love our dear ones in the other world; they are close to us; our boys speak to their mothers in Paradise as if they were in the same room; we are not *Roman Catholics* any more than you, and repudiate the claim of the Pope to jurisdiction over us as you do, but we should miss sorely our belief in the prayers and intercessions for which we are allowed to ask from the great cloud of witnesses." And then, as if to clinch their assertion that such prayers and intercessions in no way took their eyes away from the one central object of worship, they presented me with a beautiful eikon of our Lord, saying, "Take this, the Image of the one Master of us all."

And to show that I was not mistaken in carrying away this impression from Russia, I may quote the words of one of our most level-headed theologians in England, Dr. Headlam, the late Principal of King's College. He points out that the Invocation of the faithful departed generally is "the habitual custom of the Russian Church." "Often when a child who has lost its mother, is praying, he may be heard adding her name to those of the other saints whom he asks to pray for him. Mutual prayers of the dead for the living, of the living for the dead, and of both for the whole Church, is to the Russian the bond which links together the Church in one Communion of Saints."

THE WORK OF THE "COMMITTEE ON FAITH AND ORDER."

It is then, far from accurate to speak as if the subject of Invocation of Saints was a question which merely divided Rome and ourselves; it is a question which concerns what is deepest in human nature, and which will have to be reckoned with perhaps as much as anything, if the "Committee on Faith and Order," which has now started upon its world-wide work, and which is to leave no question which divides Churches unexamined, really is to bring about, as we all ought to pray, the reunion of Christendom and the repairing of the rents in the seamless robe of Christ.

In reaching such a great consummation, as in reaching a great peace, there must be "give and take," and the question which we have to face as representing the great Anglo-Catholic Church is whether there is anything we can give on this question, or it may well be, anything which we can take, without endangering that one thing which we can never give, and on which our faith is absolutely founded, and that is our belief in Jesus Christ as the one Mediator between God and man,



The Bishop of London

and as my Russian friends said, "the one Lord and Master of us all."

THE CASE FOR THE INVOCATION.

Now the first thing to be clear upon is the exact scope of the question, and the best plan surely to arrive at this is to take the ablest advocate of the practice and to give full weight to all their arguments, noting at the same time the admissions which they make, and I suppose that it would be harder to find a clearer statement of the case for the Invocation of Saints than is presented by the Rev. H. R. Percival in his book, "The Invocation of Saints," Bishop Forbes, of Brechin, in his treatment of the 22nd Article, and Dr. Darwell Stone, in his book with the title, "The Invocation of Saints."

THE REV. H. R. PERCIVAL'S BOOK.

I. To begin with Mr. Percival, we find that

(1) "The Invocation of Saints is admittedly a matter of secondary importance" (p. xiii).

(2) "No part of the Church teaches that the practice of the Invocation of Saints is in itself necessary to salvation" (p. xv.).

(3) "The practice of the Invocation of the Saints does not necessitate any particular doctrine of their state or

condition, far less does it involve any opinion that the saints can read the heart or hear our prayers, or even know anything about us or our present needs." "It may be that these invocations are mere apostrophes such as those in the *Benedicite*" (p. 14).

(4) It is frankly admitted that at the Reformation "it was evidently the mind of those who were responsible for the compiling of the Prayer Book that the only way to be sure of avoiding corruption and the superstition consequent thereupon was by omitting all invocations whatever. Looking back upon that time from to-day, we may think their opinion was not well founded, and yet perhaps they were better judges of the dangers than we can be" (p. 19).

(5) Such invocation which is asked for is practically the same as what is called *comprecation*, for what is called the clever answer of the Eastern Bishops to the British Bishops is quoted with approval, "If this offend you, you may forbear saying, 'Holy Mother of God, help us,' and instead of it, you may say, 'O Merciful and Almighty God, assist us by the intercessions of Thy spotless Mother—and all the saints'" (p. 21).

(6) We find that many superstitions connected with the Invocation of Saints were admitted to be such by the Roman Catholic Council of Trent, such as that saints were given by God particular departments under their special care, that certain prayers to the saints were only acceptable if offered before certain images, the asking of the saints for things which God alone could give or do, the looking upon the saints as more merciful than our Lord, the invoking the saints with religious worship (p. 36-47).

All these practices are admitted to be superstitious, and are condemned by the Council of Trent.

(7) And then, as if to make quite plain how extremely limited is the scope to be given to Invocation of Saints, it is stated again (p. 83): "As we have seen, the practice of their invocation does not necessarily imply a belief that the saints thus invoked do or can pray for us, for the invocations which we make may be only pious desires, and imply that if they can pray and can hear us, they would pray for us."

And again (p. 150): "We should be idolaters indeed were we to think of them as *omnipresent* or *omniscient*."

BISHOP FORBES AND ARTICLE XXII.

II. And when we turn to Bishop Forbes on the 22nd Article, whose work was revised throughout, it is stated by Dr. Pusey, certainly many interesting instances are given of men whose names are famous in the Church and honoured by us all who uttered language which can only be called "Invocation of Saints." There is some, but not much, evidence that direct invocation of saints and departed persons was not unknown in the third century, but there are several touching instances given after that date.

St. Gregory of Nyssa says to the martyr St. Theodore, "Intercede with our common king for thy country, for the martyr's country is the place of his passion."

St. Gregory of Nazianzus cries to St. Cyprian after the latter's death, "Do thou look down upon us propitiously from above, and direct our life, and shepherd or co-shepherd this holy flock"; and again cries to St. Basil, "Do thou, divine and sacred one, look down upon us, either stay the thorn of the flesh, given us by God, or persuade us to endure it bravely."

St. Ambrose says, "Angels are to be besought for us who were given to us as a guard; martyrs are to be besought whose patronage we seem to claim for ourselves by the pledge of the body."

St. Jerome says to St. Paul, "Help

with thy prayers the extreme old age of thy devotee."

St. Chrysostom entreats the people, "Not on this festival only, but on other days too let us be at their side; let us invoke them; let us beg them to be our patronesses."

It will be noted that in all these cases those invoked were local heroes and heroines well known to those who spoke to them, and there is little doubt that it was from the immense prestige of the martyrs and the sacredness naturally attaching to their tombs that the whole practice sprang.

But after giving this long list of authorities, the Bishop quotes with approval the clear statements of the Roman Catholic Bellarmine:—

(1) "We may not ask the saints that they would grant us grace or glory."

(2) "They are not our immediate intercessors with God, but whatever they impetrate for us from God, they impetrate through Christ." And he adds: "Prayer to the saints in Heaven is explained again and again to be the same in kind as prayers to the saints on earth."

And, as bearing out what Bishop Forbes says, I may quote what was said to myself the other day: "I asked you, Bishop, for your prayers the other day," said a well-known London clergyman, "when my father was very ill, because I look on you as a good man."

"Why should not I ask someone in the other world, whom I look upon also as a good man, for his prayers?"

"Angels, sing on; thy faithful watches keeping,

Sing us sweet fragments of the songs above.

Angels of Jesus, angels of light,

Singing to welcome the pilgrims of the night."

You will find the most Evangelical congregation in England singing that hymn—"why not also sing"—that is the claim which is made:—

"Ye saints, pray on, your faithful watches keeping?"

"We need your prayers, we strugglers with the storm and stress of life. We believe ye are not cold and callous witnesses who compass us about, but loving men and women like ourselves, sympathising with our conflict, for, as St. Augustine says in noble words, 'The Church above loves and helps' (*pergrinantibus*), while we can scarcely go wrong in translating 'its pilgrim brothers.'"

DR. DARWELL STONE'S VIEWS.

III. And when we turn to Dr. Darwell Stone we find, as we might expect, a most carefully weighed statement on the question.

"The author," he says, "is fully alive to the mischief which may result from the unguarded cultus of the saints. His own personal preferences are strongly for the methods of prayer and worship which characterise the liturgies and offices of the Church rather than from those found in the directions and litanies popularised invocation—he recognises that the use of any services outside the Book of Common Prayer can only

be right by the sufferance of the Bishop of the diocese.

"But he cannot hide from himself the disastrous results which might ensue from widespread condemnations of the invocation of saints. The hope of a reunited Christendom is a hope which he would deem it falsity to Christian principle to abandon. However, the Church of Rome may some day control and check unauthorised devotions, it cannot be anticipated that she will ever reverse the careful and guarded statements of the Council of Trent on this subject. And any who should approach her with a demand for such a reversal would, in the judgment of the author, be placing themselves in a false position. If that be so, it follows that to condemn the invocation of saints is to put an unjustifiable barrier in the way of reunion with the Church of Rome.

"And if we are told that the hope of reunion must for the present at least be rather with the Churches of the East than with the rest of the Western Church, it is necessary to observe that Eastern Christians approve of, and practise, invocation certainly not less than those Christians who are in Communion with the Pope.

"There is a further reason which weighs on the mind of the present writer even more strongly from a practical point of view than those which depend on the hope of reunion. He is mindful of the honest, devout souls in the Church of England who have found not only happiness, but also a means of spiritual growth in the practice which some would condemn. If the practice were contrary to Christian principle or to the truths to which the Church of Christ is committed, he would be among the first to say, at whatever cost, the condemnation must be emphatically declared. Believing as he does that the study of history does not show such a contradiction, it is his conviction that to insist on the wrongfulness of the practice would be to narrow the bounds of Christian liberty to an extent for which the needed authority is lacking."

Dr. Stone then proceeds to deal with the admittedly lawful practice of *comprecation*, i.e., "the praying to God that we may have a share in the prayers of the saints." the widespread belief that they still live in the other world and still pray, and goes through much the same evidence which has already been given, points out again that the saints may only be asked for their prayers, admits fully that in the Middle Ages the majority of those who used these directions thought that the help afforded included much more than prayer, points out that the Bishops' Book of 1537 and the Kings' Book of 1543 both declared it to be unlawful to seek from the saints those good things which can only be given by God, but lawful to ask them for their prayers, argues to the effect that the 22nd Article could not be taken as repudiating the decrees of the Council of Trent as it was subscribed in February 1563, and the subject was not discussed at Trent 'till December in that year; quotes Dr. Maclear as believing that the doctrine of the Romans concerning the Invocation of Saints repudiated in our 22nd Article referred not to the carefully guarded teaching of the Council of Trent, but to the teaching of the extreme medieval party in the Church, which had already been condemned in the Bishops' Book and the Kings' Book, and argues that, if Dr. Hort was right that the article does not condemn all doctrine concerning purgatory, neither does it condemn all doctrine, concerning Invocation of Saints. The Church of England, then, he sums up, in the course of the Re-

formation, did three things with regard to the Invocation of Saints:—

(1) It removed all kind of invocation from the service books. This was a return to early custom; says Dr. Stone, since for almost six hundred years from the foundation of Christianity no invocations of saints were to be found in the authorised services of the Church.

(2) The clergy were committed to a strong condemnation of the custom of seeking from the saints gifts which can be bestowed only by God.

(3) Thirdly, the Church of England left open the lawfulness of any expediency of that limited form of Invocation which asks the saints for the help of their prayers.

The gist of the matter is, he continues, "What form of invocation, if any, is identical in principle with the practice of *comprecation* or praying to God to receive benefit by means of the prayers of the saints? If the request addressed to the saint is for his prayers to God, and if it is understood that any knowledge which he possesses of the request is the result of his beholding God or receiving revelation from God, then clearly the making of such request does not in principle differ from prayer addressed to God from the prayers of the saint. If, on the other hand, the request is for gifts which God alone can grant, or if it is supposed that the saint has independent knowledge of the words addressed to him, then clearly such a practice is *different* in principle from *comprecation*. It follows that invocation of the former kind is wrong."

NO MERE QUESTION OF ROMAN DOCTRINE.

Now it may well be asked why I have tried your patience this morning by giving the summary of these three writings.

First, it is because it is only fair that any set of men who ask for a hearing in our Church should have that hearing, and have their case stated fairly, and not be met by blind anger or prejudice. Nothing leads to a greater sense of bitterness and injustice than a misrepresentation of people's views, and now that I have stated them, I trust that many, who try to look at every question without prejudice, will acknowledge the force of a great deal that is said; it is no mere question of Roman doctrine; it is a question of a custom which had grown up for centuries East and West: nothing more is desired by asking for the prayers of the saints than a man desires when he asks his friends to pray for him in a crisis on earth; no derogation is intended to the authority of the one "Master to us all." "What is your idea?" I asked one who was keenly alive to what he thought was the comfort and help he derived from invoking the prayers of this great cloud of witnesses. "Does it not take away from the honour you pay to Jesus Christ?"

"Not at all," he warmly replied. "I approach my Lord, throned in glory, but as I walk up to Him I walk through a line of saints and angels, and feeling my infirmity and the holiness of the Presence I approach, I cry from side to side, as I walk up, 'Pray for me, pray for me, pray for me—of your mercy, grant me your prayers.'"

THE OTHER SIDE: BISHOP WORDSWORTH'S VIEWS.

IV. But when I turn to the other side and ask myself on which side my voice will be found, if the question of Invocation of Saints is again formally brought before the Church, there are many things which must be weighed.

In the first place, we must note at once that Bishop Wordsworth, the late Bishop of Salisbury, a man of world-

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wide reputation for scholarship and learning, absolutely traverses the whole of Dr. Stone's argument. He admits that the final decrees of the Council of Trent were not until December, 1563, but urges that "doctrine of the Romans" concerning the Invocation of Saints meant the practice of invoking them at all.

"It was," he says, "I have no doubt, the judgment of the Church of England that it was not good and useful to pray to the saints in any manner, and that this judgment was arrived at both in 1553 and in 1563."

And he goes on to point out that in any case it is the English Articles of 1571 to which we now give assent and subscribe, and that in 1571 our Church authorities had before them the modifications made at Trent, and yet did not vary in any way the language of the Article.

And then, in the second place, as I have given freely the opinions of the defenders of the practice, it is only right to give the opinions of a strong and well-known Anglo-Catholic opposed to revival, and these are his words, after I had submitted to him the case as represented in the three writings from which I have quoted:

"We hold that the saints do pray for us and with us."

"This seems involved in the 'Communion of Saints'; but I deprecate strongly the use of 'Ora pro nobis.'"

"1. It is not primitive, as is shown by its absence from the *Roman Missal*.

"2. The practice started in a polytheistic atmosphere from which it has never been wholly free: (a) at the first this is shown by the need and nature of the defence and apology for it; [(b) at present, e.g., in Sicily, it is a thinly veiled paganism].

"3. Its early beginnings seem rather rhetorical apostrophe, or expressions of hope directed rather in substance and intention to God Himself, though in form addressing martyrs.

"4. Even early defenders acknowledge we cannot be sure that the saints know what is going on here or are conscious of our prayers if we pray to them.

"5. Consequently the earliest prayers were addressed to saints familiar with conditions of the worshippers asking for a continuance of prayer, not, e.g., to those of the past, the great apostles. [This is the feeling which prompts the revival of the practice in many minds now. 'Do you think my mother does not pray for me?']

"6. The transference of prayers to

(Continued on page 15)

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ALGOMA

SCHREIBER

S. JOHN'S THE EVANGELIST'S

On October 2, the Harvest Festival was observed in S. John the Evangelist's Church. It was prettily decorated with fruit, vegetables, and flowers. The sermon was preached by the Rev. R. C. Bartels of S. Paul's, Fort William. The services were continued on the following Sunday. The early celebration was taken by the Bishop of the Diocese when the Women's Auxiliary were invited to a corporate communion. The Bishop preached at Matins at 11 a.m., after which there was a Corporate Communion for the Church of England Men's Society. In the afternoon the Bishop gave a beautiful address to the children on the infant Moses in the ark of bullrushes, which he applied as a figure of Holy Baptism. The Priest in charge preached at Evensong. The collection at these services exactly completed the \$65 which is the amount of the Missionary apportionment for which the Mission is assessed. Unfortunately the rain came down in torrents, and the Bishop was detained, owing to two "washouts" on the railway west of Rosspoint, and was prevented from reaching

Nipigon, where he was due to preach on Sunday evening.

NORTH COBALT

The Venerable Archdeacon Gillmor, D.D., has arrived and is settled in a little shack near the Railway Station. From this "Prophet's Chamber" he sets out to hold services also at Temagami and Latchford to the south of the railway line, visiting up to Englehart and Swastika and the height of land north, which is the boundary between us and the Diocese of Moosonee.

The Archdeacon is known throughout the Diocese and by many of our Algoma Association in the Old Country as "The Tramp," so is never settled for a great while, and during his thirty years' tramping has well earned the title.

PORT CARLING

The west window of the new church here has just been added. It is a memorial of Mr. and Mrs. R. G. Penson and two daughters, all active members of the church in its pioneer days, and is presented by Mrs. F. D. Stubbs, and a brother and sister, children of the deceased.

The shape of the window is that of two intersecting Gothic arches with tracery above. Each light is filled with pale olive glass in diamond panes, relieved by emblems in bright colors and a tiny ruby border.

The church itself was formally opened by the Bishop on Tuesday, Aug. 26, just before the tourist season began to close. The opening service was largely attended and consisted of processional hymn, shortened matins, the Holy Communion Office, and sermon by the Bishop. It is no exaggeration to say that the interior of the church proved a surprise and delight to all who saw it then for the first time. It

is lined throughout in natural woods, carefully selected and matched, then preserved with one coat of oil and another of shellac. Black ash encircles the arched windows, and the lower part of the walls, but all the rest, walls, ceiling, casing of beams and the graceful springing trusses, is in Georgia pine. The chancel is completely furnished in dark quartered oak, the various pieces being given by visitors and local friends, who have also given most of the stained glass which fills every window. The young architect, Mr. Ronald Catto, of Toronto, who, with a friend, made the plans, is to be congratulated upon the satisfactory results of his good taste and persevering efforts to make demands and resources agree. Beneath the eastern half of the church is a cosy Sunday School hall with walls of solid granite built upon the natural rock foundation. The schoolroom simply follows the drop of the land on the new site, and as little or no excavation was needed it has daylight and open air on three sides. Here also, until the bricks are added to the church above, the congregation can assemble during the coldest months of winter should need arise.

The Bishop congratulated the congregation and spoke in terms of the highest praise of the Incumbent, the Rev. T. Boid Holland, whose energetic leading had brought the work to such success.

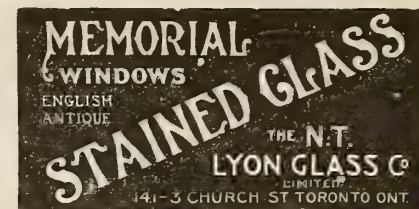
In the evening a confirmation service was held, when a good congregation again assembled, this time being mostly residents of the village. The next day the Bishop made his annual visitation to the out-stations, Port Sandfield and Gregory.

CALGARY

The Bishop was obliged to cancel his engagements for some days past, being confined to his bed under doctor's orders. We are glad to be able to say he is now recovering from what appeared at first to mean a very serious illness, and he hopes in the course of the next few days to take up his usual energetic round of duties.

The amount of the income assured for the new Bishop of Edmonton stands at present for 1914 and 1915 at four hundred and eighty-nine pounds odd, and not \$489 as recently stated in an account of the executive meeting.

The Rev. R. A. Hiltz, secretary of the Sunday School Commission of the General Synod, was a welcome visitor to the diocese for the end of this month. On the 23rd he was in Edmonton. There a conference of the clergy of the Rural



Deanery was held at St. Faith's Mission in the afternoon at which the relation of the Sunday School Commission to the Parish Sunday School was fully discussed. In the evening in All Saints' Parish Hall an excellent meeting of Sunday School workers and others was held. The subject of the address given by Mr. Hiltz was "Teacher Training." As a result seven clergy intimated their intention of at once forming classes.

From Edmonton Mr. Hiltz went direct to Lethbridge where on the 25th he met the clergy of the city in conference in the afternoon at which the Lesson Courses and "Our Empire" were discussed. In the evening a meeting of Sunday School teachers was held at which ninety per cent. of the teachers of the city were present. Mr. Hiltz's subject here was "Preparation and Plan of a Lesson" followed by a conference.

From Lethbridge Mr. Hiltz journeyed to Calgary for the 26th, where a meeting of clergy, Sunday School teachers and others was held in the Paget Hall in the evening. His subject here was "Teacher Training" and his address was followed by a spirited conference.

On Sunday Mr. Hiltz preached at St. Barnabas' Church in the morning and at the Pro-Cathedral in the evening, leaving for the diocese of Saskatchewan on Sunday night's train.

CARMANGAY EMMANUEL

On Thursday, Sept. 25th, the Rev. F. Taylor, late of the diocese of Saskatchewan, was inducted as incumbent of the parish in succession to the Rev. T. Melrose. The service was conducted by Archdeacon Hobgin and afterwards a congregational meeting was held at which it was decided to at once proceed with the erection of a parsonage which the parish badly needs.

MILLARVILLE CHRIST CHURCH

After a lapse of months a service was held in this church on Sunday the 28th, and in the adjoining parish of St. James, Priddis. The service at Millarville was in the nature of a memorial service for Mrs. Dean-Freeman who has recently passes away on the Pacific Coast. She was one of the old timers of the district and was one of the pillars of the congregation

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with her family. A large congregation was present showing their sympathy with the family and twenty-nine people communicated with them at the celebration of Holy Communion.

COLUMBIA

METCHOSIN-COLWOOD

The Metchosin-Colwood district is divided and a priest to take charge of the Metchosin end will arrive in a few weeks. It is hoped that Colwood will have a resident priest shortly; in the meantime, Mr. H. Pearson, who has been assisting the vicar, will remain and the Rev. H. B. Hadlow, who has been organising the district, will continue for the present as priest-in-charge, but has taken up residence in the new vicarage at St. Michael's, Royal Oak, Victoria. Before leaving the district the parishioners gave a social evening and presented Mr. and Mrs. Hadlow with a handsome hand-painted, china tea service.

HURON

WINGHAM

The Rev. Dr. Boyle, Dean of Divinity, Trinity College, Toronto, conducted the Harvest Thanksgiving and Anniversary Services in St. Paul's Church on Sunday, Oct. 5, and the church was filled as all were delighted to hear their former rector again. On the Friday evening before he delivered an address to the A. Y. P. A. upon "The Life of Dean Swift." His visit to his old parish was much appreciated, and the hope of all is that he will soon be able to come again.

On Monday the ladies held their annual dinner and concert and both were a grand success. Besides the splendid musical talent the local clergy were present at the concert and expressed their joy at the restoration to health of the rector, the Rev. Edgar H. Croly. After an illness of five months, during which he underwent a very critical operation performed by Dr. Kennedy, he is able to resume his duty again. St. Paul's congregation in the meantime paid for a supply, granted the rector his full stipend and gave him a liberal cheque besides. Taken all in all, the Festival was perhaps the most successful ever held and the financial results surpassed former years by a fair margin.

BLenheim

Sunday, Sept. 28 was a happy day in Trinity Church, it being the annual Flower Service for the Children in the morning, and the Harvest Thanksgiving Service, in the evening. The Church was crowded, and the service hearty, the Rector officiating. The choir

of this church is equal to some in large centres, and all are communicants. Blenheim is not a large place, but it does big things. The people and their Rector are to be congratulated upon their success, and upon the harmony among them.

WIARTON

Trinity Church Branch A. Y. P. A., held their first meeting for the season on Sept. 29 in the school-room. A large number were present, and several new members were added to the membership. Miss Iola Jermyn gave a splendid report of the proceedings of the Dominion Convention, and a pleasant evening was spent. A topic card has been prepared, and meetings will be held weekly.

BURFORD

Harvest thanksgiving services were held in Holy Trinity Church, Sunday, Oct. 5. The church was nicely decorated, the attendance good, and the services bright and edifying. The Rector, the Rev. E. Cameron, B.A., preached at both services, taking as his morning subject, "The Joy of Reaping," and in the evening, "Lessons from the Feast of Tabernacles," which were much appreciated.

The attention of the congregation was directed to an oak Altar Cross taken from the fabric of St. Mary's Church, Theirfield, England, and dated from the 11th Century, the gift of Mrs. Lloyd-Jones, whose father the late Rev. J. G. Hale, was the esteemed rector. Reference was made to this, its two-fold value, its historical evidence, and as a permanent reminder of the unity which should exist in the church as well as in the Empire. It was not placed there as an article of worship, but to impress upon us that our greatness as a nation or a church rested on the power of sacrifice.

KEEWATIN

FORT FRANCES

St. John's

On Sunday, Sept. 28, the annual Harvest Thanksgiving Services were held. The church was tastefully decorated by members of the Chancel Guild. The Right Reverend Bishop Lofthouse, D.D., preached at the morning service to a large congregation, when the choir ably sang the anthem "Fear not O Land," by Caleb Simper.

The Rev. H. V. Maltby, Rural Dean, preached at the evening service. The offertories of a little over \$25 were devoted to the Home Mission Fund.

A St. John's Girl's Guild has recently been organised in the parish under the capable directorship of Miss A. D. Watts.

MONTREAL

MONTREAL

On Wednesday evening, September 24th, the Bishop of the diocese opened and dedicated the new church in Park Avenue Extension, St. Cuthbert's. The building was well filled, the 230 chairs all being used. Church people came from all parts of the city, thereby showing their interest in this work. The Bishop, having Reverends Horsey and Overing as chaplains, proceeded to the altar and following the usual order for such an occasion, formally dedicated the building. Evensong was said by the Rev. D. Charters and the special lesson read by the Rev. Rural Dean Ireland. The musical part of the service, under the guidance of the organist, Mr. Gossling, was well carried out. The Wardens, Messrs. Platt and Wilson, assisted by Messrs. Rigley and Stoker, took up the offertory. A large number of clergy were present, among them the Archdeacon of Montreal and the Very Reverend the Dean, Rural Dean Robinson, Canon Rollit, the Reverends Dr. Rexford, Scrimgeour, Mount, Ball, May, Saunders, and others. The Rev. A. P. Shatford preached a helpful and suggestive sermon on "Beauty and Strength are in His Sanctuary." He made a strong plea for worship and reverence. There was a good congregation present. Three years ago the portable church was placed in Park Avenue Extension, and now it has served its time and this new building costing over \$6,000 has been erected.

The Very Rev. Dean Doull preached at the Church of the Advent in the morning of Sunday, the 5th inst., and in the evening at Christ Church Cathedral. He had intended leaving for the West in the evening, but was delayed by the very sudden and unexpected death of his uncle. Mr. Wm. M. Doull, of Georgeville, Que., with whom he had been staying for a fortnight and had only

just left Georgeville. The funeral will take place on Wednesday of last week in Montreal.

The Bishop of Kingston spent Sunday, the 5th with the Bishop of Montreal, and preached in the morning at St. George's Church.

On October 1 and 2, the Alumni of the Diocesan College held their annual gathering. The first day was devoted to a quiet day, conducted by the Ven. Archdeacon Naylor. Besides the business sessions on Tuesday, two conferences were held. In the morning, the Rev. H. M. Little read a paper on "the distinctive principles of the Church of England," and in the afternoon the Rev. E. E. Dawson read a carefully prepared paper on the "Unity of the Faith." Both were followed by an interesting discussion. The meetings were somewhat marred by several leaving in the midst of each session to attend the inaugural lectures of the Inter-Collegiate Lecture Courses at the Methodist College in the morning, and the Presbyterian College in the afternoon.

All the city churches are in full swing with their winter's work, with all their various organizations fully organised.

The Diocesan W. A. held their corporate communion in Christ Church Cathedral on the morning of October 2, when Dr. Paterson-Smyth was the preacher. The monthly meeting of the Board followed upon the Eucharist after the customary interval for luncheon.

LENNOXVILLE

UNIVERSITY OF BISHOP'S COLLEGE

The subscriptions to the Diamond Jubilee Fund now amount to nearly fifty thousand dollars, and the fund will be kept open during the year. It will be remembered that this fund is

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being raised for the endowment of chairs in the more modern subjects of education, and it is hoped that \$100,000 will be raised before the end of the year. A graduate has generously promised to equip a new laboratory in the Arts Building, and this work will be proceeded with during the session. It is likely that an extra lecturer in science will be appointed for next year.

NEW WESTMINSTER LATIMER HALL

The fourth annual Formal Opening of Latimer Hall was held on Thursday evening, Oct. 2, and was attended by an audience that filled the large school room of Christ Church. The chair was occupied by President H. J. Cambie, and among those on the platform were the Bishop of New Westminster, the Archdeacon of Columbia, the President of the University, Dr. Darby, of the Peace Society of Great Britain, the members of the faculty, and representatives of the other theological colleges in the city. The singing was led by the choir of St. Saviour's Church. The Bishop of New Westminster, representing the Board of Examiners for Divinity Degrees conferred the degree of D.B. on Rev. H. St. Buttrum, B.A., of St. Saviour's, Vancouver. This is the first occasion on which this degree has been conferred in the province. Principal Vance reported good progress on the part of the work. The last treasurer's statement showed the general receipts of the Hall to have been fifty per cent. more than the year before. Eight students had been engaged in various missions during the year, and in two cases had been instrumental in building churches. The library has been materially increased. Several new rooms have been provided by friends in different parts of the province. The attendance this year will be at least twenty. He appealed for the best sons of the best families to enter the ministry. Archdeacon Heathcote made a very favourable impression on his first appearance before the people of Vancouver. He expressed his pleasure at being present, and after making an appeal for more men, wished the Hall and its work God's richest blessing. President Westbrook pointed out the gradual and universal process of specialisation of the age. Preventive measures are better than cures. The clergy were in a special sense able to prevent ignorance, vice and sin and thus formed a most valuable asset in the country's upbuilding. Dr. Darby pointed out that the Church was the greatest international peace movement in the world and that missionaries

would do more to bring about international peace than any other agency in existence.

Mr. T. H. Stewart, M.A., an Honour Graduate of the University of Toronto, has been added to the staff of Latimer Hall as Tutor, and will assume charge of the tutorial department.

NIAGARA HAMILTON

Mr. C. Hemmery, has received a letter announcing the proposed visit of the Founder of the Church Lad's Brigade Movement, with the idea of organising a brigade here.

BEAMSVILLE

This church kept its Thanksgiving Festival on Sunday, Oct. 12. Rev. W. W. Judd, of Christ's Church Cathedral, being the preacher at evensong.

ANCASTER

The good people of St. John's Church are not resting on their laurels after completing the baptism. The next project on hand is the much needed parish hall and Sunday School room. This has been a long felt want. As the projected structure is to be near the church, it is intended to make is in keeping with the handsome stone church. Arrangements are being made for the work so that early spring may see its completion.

JORDAN

Harvest Thanksgiving Services were held in the Church here Sunday last. Large congregations were present. The church was beautifully decorated by the members of the W. A. The Rector preached in the morning, and the Rev. Canon Spencer in the evening. The offerings amounted to about \$60.

MARSHVILLE CHRIST CHURCH

A very interesting service was held here on the 9th inst. when the Rev. Harry Bruce was inducted as Rector of this Parish.

In the absence of the Ven. Archdeacon Perry, who is in England, the Rev. D. R. Smith, of Port Colborne, conducted the service, and gave a splendid sermon, urging the Rector to be a true shepherd over the flock committed to his care, and reminding the people of their duty in being true and loyal to their Rector, working with him and praying for him.

NOVA SCOTIA HALIFAX AND DARTMOUTH

The Church of England Sunday School Teachers' Institute of Halifax and Dartmouth held a most successful and enjoyable annual meeting at the Church Institute on Oct. 3. Among those present were

the Bishop, the Dean, Archdeacon Armitage, Rural Dean Cunningham, W. H. Wiswell, the veteran treasurer, who has held office for 32 years, and a representative body of Sunday School teachers and officers, both men and women, from all the Sunday Schools.

Canon Vernon, in the absence of the President, occupied the chair.

The Bishop kindly addressed the teachers, giving helpful words of encouragement and advice. He specially urged loyalty to the Sunday School Commission, and spoke of the splendid work it has done in providing a common scheme of lessons, suitable prayer cards for children, and in arousing the missionary spirit among the children of the Church.

The officers appointed for the ensuing year were:

Patron—The Bishop; President—Rev. V. E. Harris; Vice-Presidents—The clergy of Halifax and Dartmouth, and Messrs. J. H. Donovan and J. E. Parker; Treasurer—W. H. Wiswell; Secretary—Miss B. Fry; Asst.-Secretary—Miss E. Hiltz.

ONTARIO KINGSTON

At St. Luke's Church on Sunday evening, Oct. 5, Dr. Geo. B. Archer, medical missionary from India, preached a very interesting sermon on his work in India.

SHANNONVILLE

The two churches in this parish, Trinity at Shannonville, and St. John's at Point Ann, were beautifully decorated for the Harvest Festival. The Bishop of Kingston, conducted the services, and also inducted and installed the Rev. Alfred Bareham into the incumbency of the parish.

MERRICKVILLE, BURRITT'S RAPIDS

Harvest Festival Services were held on Sunday, Sept. 28, conducted by Rev. T. Austin Smith, Rector of the parish of Oxford. The Rector, Rev. J. H. H. Coleman, conducted similar services in Oxford. A meeting of the congregation of Christ Church, Burritt's Rapids, was held on the following evening, to discuss certain proposed repairs and improvements to the church fabric. The Church Wardens, J. H. Kidd and R. H. Ferguson, had made a canvass of the congregation, and as a result of their appeal and of two socials,

(Continued on page 16)

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Women's Work and Social Service

A REMARKABLE ARTICLE in a recent magazine, addressed to "the Church Militant," and signed by a physician, is worthy of reproduction, and though too long to quote in full its contents may fittingly be summarised for this page.

Its intention is to be practical, and it takes as its inspiration the words, "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against spiritual hosts of wickedness in the heavenly places," together with the words, "Be not overcome of the evil, but overcome the evil in the power of the good."

* * *

The opening statement asserts that "the Church has failed in her conflict with impurity," and for the following reasons.

(1) "Because she has allowed herself to be borne down by the evil, instead of maintaining the attack by the power of the Spirit within her; and because she has largely forgotten that that power is meant to be used for practical purposes."

(2) "Because she has been hypnotized and has accepted false suggestion."

(3) "Because she has not made a continuous study of the problems involved and kept up a ceaseless attack, inspired as to its methods by such study."

* * *

In answer to an anticipated criticism that "failure" is too strong a word, our Physician recalls to us, as setting the standard of measurement, S. Paul's exhortation to the Ephesian Christians that fornication and all uncleanness, and all the varieties of foul talk and jest are not to be once named among them. *Not once named.*

"Did S. Paul," he asks, "under-estimate the weakness of human nature, or over-estimate the power of the spiritual resources at its command? and is failure too strong an expression when an authority on West London, is not afraid to state that it has 'become infamous throughout Europe as a recognised rendezvous for the most vicious and dissolute characters?'"

* * *

Considering the three causes assigned for failure, our writer says, under the first head, that the Church has failed "because she has too much forgotten that the power of the Holy Spirit, which is within her and within her members, was given, not only for purposes of individual

guidance and sanctification, not only for hallowing and giving life to Divine ordinances, but also for what we commonly call practical purposes, for hallowing the practical everyday, ordinary life of society, and not least for giving wisdom and counsel for the war with the enemies of the Head of the Church."

Or, as is strikingly expressed, elsewhere by Bishop Cecil, of South Tokyo: "The Church which has for centuries held the keys of education and special privilege of opportunity, is found at the close of the 19th century, to have produced chiefly a type of Christianity which, rightly or wrongly, is supposed by the rising masses to be indifferent to the reformation of society, and to be chiefly concerned with the moral and spiritual well-being of certain favoured individuals. . . . A Church that claims to be sacramental, whose initial act is baptism into membership of one body—which denies the possibility of merely individual life, whose central act of worship is the common breaking of one loaf, is supposed to be by nature indifferent to any but the individual issues of life, and to have no message worth listening to in the new social birth-pangs. . . . Between us all the social movement of today is unguided in the name of Christ."

In support of the argument, we are reminded that "the Holy Spirit who inspired S. Stephen's dying rapture, inspired also his daily routine work of charity organisation, and burned in his face and gave keen edge to his words when he faced the bigotry and rage of the Sanhedrin; that it was when filled with the Spirit that S. Paul cowed Elymas by his compelling gaze, and that Apollos learned about the baptism of the Holy Ghost, and thereafter conquered by the sword of the Spirit."

* * *

Then again as to false suggestion, is it not true that numbers of people allow themselves to think and believe that social vice is a permanent and necessary institution, that human nature is what it is, and that—well, yes, very regrettable, but so it always has been, so it always will be. Our Physician claims that "the sub-conscious mind of the Church has accepted this false suggestion, and that she has been more or less paralysed in consequence."

* * *

"What? Know ye not that your

body is the temple of the Holy Ghost?" thunders S. Paul. "Let no man deceive himself." But now too often it is rather, "Doctors will tell you," and while doctors appreciate the opportunity of addressing gatherings on these questions, "it is not a cause of unmixed gladness if it means that the clergy distrust the strength of their own position or the force of spiritual arguments."

"No doubt S. Paul and S. Luke talked together of the pit of corruption out of which the newly-washed saints had been lifted, and the fumes of which still hung about their path—of the startling contrast between Pagan and Christian thought as regards the body, but I can nowhere find traces of the physician's influence in the Apostle's teaching. Christian people take for granted that prostitution is capable of variation in kind only, not in quantity, and it was a physician, Dr. Lionel Beale, who challenged that craven habit of mind. If at the end of this century the evil has not become less, it will be because of the *lethargy of the good.*" And don't we all know by experience that lethargy comes from hopelessness. Make up your mind that a thing cannot be done, and you have, as it were, disabled your sword arm.

* * *

Again, failure has come because "the Church has not, year after year, and century after century, kept up a methodical and scientific study of the complex problems involved, especially of the complex causation of the evils of which prostitution is the outward sign. Has the warfare against these evils been conducted, even during the last 50 years, with clearness and continuity of purpose, with concentration of forces, with anything that can be called the scientific spirit? Even during the past ten years has the Church been acting on the garnered experience of the previous ten?"

In medicine, for example, ceaseless and continuous warfare is being waged, year in, year out, against

tuberculosis, cancer, malaria, leprosy, and all forms of infectious disease, and the warfare has largely taken the form of an unwearying persistent enquiry into causation. Dr. Koch spends lonely months on an island in the Victoria Nyanza, absorbed in the problem of the sleeping sickness, and one result is that a war is proclaimed on crocodiles.

"Bruce brings all the powers of bacteriology to bear on Mediterranean Fever, and the harmless necessary goat is found guilty of the death and disablement of thousands of England's soldiers."

"What great effects from trivial causes spring," one may exclaim; "a few years ago it would have been held absurd to suppose that such causes should be linked to such effects. And would not the fashionable woman of today be surprised—nay, feel insulted if you were to hint at a connection between her self-absorbed extravagance and the nightly horror of our streets? Yet hear the trained observer: 'It cannot be too often insisted that the effect—the logical, inevitable effect of the idleness and extravagance of West London is entirely demoralising, and those who are concerned to discover the ultimate cause of the miserable but pathetic infamy of Piccadilly, should look for it in the idle luxury and vicious irresponsibility of west end life.'"

* * *

Our physician next deals with the first of two possible objections to the foregoing: namely, that the scientific spirit is not applicable to problems that are so largely moral and spiritual.

This he answers by another question from Mr. Sherwell's "Life in West London," "Philanthropy is a science, and the highest of all the sciences, inasmuch as it touches most intimately the facts of moral, as well as of physical life, and while its methods can never perhaps have the precision which belongs to those of an exact science, they demand equally with the methods

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BLACK, GREEN or MIXED

061

of other sciences, all the forces of imagination, patience, faith and knowledge." "All the forces of faith. Shall we not have faith that the Holy Ghost will give wisdom liberally for the battle against vice as He has for that against disease?"

* * *

The second objection is that rescue work has for years been carried on continuously through the National Vigilance Association, the White Cross League, the London Council for Public Morality, and other bodies. Our writer meets this by pointing out that, after all, "Rescue work is ambulance work," the hospital at the bottom of the abyss, not the barricade at the top. It corresponds to tactics in military affairs, whereas tactics only will

never be finally victorious; there must be strategy too for the planning of campaigns and for the development of continuous policy.

* * *

For this work is needed "a sort of general staff, a small group of men and women, endowed with 'imagination, patience, faith and knowledge,' commissioned by the Church, with the authority of the Church at their back, upheld by the intercession of the Church—who year after year would devote themselves to the study of the history and causes, the symptoms and treatment, of one or other of our great moral scourges.

"It is not difficult to imagine what would be some of the questions for which the Church would ask them to find answers, nor to realise how they would avail themselves of all the material stored up by the societies named, by the Salvation Army, the Church Army, and by the faithful company of rescue workers, whose noble and most intensely trying work meets with such scant sympathy and support."

Our physician thinks it unnecessary to try and prove the need for such work, and foretells that "if

Christian people are content that things shall go on forever as they are, the time will come when the materialist will say that Christianity has had more than time to demonstrate its inefficiency, and that it must give place to more enlightened and practical methods. . . . When such an attack is made, will the Church be ready with her defence?"

* * *

We are about to celebrate the blessed day of "Luke the Beloved Physician." May not prayers be offered for those who all over the world are probing into the causes and prevention of disease, buying knowledge often at the cost of their own lives. May not prayers be offered that as "the region of true Religion and the region of a completer Science are one," so scientific study and ceaseless prayer may together be brought to bear upon the disorders of our social life. And may there not be thanksgivings for the Christian faith and Christian goodness of doctors and scientists, very many of whom are devoutly "conscious that they are dwelling in the Temple of God, and that it is the joy of their lives to give Him their worship and obedience."

HONOUR BRIGHT.

it is. The Dyaks consider the adding to any *tugong bula* they may pass a sacred duty, the omission of which will meet with supernatural punishment, and so, however pressed for time a Dyak may be, he stops to throw on the pile some branch or twig.

Believing, as the Dyaks do, in the efficacy of curses, it is easy to understand how a Dyak would dread the accumulation of curses that would necessarily accompany the formation of a *tugong bula*.

The Dyaks are very hospitable, and are

ALWAYS READY TO RECEIVE AND ENTERTAIN VISITORS

whether they be friends or strangers. A man travelling on foot through any part of the Dyak country, where there are many houses, need never trouble about food.

The Dyaks consider the refusal to entertain strangers as a great crime. In the Sabuyau River, there is a collection of rocks said to be the inhabitants of a whole village, who were guilty of a serious breach of the law of hospitality and refused to give food and shelter to some travellers, and were punished by the gods by being turned into stones.

The morals of the Dyaks from an Eastern point of view are good.

DIVORCE IS VERY UNCOMMON

after the birth of a child, but where there are no children, for such reasons as incompatibility of temper or idleness divorce is obtainable by either husband or wife on payment of a small fine.

The Dyak view of the marriage state, especially where there are children, is by no means a low one. Through an Oriental people living in a tropical climate, their own traditional law allows a man to have only one wife.

The Dyaks are very unselfish, and show a great deal of consideration for each other. They live together under one roof in large communities. Though each family has a separate room, all the rooms are usually connected with one another by little windows in the partition walls. This communal life accounts for

THE GOOD NATURE AND AMIABILITY of the Dyaks.

A great bond of affection binds together the different members of one family. Especially is this the case between parents and children. An old father and mother who are past work

ARE ALWAYS KINDLY TREATED and provided for by their children.

Nothing is conquered until self is overcome.—Chinese Proverb.

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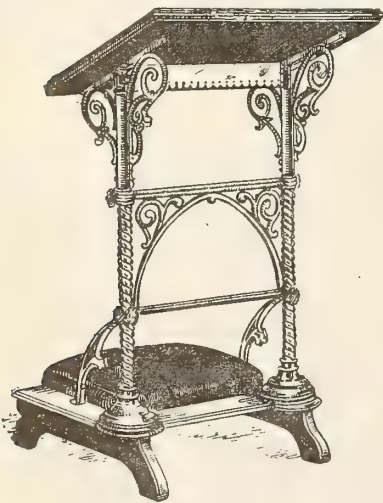
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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting salvation—Amen.

BORNEO

CHARACTERISTICS
OF THE DYAKS

Last week additional pressure upon columns at the last moment necessitated the curtailment of the account of the Dyaks as prepared for publication. As a knowledge of this interesting people is essential to a sympathetic apprehension of the work of the mission in Borneo we complete the account this week.

Like most Orientals the Dyak is apathetic, and has no desire to rise above his present condition. But he is truthful and honest, and these qualities are rather unusual in Eastern races.

In his jungle home

THE DYAK IS REMARKABLY HONEST Families are often away from their homes for weeks at a time, living in little huts on their farms, and though no one is left in charge of their rooms in the long village house, things are seldom lost. Sometimes Dyaks become demoralised by association

with other races in the towns, but a case of theft among the Dyaks in their native wilds is rare. I have not been able to discover any enactments of traditional law which fix the punishment for theft. It has not been necessary to deal with the subject at all.

The Dyaks are very truthful. So disgraceful indeed do the Dyaks consider the deceiving of others by an untruth, that such conduct is handed down to posterity by a curious custom. They heap up a pile of branches of trees

IN MEMORY OF THE MAN WHO HAS
UTTERED A GREAT LIE

so that future generations may know of his wickedness, and take warning from it. The persons deceived start the *tugong bula*—"the liar's mound"—by heaping up a large number of branches in some conspicuous spot by the side of the path leading from one village to another. Every passer-by contributes to it, and at the same time curses the man in memory of whom

Synod of Caledonia

THE Eighth Synod of the Diocese of Caledonia was called together by the Rt. Rev. F. H. Du Vernet, Bishop of the Diocese, on Sept. 24, in St. Andrew's Church, Prince Rupert, B.C. After morning prayer, the Bishop delivered his charge. The clerical attendance was 15. A number of associate members were present, as well as the lay delegates, and three of the lady missionaries of the diocese.

The following reports were received and adopted: (1) The executive committee report, which showed a year of progress along all lines. (2) The report of the Anglican Theological College of British Columbia, which revealed the fact that this new institution had made a splendid beginning and the prospects for the future were exceedingly bright. A site for new buildings is likely to be obtained from the Provincial government on the property set apart for the University of British Columbia at Point Grey, Vancouver. In the meantime lectures are held in temporary quarters in the city, with an attendance of thirty-one students. (3) The report of the Prince Rupert Coast Mission, which is under the charge of Rev. W. F. Rushbrook. This work has been of the most helpful kind to the small coast settlements, carrying the message of the gospel to each place at least once a month, and also taking literature to brighten the lives of these isolated settlers. Mr. Rushbrook and the Northern Cross are welcome visitors wherever they call. Financially the report showed a creditable balance and also that with one exception (and that due to ice) it never missed an appointment during the whole year. (4) The report of the Ridley Home, Metlakatla, was read by Miss Davis, the head of the Home. It stated that children have been received from fourteen different localities in Northern B. C. during the year, and at the present time there are twenty-six children under their care, some of whom would be practically homeless unless taken care of in this institution. It is certainly one of the enterprises which deserves the cordial sympathy and support of not only Anglicans but of everyone interested in the welfare of children. The home has been particularly fortunate in its management, being under such able administrators as Miss West and Miss Davis. Financially, the report revealed a good balance on hand.

Before the business proceedings of the second day of the synod there was a celebration of the Holy Com-

munion, with an inspiring devotional address from Rev. G. A. Rix, the new rector of St. Andrew's, Prince Rupert.

The synod resumed its business session. The minutes of the previous day were read and adopted. It was felt that the time had come for the diocese to relieve the honorary secretary somewhat of his onerous duties by securing assistance to supervise diocesan finances. The bishop was pleased to report the possible appointment of Mr. C. C. Purdie, of the Canadian Bank of Commerce.

The election of members to the various committees, was as follows: Mr. C. C. Purdie, secretary-treasurer of the synod.

Members of the Board of Governors of the Anglican Theological College of B. C. Clerical—Venerable Archdeacon Collison, Rev. G. A. Rix, Rev. W. F. Rushbrook; Lay—H. J. Cambie, G. H. Cowan, W. J. Clark.

Members to the Provincial Synod of B. C. Clerical—Venerable Archdeacon Collison, Rev. R. W. Gurd, Rev. J. B. McCullagh, Rev. W. F. Rushbrook, Rev. G. A. Rix; Lay—W. E. Fisher, W. J. Kennaugh, C. F. Morrison, J. H. McMullin.

Members on the Board of the Missionary Society of the Church of England in Canada—Rev. W. J. Southam, Rev. C. J. Marsh, clerical; E. A. Du Vernet, K.C., W. J. Clark, lay.

Members on the Sunday School Commission—Rev. W. E. Collison and Rev. L. C. Banks.

Members of the Executive Committee—Clerical—Rev. G. A. Rix and Rev. W. E. Collison; Appointed by the bishop—Venerable Archdeacon Collison, Rev. R. W. Gurd; Lay elections—J. H. McMullin and W. J. Kennaugh; Appointed by the bishop—Sheriff Shirley.

The Indian Committee—Composed of all engaged in Indian work.

The Diocesan Sunday School Committee—Rev. G. A. Rix, Mrs. W. E. Collison, Rev. L. C. Banks, Miss West, Miss Soal, of Hazelton.

Moral Social and Reform Committee—Rev. G. A. Rix, Rev. H. G. Kingstone, Rev. W. F. Rushbrook, Rev. T. J. Marsh, Rev. Mr. Creary.

The evening session resolved itself into a conference on "Church Work Under Western Conditions" and "Church Work Amongst the Young." Rev. W. F. Rushbrook led the former discussion and Rev. G. A. Rix the latter.

This discussion was entered into by most of the clerical delegates,

and conference was of an exceedingly helpful character.

The closing session of the synod was held on Friday morning, beginning with a devotional service conducted by the Rev. J. B. McCullagh, after which remaining business was cleared up and certain votes of thanks and resolutions were passed and the synod adjourned. It was conceded by all that it had been one of the most helpful synods yet held in the Diocese, and the delegates returned to their homes having received a great spiritual uplift and much cheered with both the progress that had been made and with the bright prospects ahead for Northern B.C.

The Invocation of Saints

(Continued from page 9)

the saints unfamiliar with our conditions when on earth, unconnected by actual ties of this sort with us, is bound up with a doctrine of merit which the Church of England has rejected.

'For merit lives from man to man,
And not from man, O Lord, to Thee.'

"Percival's treatment of this seems to me to be very unsatisfactory. In sum, our way is through God to the saints, not through the saints to God.

"7. As a fact, the practice has *always* been abused. It involves extraordinarily difficult and delicate distinctions. The fact of its popular appeal puts it into the region where these distinctions are least likely to be appreciated, and where the practice becomes mechanical, a mere recitation of unmeaning names.

"8. When the question is of *abolition* of a long-familiar practice, the burden of proof is with opponents to show harm; when it is of revival, the supporters must show the good. Arguments are strong for insisting on the fact that saints pray for us, but singularly weak for our praying to them, all practically resting on what is confessed to be a mere hypothesis, and all admitting that 'God Himself is the hearer of prayer.'

PRAYERS AND DIFFICULTIES.

V. But when I turn from these opinions of others, to state as clearly as I can my own,

(1) I think that to my mind the greatest danger in the revival of the custom lies in the way in which one saint out of many—namely, the Blessed Virgin Mary—has been given a status out of all proportion to others. Blessed above women must she ever be for the honour which was done her in choosing

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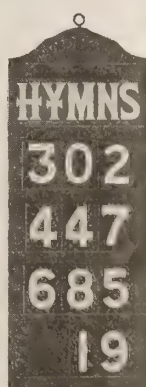
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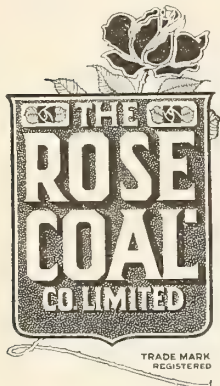
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her to be the means of the Incarnation, but in Holy Scripture the saying, "Woman, what have I to do with thee?" would seem to have been preserved on purpose to prevent the position which has been given her in Roman Catholic countries, and Dr. Stone himself quotes two modern prayers which, as he justly observes, show the danger of such an unauthorised position:

"O most wise Mother, receive me among thy devotees. Into thy blessed hands and into the bosom of thy pity I commend my soul and my body with filial confidence now and in the hour of my death. Rule, teach, guide, and defend me in all things according to thy will. Look, O Lady, upon the prayers of thy servant, most unworthy though he be: look on all my necessities. To thee I fly as my only refuge: hide me under the covering of thy motherly protection. Do not repel me from thee, O Mother of pity, for without thee my soul cannot live. Amen."

"To quote one other instance, he says, taken almost at haphazard, a French book-honoured with a brief from Pope Pius IX., and commended by many cardinals, archbishops, and bishops, puts in the mouth of those who use it words addressed to the Holy Mother of our Lord, which make their confidence against the hour of death depend upon her aid. Such prayers for the educated, coupled with the state of mind of many ignorant Roman Catholics, supply justification sufficient for a strong condemnation of and resistance to the abuses of the Invocation of Saints. If a misunderstanding of the strong terms of the English Article has had some share in leading English people to think too little about the saints, the gentler action of the Council of Trent has certainly failed to keep out much which is inconsistent with the language which the Council used."

And I may add to these words of Dr. Stone's, that when you find as the central altar-piece in Roman Catholic Switzerland a picture of the Blessed Virgin with "Maria, patrona morientium," you feel that, however much it may be explained or even explained away, the effect of such popular invocation of one single saint has been to distort the original Gospel in the popular mind altogether, and until the fear of that danger were removed from my mind, I would incur no risk of leading any from the one true object of worship, in order to give even legitimate comfort to those who would receive a wider vision if they realised more completely the Communion of Saints.

(2) And then again, we have to recognise the unreality of invoking a string of saints, say, in a poor parish in East London, not one of whom is known to the people who invoke him, and concerning whose it is expressly stated in the books which I have quoted that we have no reason to know that the saint himself can hear.

How different to the touching words addressed to St. Cyprian by the people of his own flock, to one whom they had all known, and who knew them one by one, and who had just passed away as their "Father in God" with a full knowledge of them and love for them into another world: it is in that spirit the Russian peasant boy speaks to his mother; he believing that she knows him among thousands, and loves him better than she knows.

(3) And then how easy, so history shows, it is to slip from asking for prayer to asking for help, and such help as can come alone from God. May we never see in our Church papers such a notice as appeared elsewhere, "Thanks to such and such a saint for curing my sore throat: publication promised."

Could superstition go much lower, to

say nothing of the vulgarity of suggestion contained in the last two words?

THE COMMUNION OF SAINTS.

These difficulties, honestly felt by many others besides myself, only anxious to hold and practice the whole of revealed truth, must be faced and overcome if we are to assent to the revival of any form of direct Invocation of Saints in our public services; but what I do plead for in our Church is a greater prominence given to the truth which we profess to hold when we say, "I believe in the Communion of Saints."

I believe it amounts to very little in the practical devotional life of thousands of Churchmen, and it might amount to so much.

We recognise the fellowship of the saints in our praise, for we say at every Eucharist, "With angels and archangels and all the company of Heaven we praise and magnify God's glorious name," why should not we have in the new supplement to the Prayer Book some form of *comprecation* which shall recognise more fully their fellowship in prayer?

Nothing is more thrilling than the feeling of a great multitude swayed by one great purpose, and fired by one noble effort, it would "strengthen the wavering line" more than we know if we thought more of those noble souls who still think of us, still pray for us, and still love us.

Often (no doubt in common with many others) I think of Bishop Wilkinson, Bishop King, and Canon Body, who took such a loving interest in my well-being and work when they were on earth, and I have no doubt take the same interest still.

We can hold communion with them, of course, only through God, and only through God can their influence reach us; it is the mischief of Spiritualism to encourage the belief in direct communication with the departed, but what a lift for the tempted boy to look up and know that those that be with him are ten thousand times more than those that are against him! What a lift to the life of a diocese to feel that it is only part of a great Church that stretches into eternity! what a cheer to us all, as we struggle and fight on, to hear by faith the cheers and encouragement and rely upon the sympathy and prayers of those who have gone before. Does not Browning express a deep aspiration of the heart when he cries to Lyric love, "Half angel and half bird?"

"Hail then and hearken from the realms of help!

Never may I commence my song, my due

To God who best taught song by gift of thee,

Except with bent head and beseeching hand—

That still, despite the distance and the dark

What was, again may be; some interchange

Of grace, some splendour once thy very thought,

Some benediction anciently thy smile."

THE BISHOP'S PLEA.

I would plead for a revival in the Church for a belief in the great doctrine of the Communion of Saints; a practice is one thing, a doctrine is another, and whatever we think of any particular practice we are pledged to the doctrine every time we recite the Apostles' Creed.

I know men to whom this doctrine means just everything in life next to their belief in the Holy Trinity; I know a great friend whose precious boy was taken suddenly from this world

not long ago, but he is convinced that the boy helps him still in his missions and sustains him by his sympathy and prayers; I know a priest who lost his wife just at the beginning of their ministry together in a large parish, but never for a moment has she seemed to him to be absent from him in spirit all the time, and many years have elapsed since her death.

"Ye are come to Mount Sion," says the writer of the Epistle to the Hebrews, "and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the great assembly and Church of the firstborn, and to the spirits of just men made perfect," and yet lest we should make the slightest mistake as to the one Mediator, he adds, "and to Jesus the Mediator of the new covenant."

Why waste time, then, and perhaps mislead others by inculcating a doubtful practice when we have the comfort and help of the doctrine, and that doctrine nothing less than the nearness and love and sympathy of the kingdom of Heaven—"We are in the kingdom of Heaven now"; we are come to it now; it is beautiful to think of the prayers rising from the Church on earth, and may we increase tenfold the volume, for prayer draws down power and blessing as certainly as the mists drawn up in the morning of a day descend some time in showers of blessing; but it is still more beautiful to think of the millions and tens of millions who take the keenest interest in the struggle still being carried on beneath them, and then with undying energy, and clear intelligence, and deathless sympathy turn their interest into prayer which never fails. Surely we may say of them as Matthew Arnold said of his great father—

"Then in such hour of need
Of your fainting, dispirited race,
Ye, like angels, appear
Radiant with ardour divine.
Beacons of Hope, ye appear!
Langour is not in your heart,
Weakness is not in your work,
Weariness not on your brow.
Ye alight in our van! at your voice
Panic, despair, flee away.
Ye move through the ranks recall
The stragglers, refresh the out-worn,
Praise, rekindle the brave.
Order, courage, return;
Eyes rekindling, and prayers
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the Waste,
On to the City of God."

Matthew Arnold, "Rugby Chapel."

The Church in Canada

(Continued from page 12)

there is nearly enough money on hand to carry out the desired work. This will include a new metal roof, the painting of the exterior of the building, the painting and decorating of the interior, and some minor improvements. The work is being proceeded with at once.

BROCKVILLE

The annual conference of the various branches of the W. A. in Leeds Deanery was held in St. Peter's parish. In point of numbers and interest it was probably the most successful ever held. The proceedings opened with a celebration of the Holy Communion. The business meeting began immediately

afterwards and reports showed a wonderfully healthy condition in every case. In the afternoon Dr. Archer, from India, gave a vivid and practical description of the work of a medical missionary in India, arousing the greatest interest in the work described. On his return he expects to be in charge of a hospital for which provision is being made at Kangra, in the Canadian church district. The delegates voted to encourage the work by providing for a bed in the new hospital in addition to their other pledges.

Other short addresses were delivered by various clergymen present. It was decided to send off from the meeting two bales of dried fruits and groceries, one to the Victoria Home in Alberta, the other to the Shingwauk Home in Algoma. Next year the Conference will be held in Trinity Parish, Brockville.

In the evening Dr. Archer gave an illustrated lecture on his work near Calcutta, and on the Kangra district.

Brockville is also to have the Boys' Conference for Eastern Ontario, held last year in Cornwall. This year it is to take place Nov. 21-23, and committee are at work on the needful arrangements.

The Rural Deanery meeting for Leeds is being held in Newboro on Oct. 15 and 16, with a conference for Sunday School teachers and officers of the neighbourhood.

BELLEVILLE

CHRIST CHURCH

At Christ Church Parish Hall, on Oct. 8, 1913, a branch of the A. Y. P. A. was organised, twenty members being present.

Rev. R. C. Blgrave gave a preliminary explanation, and a brief address on the advantages of a branch of the A. Y. P. A. in the Parish, as well as the aims, constitution, and possibilities of the Association, after which the following officers were elected:

Rev. R. C. Blgrave, Patron; Mr. B. Backus, President; Mr. Batton, Vice-President; Miss Eva A. Harker, Secretary-Treasurer.

Various committees were also formed. Our motto: "For Christ and the Church."

The Rev. R. C. Blgrave is to be one of the special preachers at the mission to be held in Montreal on November the 9th in the interests of the missionary work of the Diocese of Montreal.

AUGUSTA

The annual Harvest Thanksgiving Services in the parish of Augusta were held on Sunday last when the

Rev. Herbert B. Patton, M.A., Rector of Prescott, and Rural Dean of Grenville, was the special preacher. The first service of the day was held in St. James, Maitland, which was especially decorated with flowers and harvest fruits in abundance. The Rural Dean expressed himself as deeply pleased with the many improvements since his last visit.

In the afternoon Christ Church, Lord's Mills, was visited. This beautiful little church was also nicely decorated for the annual thanksgiving with sheaves of wheat, flowers and fruits. The Rural Dean here also expressed his delight with the many signs of progress.

In the evening the Rural Dean visited St. George's Church at South Augusta. Large numbers were present to join in the special services. The preacher noticed many improvements since he last was present at St. George's and especially mentioned the Shepherd Memorial Bell presented by Arthur Shepherd, of Calgary, on his last visit to his old home. The handsome decorations, the beautiful services and the large numbers present at the harvest services throughout the day spoke of the high esteem in which Rev. Rural Dean Patton is held in the parish of Augusta, and the deep interest the several congregations take in the work of the Church.

At St. James' rectory, Maitland, on Saturday evening last a presentation took place. Charles Stone and Herbert Dawson acted as a deputation on behalf of St. James' parish church, Maitland; Christ Church, Lord Mills, and St. George's of South Augusta, and presented the rector, the Rev. S. B. G. Wright, M.A., with a purse of money. In thanking them for this expression of their good will Mr. Wright said his work in the parish of Augusta had always been a great source of pleasure as everyone had been so kind and considerate. If the work of the Church in the parish was making good progress it was because the people were so faithful.

OTTAWA

HAWKESBURY

TRINITY CHURCH

The Archbishop visited this church on Sunday, Sept. 28, when nine candidates were presented, by the Rector, for confirmation. One adult was admitted to full membership in the church from the Roman Communion.

The Confirmation led up to a celebration of the Holy Eucharist, in which 60 communicants joined with those just confirmed, in their first communion. It was truly one

of the most inspiring services ever held in this parish.

The annual Harvest Thanksgiving Services were held on Sunday, October 5 in Trinity Church, and also in the Church of the Nativity, L'Orignal. Mr. C. C. Phillips, B.A., exchanged with the Rev. G. S. Postlethwaite, M.A., of Vankleek Hill, for the day. Both churches had been very prettily decorated with "the fruits of the earth," and the services were hearty and appropriate.

QU'APPELLE

GULL LAKE

On Sunday, September 28 the annual Harvest Thanksgiving services were held in St. John the Baptist's Church, which was beautifully decorated for the occasion. The services were well attended. The music very bright and hearty. The special offering of \$20.00 asked for, for the "General Diocesan Fund" was more than realised, \$23.75 being collected during the day.

TOMPKINS

The Church of England congregation in this town had their harvest Thanksgiving service on Sunday, September 28. The hall was very tastefully decorated for the occasion. The attendance was large, and the offering for "The General Diocesan Fund" was generous.

RUPERT'S LAND

A large number of new men have entered St. John's College to read for Holy Orders, coming from the Diocese, from Edmonton, and from England. The students are supplying many missions with Sunday services.

WINNIPEG

Harvest Thanksgiving services have been held in many churches, including St. John's Cathedral, Christ Church, St. Matthews, and Transcona. A special appeal is being made this year that the offerings at such festivals may meet the needs of the Home Mission Fund.

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All Saints is temporarily the charge of Rev. R. C. Johnstone. By the beginning of the church year, a new rector will take over the parish.

The Warden of St. John's is preaching in behalf of the aims and work of the College until January next, now in the city, now 100 miles or so in the country.

BRANDON

Rev. Cecil S. Quainton, of Holmfirth, England, has gratified the parishioners of St. Matthew's by accepting the rectorship. He impressed all those who attended the Mission of Help services with his Christian strength.

SELKIRK

The Rural Deanery held its autumn conference at the end of last month at the charming old rectory of St. Andrew's. The proceedings were of a special nature, and the discussions based on the three big questions now prominent in the diocese, e.g.

1. Extension of the H. M. F.
2. Augmentation of married priests' stipends.
3. Diocesan adoption of Quebec system of stipend payments.

These questions being inter-related, the solution of the whole was discovered to rest in a general improvement of the financial machinery, parochial and diocesan. The Rural Dean urged for faithful attention to the system of Home Mission Fund collections as set forth on the authorised list of Synod offerings.

Rev. F. Ribourg and Mr. J. G. Dagg attended the afternoon session, as a deputation from the Synod Financial Committee, and materially aided the debate. The following clergymen attended: The Rural Dean Rev. B. McKenzie, Rev. A. Warwick, Rev. H. Baldock, Rev. L. Laronde, Rev. J. P. Smitheman, Rev. T. McReynolds, and Rev. F. Chapman.

TORONTO

Bishop Reeve has just returned from a long tour through the northern parts of this diocese, Stanhope, Dysart, Monmouth, etc., the tedious, dusty drives over the rough roads being amply offset by the lovely autumnal foliage, and the heartiness of the services which were held at the different places visited.

Sunday, Oct. 5 was an uplifting day for priest and people. In the morning Bishop Reeve preached to reverent and hearty worshippers at St. Luke's, Burnt River, on the occasion of the Harvest Festival, the little stone church being exquisitely decorated with nature's tokens. The church hall now nearly completed, was inspected, also the cement platform and steps just added.

In the afternoon at Union Creek School house the Bishop gave an address on the missions of the Far North. A church is hoped for ere long. In the evening at St. James', Kinmount, Harvest Thanksgiving Service was held, Dr. Reeve preaching to a full congregation on the privilege and joy of working for God. An interesting feature of this service was the dedicating of the new pews, costing \$200, which the people had worked for before and had lost half the cost in the notorious Farmer's Bank. The really beautiful decorations coupled with the various improvements and renovation formed an object lesson of encouragement and deep gratitude to the members.

On Monday night, 6th, there was the special service for the admission of three Lay Readers for work in the Rural Deanery; the Harvest Festival; and the Annual Missionary Service at St. George's, Haliburton. The Bishop's address had reference to all these; and afterwards there was a small social gathering in the Church House.

Tuesday night found the Bishop at St. Stephen's, Boskung, where two young people were confirmed, and the next night at St. Peter's, Maple Lake, twenty-one others received the same Apostolic Rite; the Bishop giving very appropriate addresses on both occasions.

A long drive had to be taken for the next service, a Harvest Festival at Essonville on Thursday night, where the people have shown their affection for their church by putting the structure into thorough repair. A service at Gooderham on Friday night completed the series after which a midnight drive of over twenty miles had to be taken to catch the train for Toronto the next morning so as to give time to make arrangements for further duties in another part of the diocese on last Sunday, the 12th.

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MISSION FOR THE JEWS

On the eve of the Day of Atonement a special prayer meeting was held at the Church of England Mission for the Jews. The mission was filled with friends who have this work at heart.

Rev. D. T. Owen led the prayers and was assisted by Rev. A. McEvoy, of St. George's. Special prayers were offered for the work here, being done by our own missionary, Rev. P. L. Berman, and his helpers, who give themselves unsparingly to the work.

The Rev. C. J. James, of the Church of the Redeemer gave an address. He told us that the M. S. C. C. had lately taken over the whole Jewish work of the Church of England in Canada, and that a Diocesan Committee has been appointed for Toronto to meet from time to time. The mission is no longer parochial and so should have a wider interest and support.

HOLY TRINITY

At the Wednesday evening service, Oct. 9, an Hebrew was baptized by Rev. D. T. Owen.

W. A.

The public meeting in connection with the annual meeting of the General Board of the W. A. is to be held in St. James' parish house at 8 p.m. on Tuesday, October 21st. The subject is to be "Social Problems and the Missionary Ideals." Speakers—Miss Saunders, Miss McCollum, Miss Elwood, Mrs. Plumptre.

THE ROSE SOCIETY

The presentation of prizes won at the exhibition of the Rose Society will take place on Thursday, October 16th, at 5.30 o'clock in St. Thomas' parish house, Huron street.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

CHURCH OF "THE HOLY TRINITY, Cumberland, B.C.

To the Editor:

Sir,—Many of your readers will be pleased to learn that the Church here has re-awakened to vigorous life.

Of such there are many evidences. Verily, old things have become new.

The Church fabric has been wholly re-modelled within and without. Very necessary alterations and additions have been made. Notably, there is now a Sanctuary and Chancel, also, a Pulpit and Lectern, whereby our services are ministered and rendered with decorum. Furnishings for the Sanctuary are the gifts of kind friends. Architecturally, our little Church is not only made more beautiful, but more inviting.

Almost every Sunday we count an increase in our numbers. Our services are bright and cheerful and thoroughly congregational. The Sunday School is well attended, and also on the increase. "The Ladies' Guild," guided by the wife of our Vicar, is doing useful work.

The headway made is a needful encouragement to those to whom the welfare of the Church and a community such as this are committed.

Our Vicar, the Rev. Franklin Watson, who is energetic and popular does not rest with the progress made in Cumberland.

It is but six months since his appointment to this charge, and I estimate his worth and work as marvellous.

In addition to his growing duties here, he, when occasion requires tends to the needs of Comox. By him new fields for labour have been opened.

In the month of June last, "Denman Island" was explored and arrangements made for a service. This service, the first after a lapse of 23 years, was held in the house of G. D. Beadnell, Esq., J. P.

The outcome of this visit and service should be known throughout the Diocese.

It was a resolve of the assembled, to take the necessary procedure for the

immediate erection of a Church. There's no procrastination on "Denman." All are at work—working with a will and determination to have by Christmas the nave of their Church a *fait accompli*.

A first service has been given our people on Hornby Island. To this service every household sent a representative. Hopeful— isn't it?

A Mission, well attended, has been started at Bevan.

In this large field of labour the Vicar of Cumberland is loyally helped by his student, Mr. Heynen.

J. C.

ASSOCIATE MISSIONS

To the Editor:

Sir,—Will you allow me to follow up your recent excellent article on Diocesan Missions with some information designed to be a contribution towards a practical solution of some of the difficulties in many of our Dioceses where clergy are labouring in the back parts and individually ministering to a small number of families, within a very restricted area, and often amid depressing surroundings. I do not think that the difficulty is so much that the congregations generally do not recognise the needs, as it is that missionary parishes are so cramped, so carved and cut and cut and carved in the haste to increase the number, that the people become so few in any one mission that the active clergyman is discouraged at the little he has to do and the insignificance of his field of work. Community houses or associate missions would be found to meet the missionary needs in many of our Dioceses if our Mission Boards would only take up the question and deal with it in a practical manner. The glamour of foreign missions among the heathen appears to have obsessed the minds of so many that we are in danger of forgetting home needs and either place our missionaries amid surroundings which experience proves are far from uplifting, or we give them the impression that Diocesan missionaries are of little importance and that the scattered hamlets and isolated parishes in our back country are not worthy to be compared with the needs of more distant fields. I am glad that

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you have undertaken the duty of waking up our Mission Boards to a sense of the pressing needs of our Diocesan missions and the necessity for a radical change in the manner of their administration. The grouping together of small missions, containing sometimes less than forty families, and the creation of a common centre (one of the parsonages in the district under treatment) on the principle of community houses from which the priest and his associates would go forth to their manifold duties in different parts of this larger field, presents many attractive features and is well worthy of serious consideration by our Mission Boards. Some years ago in the old Diocese of Ontario this plan was adopted in a large district on the upper Ottawa where the Church was then beginning her work. For twelve years the Rev. Mr. Bliss with assistants, either as deacons or students, carried on a successful work, ministering to isolated families in eight or ten townships, visiting lumber shanties and building a number of small log Churches suitable to the needs of the settlers. He obtained from England, two at a time, some ten or twelve young men, carefully chosen for the work, and several of these men are now among the most successful priests of the Church in Canada and the United States. One of them is a Bishop. They lived together in a mission house from which they went forth regularly to their various duties. The same kind of work could now be done with advantage in some parts of many of our Dioceses, with the result that we would have several very strong missions and fewer weak ones, and the missionary clergy would be relieved from the depression that is associated with isolated work among a handful of people. The greater the need for work the readier the response from the earnest priest, and with incessant and successful labour comes happiness and contentment. Let us do first things first and do them thoroughly, and the first duty of the Church in Canada is surely to look well after her own missions.—*Diocesan Missions First.*

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OUR IMMIGRATION CHAPLAINCY

The following letters are from the correspondence file of the Senior Port Chaplain:

—An Immigrant's Letter

Dear Sir,—On July 22nd I landed at Quebec from the R.M.S. "Royal George," and in the immigration shed you handed me a small form to present to any clergyman here. Having decided to stay in this city I gave the form this morning to the Rector of the church I have attended here, and my object in writing to you now is that I feel it may perhaps prove encouraging to learn how greatly I appreciated your welcome on the morning of my arrival in this country. And I am certain that many others in a similar state of loneliness and heart-soreness were also cheered and comforted. I have referred often to this in my letters home,

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and they—my friends—have been pleased too.

Early this year I was a member of a Study Circle which took the subject "Our opportunity in Canada," and we were particularly interested in studying the problem of how emigrants were to be kept Churchpeople on arriving in this country. But as I came over in the boat I often thought that surely the difficulty must be in gaining these people for Christ's Church, for I saw much that was dreadful and sad on that voyage. But I would like to say that I think your method must be one of the finest ways of solving this problem,—for journeying that night to Montreal I got into conversation on the train with a group of young men. We talked over the events of the day, and presently we spoke of the clergy. And although they had not seemed quite as serious-minded as might be desired, I found that each of those young men had been touched by the "parson's" greeting.

I must ask your pardon for writing such a long letter; my excuse must be that I did desire very really to thank you for your kindly words that day, and to express the hope that your efforts in this direction may ever know God's blessing.

Very sincerely yours,

2—A City Rector's Letter

Rev. and Dear Sir,—To let you know that we have received through your office during the last three months notes commending to our care 37 immigrants (individuals) and 5 families. A large majority of these came to us. The rest we endeavoured to get into touch with through their friends and the post office. We are glad to be able to report that on the whole they are good Churchpeople, and responsive. We succeeded in placing very many of them in employment, and our attentions to them are much appreciated. With kind regards.

Yours sincerely,

AN UNSCRUPULOUS FAKIR

Winnipeg, October 6.—Incensed at the idea that Pastor Russell has imposed on 1,100 newspapers throughout the country, inasmuch as they print the pastor's sermons each week, the Winnipeg Ministerial Association, after listening to a scathing denunciation of the methods of Pastor Russell by Rev. G. B. Wilson, decided that the press should be notified that Pastor Russell is an "unscrupulous fakir." Rev. C. W. Gordon, who presided at the meeting as chairman, said: "At first blush it may seem undignified to pass the motion in the words of Mr. Wilson, but on second thought they are exactly the right words."

No man can be wholly uneducated who really knows the Bible, nor can anyone be considered a truly educated man who is ignorant of it.—*President Schurman.*

An educated man is a man who can do what he ought to do when he ought to do it whether he wants to do it or not.—*Nicholas Murray Butler.*

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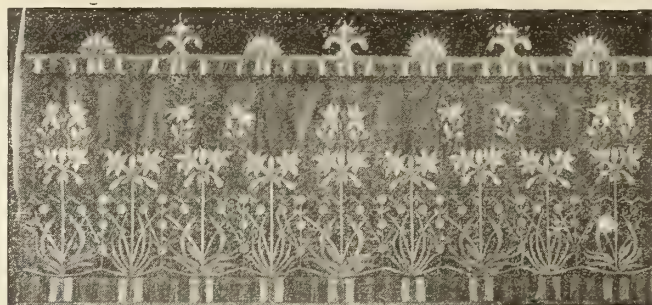
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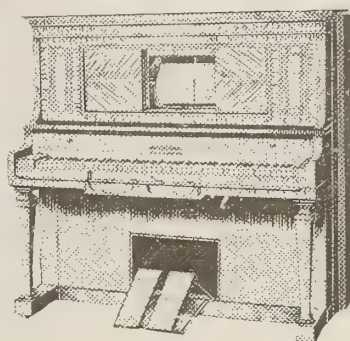
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Church Life.

VOL. V. No. 43

TORONTO, THURSDAY, OCTOBER 23, 1913

5c. PER COPY

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The Week

AN idea seems to prevail in some of our readers' minds that the Question Box is a manufactured article. That is to say that the

Editor or the staff sit down and compose questions and then write answers

to them. We presume that the only object of such a course of action would be the leading our readers' minds up to certain lines of thought that we imagined would be to their advantage and instruction. However, it is not so. The questions come from *bona fide* contributors and sometimes we have more than we can handle, while sometimes also we refuse to consider them if they are too abstruse on the theological side. The Question Box means a time of hard work. If you consider the variety of ground that the questions cover, and the encyclopaedic knowledge that they require, you will understand that there is need of quite a reference library. Even then one is often left lamenting that no book of reference quite gives the solution required. Books of reference have an uncanny habit of being rich in all kinds of information except what you happen to want. So it may take ten minutes to answer a question, or it may take two hours. It is, therefore, rather amusing to imagine the staff compiling test ques-

tions for the staff to answer. We have felt very glad that the Question Box has been found of use by so many of our readers, and it is rare for an issue to appear without some inquiry. We have also felt very grateful to some of our inquirers who have acknowledged the usefulness of the question column. Lest anyone should think that we are praising ourselves, we hasten to add that we are quite conscious of our failures in that department, and of the general scrapiness of our knowledge of everything under the sun. It has one great benefit and that is the increasing of the knowledge of those who answer the questions. After diving into ten or twelve books in search of definite information, one emerges with some particles of additional learning adhering to one's brain. Given a long life and a long list of questions we can foresee a wide and varied education in theology, patristics and liturgiology. Some may think that the questions are sometimes trivial, as they often refer to points of ceremonial and usage. That is because the inquirers want to know about such things, and very often people are more offended at usages they do not understand, than at doctrines they cannot comprehend.

THERE was a funny misprint in the account of the American Convention which was given last week, where the words "tunes" be-

came altered into "tenors" and so made a confusion.

We meant to say that the hymns sung at one of the Convention services were set to tunes that sounded thin, and that they worked up by a crescendo to a high note that was poor. All this was transferred to the poor tenors, who were much maligned. We did not see the tenors and so did not notice whether they were fat or thin, and we should not have dared to mention their personal and physical condition, which, after all, would have nothing to do with their singing ability. We imagine what a fat tenor could sing thin, and a thin tenor could produce rich, fruity tones. We know several tenors who are about the same size as other men, and we also have the privilege of knowing a tenor with a

beautiful voice who is about the size of a double bass. The hymn tunes that we were speaking about seemed so indefinite. There was nothing to catch the ear, they were not melodious, and they gave no opportunity for the grouping together of the best portions of the four kinds of voices, which are called soprano, alto, tenor and bass. If a tune is very high it shews off the sopranos and tenors, while if the alto and bass parts run very low you can hardly hear them, and so the tune sounds thin. Of course in a choir this is arranged for by having the voices equally balanced in quantity so as to allow all four parts their due preponderance. In congregational singing this cannot be provided for, and the tune should, therefore, be of such a nature that the mass of voices can be heard at their best. This is exemplified in such a tune as the Old Hundredth.

IT has always been the custom for a preacher to use a text, and the origin of the use was that a preacher took a portion of scripture and then explained or, as it was generally said, expounded it to his people. We can re-

member in the days of our youth, which is now long ago, that it was not uncommon for the preacher to take quite long passages of Holy Scripture and just comment upon them and so make a sermon. If he did not do this, at least every sermon had a great many references to other parts of the Bible, and had many quotations in support of the preacher's view. This shewed that in those days the preacher was a Bible student, and this was often considered his great recommendation as a preacher. All this is changed nowadays. Sermons have become discourses, almost lectures, or else they are the adaptation of modern ideas and conditions to Bible sentiment. The text is still used, but it is more often a sort of peg upon which to hang the address, and after it has been given out it may not even be referred to again. The preacher passes on to historical, moral, or theological exhortation with the view of shewing how life is, or should be regarded in the light of Christ's own life. It is not easy to say whether this means a gain or a

loss; perhaps something of both. The man in the pew knows less of his Bible than he might under the old method, and that is a pity, for it is probable that the sermon and the lessons are his only means of acquiring Bible knowledge. He does not read or study his Bible at home for many reasons, and if he does not get Bible studies in the sermon he remains in darkness as regards the knowing Holy Scripture. On the other hand, he gets more advice on practical living. Sermons have a tendency to follow the man into the region of his daily life, and to demand of him certain rules of life and conduct, if he wishes to live a complete and happy life. Yet without the support of Bible knowledge these exhortations lose a good deal of their emphasis. So a happy apportionment of the two ideals is the better way.

WE are approaching the time of year when the calls for help come so frequently that it is hard to know what to do with them. There

are cases, especially those in which children are concerned, where one gives help

with a certain amount of anger, feeling that one is being driven to do it in a way that is not satisfactory. If it were not for the sake of the children one would let the elders get down and out, when one knows that it is improvidence, idleness or drink that has caused the poverty. Yet, because of the children, one helps to perpetuate the unsatisfactory condition of affairs, and to encourage the evildoer. We badly need a better method of handling such cases, either by removing the children, which has its drawbacks, or by compelling the delinquent parents to amend their ways. Then there are the cases that ought for their own sake to be in Homes and which steadily refuse to go, and here, because of sentiment, one hates to drive them there by the only argument that will touch them, and that is refusing to help them. The pity of it is that economically the money is being wasted without giving real benefit to the sufferer, whereas, applied in other directions, it might be a help to make a deserving case self-supporting. To refuse help is to bring down upon oneself the charge

Helping the Poor

of being mean, not to say unchristian, and so one goes on giving against one's own better judgment, and really misplacing money meant for help. One other case is where one lends money knowing that the plea of making it a loan is only a pretence, and that it will not be repaid. This results in the borrower becoming as shy as a rabbit and bolting at the sight of his benefactor on all future occasions, and so he becomes a thing of shame. It also produces a steady system of lying as to resources and expectations and intentions on the part of the borrower, and sometimes makes shipwreck of the man altogether because he finds the way of loans is easier than the way of work. Yet, to let the would-be borrower come down to bed-rock seems hard and unsympathetic, though it often happens that it is only by such an experience that the case in question can be made self-supporting. Bed-rock is a very good foundation upon which to build a solid home.

THAT the social machine is running out of gear is self evident. Labour conditions which are continually threatening to hold up a whole nation's traffic, or food supply; the problem of marriage and divorce, which is also threatening to break up the status of the home life as a permanent and moral institution; and militancy among women which means more than the mere desire for the parliamentary franchise, and which is breaking up social ideas—all point to something radically wrong, or to something radically changing. The last subject is one that seems the most puzzling and reminds of some interesting sex conditions. Men have a tendency to assert themselves when life and its conditions are hardest, and in time of luxury to yield or acquiesce, but the effect of luxury upon them is not immediate, nor is it immediately destructive. With women it is just the reverse. When times are hard she is usually silent and patient, but when they improve she becomes more self-assertive, and demands more recognition, while offering less in the way of equivalents. She, moreover, suffers sooner from the effects of luxury, and deteriorates more quickly. The truth of this is seen to some extent in all the stories and experiences that surround those who are known as the *nouveaux riches*. We were none of us meant to be idle, and few of us are capable of being rich, and whenever or wherever we cease to earn our bread in the sweat of our brow we fall into the strange vagaries which were never contemplated for beings intended to live the simple life.

Our Old Country Letter

October 8th, 1913.

THE Church Congress is, of course, the principal matter in all our current Church papers. And, indeed, it has had a leading place in many secular ones also, being of exceptional interest this year, and catering more than usual for the thoughts and needs of this workaday world.

Nevertheless, a very high spiritual tone has been maintained throughout, and even those rather thorny topics which many good friends had feared might lead to some undignified interruption—"the Kingdom of God and the sexes," and various aspects of marriage, were, instead, treated so nobly and ideally that the President and speakers alike seemed to impress their own individuality on their hearers, and to clear the whole atmosphere of any mists of strife. Spoken as such addresses were, to immense audiences, and reported broadcast, one cannot but hope for a real result, and feel that the Bishop of Winchester, aided, no doubt, by his own strong and winning personality—has amply justified his daringly practical, yet spiritual, programme.

It is impossible here, of course, to give even an idea of the whole series of Congress addresses, but I do want to reproduce just a few striking extracts, and to give some slender sort of presentment of those four great days in the historic old town of Southampton.

"The men's meeting on Monday evening," says *The Guardian*, "was instinct throughout with life and interest. The attendance of between two and three thousand men, drawn from a radius of ten miles, was evidence of efficient organisation as well as interest. . . . The Bishop of Winchester soon showed that his width of mind, and breadth of interest were capable of drawing a ready response. . . . The address of Miss Royden (on Purity) was the sensation of the evening, but it was a very painful one, and the enforcing by statistics of her assertion of the real existence of the 'white slavery' caused a perceptible shudder to pass through the audience. Undoubtedly the unanimous reflection was, 'Can I be a man if I tolerate or condone such things?' However painful it may have been to hear such a plain, though delicate protest made by a solitary woman in the presence of so many hundreds of men, there is no doubt that it will have made an unforgettable impression upon many who would have assented to, but not have been convinced by it, if it had been made by a man."

At the women's meeting on Monday the numbers were so large as to necessitate a great overflow gathering hard by; and again the same high tone characterised the addresses.

Tuesday morning was that fixed for the special sermons of the Congress, of which there were three, preached simultaneously in three of Southampton's interesting churches, by the Bishop of London, the Bishop of Jarrow, and the Archbishop of Canterbury. There had been a three-fold procession through the streets, each section passing to its appointed destination. All three sermons were full of suggestive thought, but, perhaps that of the Bishop of London came with peculiar appropriateness at this time; not so much to the rest of the Congress programme as to a conflict which has lately arisen in the Church of England. I allude to the desire of one section of our Church to revive the custom—abandoned deliberately and continuously since the Reformation—of the invocation of Saints. The Bishop "spoke rather than preached," on this subject, "with a directness, boldness, and sympathy, which, a generation ago, would have raised a storm of protest." But he gave his voice against it; only, with a difference from those older days. He sees in the revival of the custom a danger of giving a status to the blessed Virgin Mary out of proportion to that given to other saints, as has been done in the Roman Church. It should be explained that the only kind of "invocation" which the Bishop was even discussing was the practice, not of *praying to* saints, but of *begging their prayers for us*, and, with the experience of his stay in Russia to give force to his conclusion, he decides against its wisdom, even though not directly forbidden.

The Archbishop of Canterbury's sermon on the opportunity of Christian service was hardly less striking. I am sorry I have not space for some of it, and a few more of the specially noteworthy utterances of the Congress. Perhaps next week will not be quite too late for some slight further sketch.

* * *

"Ulster Day,"—the first anniversary of that solemn signing of the "Covenant" to defend, and if need be fight for, union with Great Britain, faith and freedom—was observed throughout the North of Ireland by special prayer and services in all our churches. Also by many others in sympathy throughout the country. Preaching in Belfast Cathedral, the Bishop of Down made a notable

utterance. He said he had often thought it might be the appointed lot of Ulster to lead the British people in an important respect. There had been a growth of the pleasure-loving spirit among the people of the Empire, so that men had been unwilling to sacrifice themselves for their country. There, he thanked God, they saw the grand old spirit of sacrifice for country's sake, rising into new life. They saw men ready to sacrifice anything in the supreme cause. "May the men of Great Britain," the Bishop added, "awake to the reality of the present situation and catch something of the same spirit. Trust in God, fear not, do the duty which lies before you. If God be for us, who can be against us?"

And these are the "Ulster rebels!" Well may poor Ireland, distracted as she is with many conflicts and false friends, come to see, as she is coming, that the North will save her yet.

* * *

The Annual Ecclesiastical Art Exhibition at Southampton is especially interesting this year. In the Loan Collection we noticed an altar-cloth worked by H. R. H. Princess Henry of Battenberg, lent from Whippingham Church. Her Royal Highness also lends a Prayer Book, formerly belonging to Charles I., who was imprisoned in Carisbrooke Castle, now the residence of Her Royal Highness. The rector of St. Mary's, the mother Church of Southampton, sends a portion of the plaid of Prince Charles Edward Stuart (1745), while from St. Michael's parish is sent the old chained book. Amongst the many fine, beautiful pieces of plate, worth careful inspection, we saw the celebrated Tangier Flagon, originally presented to the Garrison Church at Tangier, and afterwards given by King Charles II. to Portsmouth Parish Church. Field Marshal Lord Grenfell sends some early Christian and other terra-cotta lamps, an early Jewish Synagogue staff from Old Cairo, the pastoral staff of the Abyssinian Archbishop, taken by Dervishes and re-taken from the Treasury of the Mahdi at Khartoum, and also many various specimens of mummies.

Who counts his brother's welfare
As sacred as his own,
And loves, forgives, and pities,
He serveth Christ alone.—

Whittier.

The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to.—Bishop Butler.

THE CHURCH OF OUR CHILDREN

THERE are many of us still living who were brought up in the fear of the Lord. When we were quite little children we were taught our prayers by our mother, and whatever we may have done since in the matter of daily prayer we can never forget that early instruction. There are many of us, who, if we saw the same kind of lesson being given to some little child, would feel more than we should like to express. Part of the feeling would be sentiment, some of it regret or shame, and some of it gladness. There must be quite a number of persons in Canada, who received the same happy beginning of their spiritual life, but whose children have had little or none of it. As we grew older we were taken to church, and sent to Sunday School, and while we are willing to confess that some of us thought that it was overdone, and that Sunday was a gloomy day, and a day of penance, yet as we look back we are bound to confess that it was a better thing than the modern idea of no Sunday except as a day of amusement. A child is so naturally and truly capable of spiritual things that it is nothing less than a shame to rob it of those privileges. We call to mind a little one, whose parents paid no heed to Sunday, but who chanced to have a nursery governess at one time who was a Church girl, and who obtained permission to take the little one with her to church. In a few weeks that child's greatest joy during the week was the prospect and happiness of Sunday and church. Some critics would say that it was unnatural, yet the child was just a normal troublesome child with lots of spirits and in good health. We have to allow that our Lord knew more about children than we do when He said, "Suffer the little children to come unto me." He was satisfying not only His own longing for them, but their longing for Him, their innocence which enables them to understand spiritual things and to be capable of spiritual happiness, which we who are older have dulled by sin and neglect. We hear many pleas for religious education on the ground of morality, national well being, and complete development. And all these pleas are not only valid but supremely important. Yet we believe that there is a greater plea than any of them, and that is the child's own happiness, produced by being given that which its nature demands. It is a most beautiful trait in childhood that it is filled with other worldliness. What are we giving our children in place of it? Either nothing, or harmful substitutes. We seem to wish that they should grow up with a sense of self as the most important thing in the world. Their success, their having a good time, their obtaining everything, if possible, more abundantly than anyone else—all these take the place of duty, restraint, obedience and spirituality. Of course it is possible to pick out children here and there, who, from the natural charm of their nature, grow up differently, but they are the exception. One has only to listen to the children when they are talking to their friends, playing their games, or acting without restraint, to recognize that the child is a child no longer, but a grown up infant. So, when we talk of the Church of our children it is not easy to imagine what it is going to be like. Perhaps some sort of Pantheon with few obligations, and fewer restraints on self-will or self-enjoyment. It is certainly not easy to suppose that it is going to be the Church of our fathers, for that has already been discarded either entirely, or in everything but name by the parents of the children we are speaking of. What a loss to the whole community such a deprivation of all spiritual capacity must be! What a hard and unlovely world it would be that was ruled only by material and intellectual desires and aims! We know that spirituality can fade and die in the life of the individual, and it must be capable of doing the

same in the life of the community. At present in spite of the growing neglect of all things spiritual, we have the custom of years gone by which still colours the present mode of living, and the presentation of modern thought. When the day comes that parentage is the succeeding chapter to an unspiritual childhood we shall see results that will at least astonish the world, for it will soon produce conditions that will make life intolerable except to the rich or the violent. Yet it is almost impossible to get people to listen, for they are in such a hurry, there is so much to be done, and the world will last our time. One would think that there were already enough symptoms of unrest and upheaval to make us pause and view the non-religious conditions of the day with dread. Chiefly because our Lord said that to injure one of these little ones was to incur the deadliest penalty.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Will you make your answer clearer as to the meaning of "our sinful bodies made clean by His Body?"

Ans.—Our Lord by His Incarnation united man to God. The benefits of this union were extended after Our Lord's resurrection and ascension by the graces of Sacramental life. The grace of Baptism makes the child a member of Christ, the grace of Holy Communion makes us one with Him, and these graces flow from the Incarnation and so are called the extension of the Incarnation. When the woman with an issue of blood touched Our Lord she received bodily healing, and her body was made clean by the touch. When we receive the Holy Communion our bodies are in a greater way cleansed from sin, from the sinful power of temptation, and in certain cases, as St. Paul suggests, disease is affected by Communion. Our Lord's presence must drive out sin, for God and sin cannot be together, and so by the reception of Our Lord's Body and Blood the sinful body is purified. You can quite understand that a full answer to your question would require many columns.

Ques.—What authority is there for saying that Evening Communion is "in strict accordance with the rule of the primitive Church for nearly one hundred and fifty years?"—J. A. V. P.

Ans.—Pliny, A.D. 112, says that the Holy Eucharist was celebrated before dawn. Tertullian, A.D. 198, says that people received the Holy Eucharist before daybreak. In and after the time of Tertullian the hours of celebrating were intimately connected with fasting. On Wednesdays and Fridays at 3 p.m., because in those days they partook of no food

before 3 p.m. Blunt says that fasting before Communion has been practised from the time of the Apostles in all countries and quotes St. Augustine as saying that the universal Church did so. That would certainly not agree with Evening Communion. St. Chrysostom says the same about fasting. We have not a copy of the book to which you refer, and so we cannot look up the authorities. After all is it not enough to say about the practice of Evening Communion that the Roman, Greek and Anglican branches of the Catholic Church are opposed to it, and have always been opposed to it, except on the part of a few dissentients. The report of the Committee of the House of Bishops presented to Convocation in 1894 says, "The practice of Communicating in the early morning appears to have arisen about the close of the first century, and by the time of St. Cyprian, A.D. 300, became so fully established that it was regarded not only as the preferable but the proper practice."

Ques.—Is it necessary that the witness at a wedding should be of age? What questions have to be answered in signing the register?—A.

Ans.—Yes, the witnesses must be adults, and as authority for this see the Marriage Act. There are questions of age, birthplace, parentage, religion, occupation and residence to be answered in filling up the register and the Government returns.

Ques.—Can a layman or a deacon bury the dead?—INQUIRER.

Ans.—As you say, all the rubrics of the Burial Office mention only the priest, while in other offices the word minister is sometimes interspersed with that of priest. This may be because in the old use there was a celebration of the Holy Communion as is witnessed by "The Collect" still left in the office. On the other side of the argument, the captain of a man-of-war reads the burial service when there is no chaplain on board, and he

does this by authority, for without it no burial service would be said. If then a layman by authority can do it, by so much the more can a deacon. Whenever a priest can be got it should undoubtedly be his duty and privilege; failing that we suppose a deacon, and after him a lay reader; and lastly, in emergency, a layman. There are many places in this Dominion where none but a layman is available. Any one instead of a priest ought to be a matter of necessity, and certainly not of choice, or indifference, for the Prayer Book distinctly expects a priest to officiate. It is also worth noting that there is nothing in the office that a deacon might not say, for there is no blessing at the end, but only the grace.

Ques.—Where can I get a copy of the poem "The Legend of St. Christopher?"—SAMMO.

Ans.—We do not know. As you say it is very well known, we must plead guilty to great ignorance as we never heard of it. Perhaps some reader of this will write and give us the information. The only legend of St. Christopher that we know is that

given by James de Voragine in the Golden Legends of about the thirteenth century.

Ques.—Is there a Church where they celebrate Mass in our Episcopalian Community?—J. S.

Ans.—The case to which you refer was a paragraph sent in to the paper on September 4th. The paragraph was, of course, put in as the boy wrote it and he said he had been to Mass. The word Mass is an alternative name for the Holy Eucharist as is shown in the First Prayer Book of Edward VI., where it speaks of the Holy Communion as commonly called the Mass. The word has no meaning, and has got into disfavour from being continually associated with the Roman use. It seems a pity to revive the use of a word that has so little sense or dignity, when we have expressions like Holy Eucharist and Holy Communion, but there is nothing wrong in using it, and if the Reformers who used the First Prayer Book called it the Mass, we suppose a Protestant has the like liberty of doing so to-day, but we think it better to use Holy Eucharist.

Contemporary Writers and the Vision of Christ

PART II.

NOR is it only in the writings of poets and novelists that a spirit of what we may at least call intense sympathy with the Christian ideal is to be found. We should, perhaps, not naturally look for such expression in books of serious literary criticism, such as a series of lectures by a number of well-known scholars, lately delivered at Oxford, on the influence of the classics in English literature; yet there it is to be found, and more clearly marked than any brief quotation can show. In his lecture on Virgil, H. W. Garrod (lately editor of the Oxford Book of Latin Verse) writes, in a strikingly beautiful passage, "Virgil lived in a tired age—'us, upon whom are come the ends of the ages.' Before Christ, the weary world had caught from the East a mystical voice, Maranatha. The East understood, the West awaited an interpreter. To Virgil was given that high office. 'Draw nigh—the times are ready—O, now draw nigh to the worship of the great world, child of the gods most loved, mighty seed of Jupiter.' So he apostrophises, in language of passionate expectancy, some mysterious Redeemer unguessed at, and he paints for us the splendour and holiness of the renewed and redeemed world, in language which

seems to answer the cry of the heart in all ages for some peace of God which passes understanding." In the same volume, too, Gilbert Murray, the distinguished critic and scholar, writing upon his special subject the great Greek drama, dwells upon his favourite theme, its intensely religious character, saying, in a passage that is far more striking in its proper context, that in it we see human life constantly brought "into contact with something tremendous that is outside human life; it is a striving towards some sort of harmony of man with his whole unseen environment; it aims at that great prize or great illusion, the being at peace with God." And more than once repeated in other lectures in the same volume do we find the same intensely religious note, while one might quote to similar purpose from the writings of a number of other scholarly critics.

It may well be with thanksgiving and joy that we learn that the recent meeting of the British Association gave many tokens of that better understanding between science and faith, which bids fair to be one of the most striking intellectual developments of our time. The most conspicuous, though by no means the only such token, was the speech of

Sir Oliver Lodge, extracts from which we were all reading in our daily papers a few weeks since. Let us not forget the importance of the occasion; it was speech of the President of the British Association, and spoken, as he himself says, *ex cathedra*, and with the full consciousness that by the truth or error of his words on that day, so would he be judged by generations yet unborn; and what he did was to seize the opportunity to denounce (in words which, says the *Times*, in one of its weighty leading articles, "we believe to be rather consonant with the present trend of advanced thought than repugnant to it"), those "ludicrously narrow pedants," who would weigh in a human balance, and will see nothing beyond physics and chemistry in the glory of animate existence and in our own joy and exaltation in the presence of beauty. "Let us not fall," he cries, "into the old mistake of thinking that ours is the only way of exploring the multifarious depths of the universe, and that all others are worthless and mistaken. The universe is a larger thing than we have any conception of, and no one method of search will exhaust its treasures." Physical research alone, he concludes, leaves us "deaf and blind to the imminent grandeur around us, unless we have insight enough to recognise, in the woven fabric of existence, flowing steadily from the loom in an infinite progress towards perfection, the ever-growing garment of a transcendent God."

There are but two more writers to whom allusion must be made, and if it is a surprise to any to find perhaps the most generally popular of living English writers, Rudyard Kipling, named in this connection, they can hardly have considered the tenor of much of his verse, such as the Recessional, the Hymn before Action, or the Envoi in "Life's Handicap." The only quotation, however, which need be made here, is from a poem more recent and more explicit than any of these, "Cold Iron," in "Rewards and Fairies." These verses tell how a feudal baron rebelled against his liege lord, and, being vanquished and bidden sue for mercy, refused to abase himself to no purpose, for he knew that "Iron—Cold Iron—is master of men all."

Yet his king made answer (few such kings there be!),
Here is bread and here is wine—sit
and sup with me;
Eat and drink in Mary's name, the
whiles do I recall
How Iron—Cold Iron—can be master
of men all!"

"He took the wine and blessed it;
He blessed and brake the bread;

With His own hands He served them,
and presently He said:
'Look! these hands they pierced with
nails outside my city wall
Show Iron—Cold Iron—to be master
of men all!"

"Wounds are for the desperate,
blows are for the strong,
Balm and oil for weary hearts all
cut and bruised with wrong.
I forgive thy treason—I redeem thy
fall—
For Iron—Cold Iron—must be mas-
ter of men all!"

"Crowns are for the valiant, sceptres
for the bold!
Thrones and powers for mighty men
who dare to take a hold.
'Nay,' said the baron, kneeling, in
his hall,
'But Iron—Cold Iron—is master of
man all!"

Iron out of Calvary is master of
man all!"

We come now to our final instance—John Masefield, a man whose name, scarcely known three or four years ago, is to-day met with on every side. It is not necessary here to speak of his strange and many-coloured romances, nor of any of his poems save one, oft-quoted of late—"The Everlasting Mercy." Of its power and originality few will make question, even when they shrink from the merciless phrases in which, in the earlier part, he sets forth scenes of squalid vice. But the very fabric of the poem is the Divine Love for whose mighty constraint no soul can be too hopelessly outcast and degraded. It is, says the learned "Fortnightly," only the story that may be heard at any street corner where the Salvation Army musters. But Mr. Masefield, with true poetic genius, sees the inside and what has been matter for mild ridicule, he lifts upon the wings of interpretation into a thing of "ethereal beauty." Were ever the first stirrings of the Divine Grace more exquisitely set forth than in the following lines—coming, as they do, at the close of a description of a scene of beastly intoxication:—"I opened window wide and leaned Out of that pig-sty of the fiend, And felt a cool wind go like grace About the sleeping market-place. The clock struck three and sweetly, slowly,
The bells chimed Holy, Holy, Holy;
And in a second's pause there fell
The cold note of the chapel bell;
And then a cock crew, flapping wings,
And summat made me think of
things."

For long we see the conflict between the strong, brute passions of the man and the unappeasable longing of his

soul to yield to the love that will not let him go; until at the last, the strong man's heart is utterly broken, and he goes out into the dawning to gaze with new eyes upon a transfigured earth, where he sees Christ the Ploughman

Ploughing in my heart
Through rest-harrow and bitter roots,
And all my bad life's rotten fruits."
And then, rising to the height of his great argument, in unforgettable words he cries:

"O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough; O Christ, the laughter

Of holy white birds flying after;
Lo, all my heart's field red and torn,
And thou wilt bring the young green corn.

The young green corn divinely springing.

The young green corn forever singing:

And when the field is fresh and fair
Thy blessed feet shall glitter there,
And we will walk the weeded field
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The Holy Bread, the food unpriced,
Thy everlasting mercy, Christ!"

Truly the wind bloweth where it listeth, but it is difficult to conceive any late Victorian breeze blowing upon such elements as these, and quickening them to an intensity of spiritual beauty. Surely one may feel with thankfulness and hope that the weapons of attack are again passing into the hands of the champions of the faith, that amongst them we may look once more to find the spirit of gaiety and courage, the glad confident morning, that is so vital a characteristic of the true faith. "The world's great age begins anew," has been the cry of how many succeeding generations; but what if the promise of this our day were to be blighted because we of the Kingdom were failing, through very faintness of heart, to strengthen by our welcome and faith and prayers the men who are striving (though it may be in ways that are not our ways) to bring the glory and honour of the nations into the city of God? What if for us were destined the unspeakable privilege of beholding even the dawn of a new Age of Faith yet nobler than the old, because it had done battle with Giant Despair, and had drunk of the very fountain, where others had found but mirage? "Only be strong and of good courage," and let us take heed, as chances bid us, of despair, "which damnable sinne, if it continue unto his end, is cleped the sinne of the Holy Ghost. Soothely he that despaireth him is like the coward champion recreant that flieth withouten

nede. Alas, alas! nedeles is he recreant, and nedeles despaired!"

Lest it should seem to any that, in the foregoing, too great stress has been laid upon a few stray utterances of a handful of writers, it may be well to recall the judgment of that astute man of the world, Disraeli, who was much perturbed by an attack upon his government in a poem by Coventry Patmore:

A.Y.P.A.—Revision of the Prayer Book

The Fifth of a Series of Papers in connection with the
Topic Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

SUGGESTED REASONS FOR PRAYER BOOK REVISION

I. Remember past history of the Book.

The Prayer Book as it stands to-day is the result of an original book, composed in 1549, and four revisions in 1552, 1559, 1604 and 1662. Changes in the lectionary were made as late as 1871. If it was found necessary or thought advisable to bring the book "up-to-date" on so many previous occasions, it is at least probable that further changes are desirable to-day, since it is 250 years since the last complete revision was undertaken.

II. Other branches of the Anglican Church have taken in hand revision.

The American, the Scotch and the Irish Churches have all revised their Prayer Book, showing that they have already felt the need of change. It will be generally found that our arguments against the present proposed revision might have been urged with equal strength against their revisions. It is, however, generally conceded that those three branches of the Anglican Communion have greatly enriched and improved their books, without putting any barrier between them and the Mother Church. Why should not we do the same?

III. Changed conditions demand alterations.

Life in England in the seventeenth century was very different to what it is to-day, and the extent of the difference is increased when we compare Canada of to-day with the days of Charles II. The great problems of city life, industrial and social problems, were then non-existent. Life was simple, quiet, and for the most part rural. To say that the Church's prayers of that date are adequate for to-day would be equivalent to saying that the child's prayers are adequate for the man.

IV. Language changes.

The Bible of Wycliffe (the 14th century) is almost a foreign tongue

"In the year of the great crime,
When the false English nobles and
their Jew—"

and in answering to the remonstrance of a friend that he was giving undue value to a mere trifle of rhyme, the man of experience answered: "But, don't you see, it means that I have the poets against me, and behind the poets are the young men!"

to us. The English of the Reformation period was very different to modern English. How many pages of Shakespeare could we read without some explanation, due to the tendency of words to change their meaning? Sometimes the words in the Prayer Book are simply "archaic"; they have gone out of use, and we are left to guess their meaning, e.g., shawms, ranagates, reins, pate, occupy (their business), affiance, leasing and many others. It is most serious, however, when the word is still used but has changed its meaning, and is, therefore, liable to a different interpretation than that intended by the writer. Such words are prevent, hell, indifferently, wealth, charity, allow, damnation, incomprehensible, lust, worship, curates. In all such words the change of meaning (more or less) conveys a wrong impression, often to the great confusion of the thoughtful worshipper, and sometimes to the discredit of our Church and its prayers. With regard to some of these words Bishop Dowden, the greatest liturgiologist of recent years, says, "none but the dullest opponents of all change" can object to their alteration.

V. Development of the Church's life and work demands recognition.

Some slight recognition of work in the "Plantations" has been the only Missionary prayer of our Church. How changed is the situation to-day, when an Archbishop declares that the missionary work of the Church is its primary duty, and in Canada the members of the General Synod are all *ex officio* members of the Church Mission Board. The missionary responsibilities of our Church must be officially recognised and the hands of our missionaries upheld by intercessory prayer, not occasionally and when only enjoined by a Bishop, but as a regular, solemn duty of the Church. Further the great problems of the age, which are industrial and

social, should surely not be entirely omitted, and the duty of integrity in commercial life and in civic government. The example of the American and Scotch Church in an increased number of occasional prayers and thanksgivings may well be taken into consideration.

VII. Improvements along several lines.

How far our present services are capable of improvement in the following directions is a subject upon which various opinions are held. Many, however, believe that we might make substantial improvements in the Lectionary and Psalter, and by introducing a larger element of variety and appropriateness to the various festivals and seasons of the Church's year. Many feel that some of the O. T. lessons are unnecessarily long, and that a better selection might be made with a view to emphasising those passages of the O. T. which have closer affinities to the higher moral and religious standards of the gospel. By our present system of reading the N. T. on Sundays, the most valuable parts, e.g., the Prodigal Son or the High Priestly Prayer, may happen to be read at rare intervals only, and less frequently than passages in the Epistles which are hard to understand, or scarcely appropriate for public reading. Why should we not adopt the "principle of selection" in the N. T., as we have already adopted it in the O. T.?

Again, the imprecatory or "cursing" Psalms are a stumbling block to many. Might not the same principle of selection or at least the optional use of these Psalms be introduced? Could not a more judicious arrangement of the Psalter be made, so as to reduce the length on those Sundays where the number of verses is over 50?

As to variety; should we not gain rather than lose by admitting "sentences" (as the American Book) appropriate to the festivals and seasons, with proper anthems, on the lines of the Easter Anthem? And are there not some days which might be marked by a proper preface in the Communion office? A greater element of variety would surely add to the brightness and attractiveness of our services and encourage intelligent and devout worship.

VIII. Honesty and truthfulness demand Revision of the Rubrics.

The clergy ought to set an example of truth and sincerity which is beyond cavil or reproach. Can they do this with the present rubrics? Does any clergyman keep, or attempt to keep all the rubrics? Who insists that every communicant shall give notice of his intention to communicate the day before? Is such a thing

possible with society as it is to-day? Does not every Bishop sanction marriage by license (instead of banns), whereas the threefold asking of banns is the only method authorised by our Prayer Book? Who reads the service in its entirety at Morning Prayer on Sundays as enjoined by the rubrics and as our fathers used to read it? What right have we to demand that the clergy, at the most solemn moment of their lives, shall promise absolute fidelity to the Prayer Book, when obedience is neither possible nor expected? This unreality gives a handle to the opponent of religion, and helps to deter the most conscientious men from taking orders. Let us, like Charles Kingsley, "love God and truth before all things," and let the laity protect their clergy from what the best of them regard as an intolerable position.

SOME REASONS WHY AT THE PRESENT TIME PRAYER BOOK SHOULD NOT BE REVISED

I. *Partyism in the Church.*

When partyism is strong that calm deliberation so essential for best results in so important a matter, is impossible. That party strife is rife witness the party spirit manifest in the non-theological colleges of Ontario and British Columbia. As an example of what might be expected in the way of revision of the P. B. at this time is evidenced by the result of the revision of the Hymn Book. Un-

der present P. B., while men have differences of opinion they are content to work together, and may be found standing shoulder to shoulder in our great missionary enterprises. A revised P. B. could not be found to satisfy all parties as well as the old one which has stood the test for so many centuries.

II. Forms of service to meet certain conditions might be added without any revision of the P. B. itself.

III. Present Prayer Book is a great, unifying bond with the Mother Church in England, Canada, Australia, New Zealand, India and other parts of the British Empire. If the P. B. were revised for the Canadian Church the bond of unity would be broken.

IV. The interpretation of certain rubrics gives latitude in the use of them, e.g., ornaments rubric. If alterations were made, and a fixed rule laid down, directing the clergyman to celebrate in Eucharistic vestments, or a plain surplice; or that he stand at the north ends of the altar, or take the eastward position, it would undoubtedly cause dissension. Better tolerate the present latitude which satisfies both parties in the Church.

V. Nothing to be gained by a revision, only the change of some obsolete words. The present book has stood for 300 years, and, next to the Bible, has become a sacred and a household book, and only necessity, and not merely the modern whim for change, can justify revision.

ity," and even to that "of our religion, which comes to us from God," but yet do so independently from "non-religious levels of life." Through these, too, in a degree, the Kingdom works and comes. . . . Such, then, is the Kingdom. But what does it do? It moves: it thrives: it builds: it inspires: it judges: it suffers. So did the King: and it lives out His life. The one thing which it cannot do is to sit still. Routine may be its servant; but it can never be a routine. And this not only because it has work to do, and enemies to attack, and positions to carry, but because in all its doings and striving it is itself ever in the making: it grows; and the life in it comes to fresh strength and new result as it gives and takes with its surroundings and its experience. Hence the perpetual task of the Church as the Kingdom's agent and trustee: always on the look-out and the *qui vive*, always at once self-searching to find its own faults and defects, and yet always itself, and true to its principles: for so only can it do its work of the world, in but not of which it is.

PRINCIPLES OF THE KINGDOM.

We ask, then, what are its principles? The primary answer, beyond question, is that Christ is the standard of the Kingdom; and this explains at once its continuity and its change. Christ is Himself: the same yesterday, to-day, and for ever. But Christ goes through the ages in and with His Kingdom and Church, in which He is by His Spirit truly present; the problems of each age come into contact with Him, and He with them. It is our part to try and

be neglectful of other truths, such as the truth of differing function or endowment. But it is a fundamental truth, and in all regions it tends steadily to create completeness of freedom and equality of right. Those who, like ourselves, have the advantage of it, are bound to pass on to others the power and advantage of it.

2. The reversal of judgment, which puts patience above force, and service above power, and giving above receiving, and makes the Cross a throne, and will not win by the Tempter's seductive and presumptuous ways. How to apply all this in the political and social world of unregenerate man is a matter of extraordinary difficulty, but the necessity of some application is inexorable.

Dostoevsky, the Russian novelist, has shown, by the daring use of a vision in which Christ and a great ecclesiastic and inquisitor encounter, how characteristic of Christ is the use of such methods, and how far sometimes Christian action has gone away from them.

3. The superiority of the spiritual to the material, with the corresponding elevation of the material by spiritual use.

4. The supremacy of love as motive and as force. Perhaps nothing is more needed by us than an understanding of love, the *agape*, of which one of our statesmen lately pointed out that it has no adequate English equivalent, the most original comprehensive and transforming force in the revelation of Christ, not a sentiment but a motive, inspiration, and purpose: partly expressed by such words as goodwill or benevolence, unselfishness, and sympathy: and corresponding in the moral sphere to gravitation or the mutual attraction of particles in the physical, as the great and only true cohesive force in human life. We have had illustration of its power in the modern substitution of love for fear as the chief instrument of education. We are beginning to find how much it can suggest of educational method, and what it can do in the difficult sphere of prison discipline. But these are only samples of a power to which we have more and more to pay homage in thought and practice, recognising it as our master-key. Alas, that its power is illustrated with sinister eloquence by the effects of its absence where class thinks of class, capital of labour, and labour of capital, in terms of general and indiscriminating aversion: when in other words, two sets of God's people, equally human both in virtue and in fault, treat each other as though they were respectively the enemy. These, or such as these, are the principles of the Kingdom. But if so, we gain much light on its methods, and the obstacles which encounter it.

Both must be primarily spiritual. The forces of the Kingdom are spiritual forces centred in the great impetus of grace which was given by Jesus Christ, and continued by the Spirit of Jesus in His people: working in different degrees, through dedicated hearts and devoted lives: through all singleness and loftiness of aim: through all goodness and disposition and effort. The shining light of the Kingdom, its quickening life, its burning love, must find vessels and instruments. Hence all the stress and depth of the Church's appeal for personal religion, for self-discipline, for conversion, for devotional life, for sacramental attachment. The life which serves the Kingdom must be intense, and renew itself in the silence and awe of the sanctuary: but its service to the Kingdom calls it into the open air, and keeps it fresh and large and expansive. This is the main stream, and into it run unnumbered streamlets of character and goodwill: still, in a true sense spiritual forces.

The Kingdom of God in the World of To-day

Inaugural Address of the Bishop of Winchester, President of the Church Congress England

After some opening words of welcome, the President recalled that forty-three years had passed since the Congress met at Southampton under the chairmanship of the great orator, pastor, and statesman who did more than any single man in the last century to quicken the energy and to raise the standard of the English Episcopate. The men and women of that Congress have passed; and humbly and solemnly, ourselves about to pass, we met where they met. God give them rest and light and to us guidance and protection.

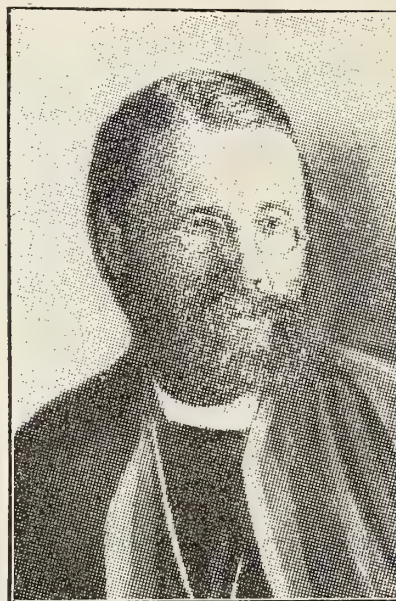
He then stated the method and purpose of the present Congress. All alternatives had been dispensed with. A single problem was presented for consideration, a problem indicated by the general title; the Kingdom of God in the world of to-day. A narrow interpretation of this spiritual and eternal Kingdom must be avoided. Within it we looked naturally to the work of the Church, bearing in mind Bishop Robertson's phrase, "The Church is the Kingdom, though the Kingdom is not the Church."

THE CHURCH ON THE "QUI VIVE."

He proceeded: In this Congress, as we think of the Kingdom of God in

the world of to-day, we shall be primarily thinking, and rightly thinking, of Church principles, Church responsibilities and tasks and claims. As Churchmen all, we shall be considering with eager and anxious interest how the Church Catholic, and within it the Church of this land, is understanding, facing, discharging its great task as trustee and organ of the Kingdom. We shall be full of ecclesiastical interest, in the noblest sense of that word.

But we shall not fall, please God, into the old mistake which has helped to make "ecclesiastical" a word of reproach. We shall not force the facts. We shall not overlook the manifold evidence that the work of the Kingdom is done, and that the Kingdom comes, in many a way outside of the Church, however the word Church is understood. It is so done partly because, as has been suggested, "the Kingdom is an inspiration as well as an institution," and many men who are not professing Christians have learnt many things by the infiltration into life and thought of Christian influence; but further yet, because, as has been lately said by that noble Christian thinker, Baron von Hugel, there are things "indispensable to the development of our complete human-



The Rt. Rev. E. S. Talbot, D.D.
Lord Bishop of Winchester

see them with His eyes; to be responsive to His promptings about them.

Christ is fuller than this or than part of His own teaching; richer than any Christian principle or group of principles. But though He Himself is the full and final standard of the Kingdom, He has given us certain principles which we may try to specify and distinguish. They will be such as these:

1. The value of each human life in man, woman, and child: the value and the equal value.

Christ declared this in the words which He spoke about "one of these little ones," and in other places; but it was made more plainly and constrainingly true by what He was and what He did. Of each it can be said, "for him or her Christ died." Each is, or is meant to be, a member of Christ. Each wears the nature which Christ wore.

Political or social application of this spiritual truth and principle may be unwise because premature: or they may

FORCES OF EVIL.

Spiritual, too, are the forces which block the way of the Kingdom. No doubt it has its passive obstacles; but even they are often mountains which there is not faith enough to remove, doors which there is not energy to push open, coils of personal habit or social order which there is not strength to shake off. So that, in a true analysis, the obstacles owe their effect to a spiritual cause in lazy or selfish wills.

But the Kingdom has more active enemies. Out of the thickets of obstacle through which it pushes there spring up armed men to its attack. We must not let the veneer of civilisation, nor even the reluctance to condemn, hinder us from recognising the truths of this. Evil does organise and entrench against the Kingdom. The Lord's words of parable, "An enemy hath done this," are abidingly significant. The Psalter would not be what it is in Christian use if all its constant language about enemies had not a lasting meaning. There are forces of evil, and there are men and women who by their sins and prejudices identify themselves, sometimes with sinister intensity, with those forces.

It is one of the moral returns which we get from the mission field, to realise how at close quarters with heathenism the malice and craft and cruelty of evil become vivid and unmistakable. Disclosures such as those of the Congo, the Putumayo, and, I fear, the Portuguese islands, show us what European action can be and do when money lures and evil drives. Such a thing as the White Slave Traffic startles us into recognition of the intensity and cold-bloodedness of evil at home. But if these are examples, they must not be made scapegoats. The Prophets are full of the callousness and cruelty of men in wealthy and comfortable positions. The Gospel displays the power of darkness possessing itself of those who as rulers, priests, custodians of law, and the like, ought to be the protagonists of the right, and the example has repeated itself in many forms. "Get thee behind me, Satan," spoken to an Apostle, and "Ye are of your father the devil, and the works of your father ye will do," spoken to men in religious position, are the warning that this opposition is not to be found only in the "lurking dens" of crime and treachery and lust.

The moral is twofold. We must find the opposition to the Kingdom individually in our own breasts and corporately in the faults of our own class or party or nation, and fight it there. But if we are honest in this we are then to go into the world with something of the Crusader's spirit; for indeed "there are many adversaries." It is this twofold attitude of self-judgment and of championship which ought to characterise Kingdom and Church.

So much for the Kingdom militant. But if the Kingdom is a crusade, and we who serve it need a crusading spirit, the Kingdom is also a building, and even more properly and deeply an organism and a growth. Our work is not all fighting: and the fighting temper (even when the fight is with the real enemies) may bulk too large. The Kingdom is a growth. The world moves: thought and experience move:

new things become possible: new meanings are discerned in old truths: life lays hold of fresh opportunities opened by new conditions. There is not only difference, but progress: of which St. Paul perhaps had a view when he wrote "the whole body . . . maketh increase of the body unto the building of itself in love." And in the growing and in the building, as well as in the fighting, the Church must have a leading part, and we in the Church. In us severally the life must grow: and we severally must live to build.

I have tried to sketch outlines which are, I hope, commonplaces, but which form into an ideal or picture which is always getting blurred and faint and needs to be strenuously renewed. This it is which the programme of the Congress means, and this it is which the deliberations of the Congress must try to serve. Their temper should be that of strenuous and prayerful thought. There must be readiness to see prospects open, and to move towards higher things than are yet achieved. There must be amongst us a real desire to let the powers and principles of the Kingdom govern: a readiness to find that they ought to solve our problems, but are as yet very imperfectly applied to them. For all this need we of the Holy Spirit's gift of counsel, strength, wisdom, and understanding, and I should like to think of this Congress as being carried on in an atmosphere of prayer that that high guidance may be ours.

The Bishop then pointed out that, as would be seen by the programme, the thoughts of the Congress were first to be centred on the King—the Lord Christ, of whom the vain boast of the French moralist, *l'état c'est moi*, was but the simple truth. Then we should pass on to the concrete and practical: and at this point he noted that the Church's missionary obligations found no direct, though it had an indirect, place on the programme. If he had one regret it would be that because neglect of this duty was the most terrible because the most direct disloyalty to the King. We had, thank God, improved a little in our efforts to discharge it.

Here and now, he continued, we shall try to approach three subjects of absorbing practical interest: The Kingdom of God and the Sexes, the Races, and the Social Order.

RIGHTEOUS WARFARE.

Can we claim—in a time when the very pillars of the house are shaken, when the fundamental things are challenged, when problems of an unprecedented range are broached—that the Kingdom of God in Christ supplies at once the stimulus and the control which combine to make the vital stability, the stable movement of true and ordered progress? Can we see how the Church, the Kingdom's poor, purblind, faltering trustee, can do something in this great enterprise, and with all her faults, something which no other power, or creed, or movement can do?

Can we face, as the Apostle did in his day, "in the Name of the Lord," the relations of men and women, of different races one to another, of different orders of men working together in one social life? Can we do so with the true imitation of his spirit, rather than with a merely mechanical application of what was relative to the circumstances of his own time, the ownership of the slave, or the subjection of the woman? As I see things, there is everywhere the fighting and the growth. In each of the three great subjects we shall see that the Kingdom, and the Church on its behalf, must fight. It must fight against selfishness and lust and pride and against callous or thoughtless oppression. But it must fight in its own way and by spiritual weapons. It cannot seek to remedy class injustice by class antipathy. It

could not promote negro rebellion, because white men are cruel. It cannot set class against class, or women against men. Doubtless the all-ruling King sweeps into the service of His Kingdom world powers of different sorts: a Cyrus, or a Nebuchadnezzar, scourge of God, or axe in His hand, an iron Empire of Rome, a "beast dreadful and terrible and strong exceedingly," but used to make a great peace; a French Revolution; an American Civil War bringing freedom to the slave; a political controversy, through which self-government comes; an industrial struggle, tending to a fairer distribution of wealth. Doubtless, too, in some of these things Christians may have to take a part, and choose the best, and strive for it with all their strength. But these things are not the Kingdom's own instruments. To it the fighting of the world, with sword or fist, with intrigue and invective, is but a caricature of the true warfare. For it is the Kingdom of Him Who, if He said and says, "I came not to send peace, but a sword," said and says also, "If my Kingdom were of this world, then would My servants fight, but now is My Kingdom not from hence." Yes! there is plenty of fighting to do; and we need the courage, and stalwartness, and sacrifice, of the fighting temper. But it will be extraordinarily unlike the fighting of the world. The forces of the Kingdom will be directed steadily to avert or lessen strife: to make men feel how brutal it is; how readily it turns to harm; how passion and selfishness possess themselves of it and thrive in its atmosphere; how poorly we remedy selfishness by selfishness and prejudice by prejudice. The Kingdom, like the King, must bid back into their sheaths swords by which their owners, like Peter, honestly mean to serve it. The Kingdom has moreover in it the real powers of conciliation, because its principles compel us to approach each other with judgment as fair as we would men should give unto us and to challenge our own faults as critically as those of others; we are quietly restrained from making idols of reactions and rebellions and calling them divine.

All this is hard enough. I know no harder problem for Christians or their leaders than to find the true way between the cowardice of sitting by the sheepfolds when the battle of the Lord is forward, and the presumption of dragging the Ark of God into the struggle of political or other controversy, leaving the sheep untended while we fume and declaim.

THE TASK OF GROWTH.

And perhaps as hard as the task of fighting and fighting rightly, is the task of the growing and the building. For here a great part of duty may be in letting alone: in forbearance, in watching things grow which are not of our planting or tending, and recognising in these outside growths things which have in them some of the power of the Kingdom. It was not ignoble ambition in the Church or Churchmen of earlier times to manage everything in the name of the King and to bring all thought under the guidance of theology. But it has been judged by experience and condemned, as something which ignores the limitations of our capacity, and requires a human infallibility in place of that Divine providence and inspiration which, blowing where it listeth, unfailingly governs all His work. The Church has to find out as best it may where it ought to try to manage things, and where it must be content with moving its own members to public-spirited and disinterested action, with exercising influence on opinion, or even welcoming as helpers those elements in secular thought and effort which bear any hall-mark of Christ's principles.

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But in many a case where the Church cannot brigade her forces, or undertake the building, her influence ought to be unmistakably felt against the indolence which drops endeavour or the passion which misguides it. We hardly realise how much of that indifference to the Church and to religion of which we complain is due to the failure of the Church to show itself the effective servant of the Kingdom for purposes which common judgment is quite shrewd enough to see that it ought to serve. There can be no more deadly peril to a Church than to become morally in any sphere "a negligible quantity."

OPPORTUNITIES FOR ACTION.

We are sure that in the principles of the Kingdom of God there must be abundant guidance as to what men and women ought to be or aim at being, respectively, and in relation to each other: as to the special trusts and vocations which fall to the civilised and backward races of the human family, and the responsibility of the former for the latter: and as to the ways in which the social order may be made fairer and more evenhanded, and opportunities and faculties may be more widely and equitably shared.

Read some of the most earnest and constructive writing about our social and political future, and note the stress laid on "change of heart" and "change of values" in estimating things of social order, on mutual goodwill, and on "conscious united effort and self-subordinating personal service on the part of the whole community"—why! are not these the very things which we in the Kingdom of Christ exist to secure and promote? Are we in town and village and Empire strenuously doing it? We have unique opportunities of entering into the thought and conditions of different classes, and therefore of helping them to understand one another. What an opportunity for "the educated gentleman in every parish" of whom we speak when we extol our parochial system! What a field for our many laymen who may be doubtful of themselves in matters theological, but who are surely responsible to Christ for recognising what He meant the men of His Kingdom to do in encountering men's pride and selfishness in the strength of His example and the inspiration of His Cross!

I fear (or shall I hope?) that we may hear things in this Congress, said frankly though temperately, which will make us realise how little in many a

(Continued on page 18)

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ALGOMA HUNTSVILLE

The fall meeting of the combined Rural Deaneries of Muskoka and Parry Sound was held here on Tuesday and Wednesday, 7th and 8th inst. A public service in the church opened the proceedings at 8 p.m. on Tuesday, Rev. L. Sinclair being the preacher. Wednesday morning was taken up with early celebration and matins, then a Greek Testament study of Acts X., v. 30 ff. In the afternoon the main feature was a study of certain selected chapters in Rev. Dr. Mozley's book on Miracles. Four papers had been prepared beforehand by Revs. C. E. Emerson, A. J. Oakley, R. A. Cowling and T. Bird Holland. Each paper dealt with a different chapter of the book and therefore a different phase of the subject.

The papers read were of a high order, and showed careful and painstaking work on a book which is by no means an easy one.

This is exactly what the Central Society of Sacred Study aims at. Algoma Diocese now has a branch of this society, with Rev. T. Bird Holland, B.D., as Diocesan Warden. The members number twenty-three and include the Bishop and Ven. Archdeacon Gillmore. Regular study circles are in existence in the Rural Deaneries of Algoma and Muskoka with Parry Sound. Work is planned at one Rural Deanery meeting and carried out at the next. At the time the last annual report of the C.S.S.S. was issued Algoma diocesan branch had a larger membership in proportion to the number of its clergy than any other branch in Canada. After the above-mentioned papers were read the subject was thrown open for discussion, and proved most helpful. The S. S. Commission was a topic

for later discussion, also the question of how to kindle missionary interest.

At the business meeting it was decided to meet at Parry Sound next February, also to continue the study of the subject of miracles.

The usual votes of thanks were passed.

Rev. Canon Allman was unable to be present owing to illness in his family, and a resolution was passed embodying a message of condolence with him. Besides those mentioned above, the following gentlemen attended the meetings and took part in the discussions: Rev. A. W. Hazelhurst, R. D., Rev. J. Norman, Rev. J. E. Graham, Mr. T. V. L'Estrange and Mr. Duncan.

FORT WILLIAM

The three parishes of this city have held their Harvest Thanksgiving services for 1913.

On Thursday, September 11th, and following Sunday, St. Luke's parish held its Thanksgiving services. The church was beautifully decorated for the occasion. The special preacher was the Rev. A. A. Adams, of St. Thomas' parish. On the following Sunday the services were of a special character also. The Rev. F. W. Sherring was the special preacher at the morning service, and the rector, Canon W. A. J. Burt, preached in the evening. The services were most hearty and congregational, showing that in St. Luke's, Fort William, it cannot be truthfully said "Our day of praise is done." Choirmaster Le Gassick was a tired, but proud man when these services were over.

St. Luke's choir is busy getting ready for the Patronal Festival which begins on Friday, October 17th, the eve of St. Luke's Day, and continues until the octave. The Lord Bishop of the diocese is to be present on the

Sunday in the Patronal week and dedicate a new Bishop's chair, the gift of St. Luke's W. A., and also administer the Sacramental Rite of Confirmation, when twelve adult candidates, chiefly married people, are to be presented; at a class of juveniles having been presented last May.

St. Thomas' parish held its Harvest Festival on Thursday, September 25th, and following Sunday. This church was also very prettily decorated for the occasion. The Rev. Harold G. King, rector of St. Paul's parish, was the special preacher on Thursday. The Rev. Canon W. A. J. Burt, of St. Luke's, was special preacher on the Sunday morning, and the incumbent preached in the evening.

On Thursday, October 9th, and the following Sunday, St. Paul's parish observed Harvest Thanksgiving. The church was beautifully decorated, chiefly with vegetables and grain, it being too late in the season to have flowers in abundance such as were evident in St. Luke's, which was decorated a few days before a heavy frost, which cut down everything. The special preacher at the Thursday evening service was the Rev. A. J. Bruce, of Ignace. On Sunday morning the rector preached, and on Sunday evening the Rev. Canon Hedley, of Port Arthur, preached. After service Sunday evening the large choir rendered the sacred Cantata, "Song of Thanksgiving," which was given on the previous Thursday evening. Between three and four hundred people were present at the Sunday evening service.

We are glad to say that church matters are in a flourishing condition in all three parishes.

The three rectors, with the Rev. Reg. Cain Bartels, assistant at St. Paul's supply the Prison Farm, ten miles out in the country, with a service every second Sunday in each month.

CALGARY

ARCHDEACONRY OF RED DEER

By the kindness of Archdeacon Dewdney, the clergy of the Red Deer Deanery and northern half of the Calgary Deanery met at his residence five miles out of Red Deer on Monday, September 29th. An encamp-



ment had been pitched in a clearing near the river and included a chapel, lecture room and sleeping tents. The arrangements were in every way ideal, and the weather on the whole was splendid. Each morning during the meeting the Holy Eucharist was celebrated at 7.30. On Tuesday, September 30th, a Quiet Day was conducted by Canon Webb, of Edmonton, who gave four most helpful addresses on "Christ the Way, the Truth and the Life." The clergy took it in turns to read at meals. Silence was observed until after the Wednesday morning Eucharist. An excellent programme had been prepared for the succeeding days, including Bible study, discussions and papers. The offices were said regularly—Matins, 9.30; Text, 12: Evensong, 5.30, and Compline, 9.30. One of the features was a service of intercession, when the special needs of individuals that had been handed in were prayed for.

Wednesday afternoon, October 1st, was given to recreation. Some went shooting others saw the sights of the country from motor cars.

The party broke up on Friday, October 3rd, with sincere feelings of regret. Votes of thanks were not only passed to the Archdeacon for arranging the meeting, but also to Mrs. Dewdney for the splendid way in which she had looked after the creature comforts of all concerned.

FREDERICTON

A meeting of the Rural Deanery of Chatham took place here on Tuesday and Wednesday of last week, those present being the Ven. Archdeacon Forsyth, the Rev. W. J. Bate, the Rev. F. W. M. Bacon, the Rev. T. H. Montgomery, and the Rev. H. Waterton. The Rev. R. A. Armstrong, rector of Trinity Church, St. John, was present on the second day as a visitor.

After the usual routine of clerical

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work, the Rev. H. T. Montgomery was elected deanery representative to the Board of Missions and the Archdeacon and Rev. W. J. Bate were appointed a committee to consider the question of holding a Church conference in the arch-deaconery next year. The Rev. H. Waterton read a paper on his experiences in Canada and it was followed by a very interesting and profitable discussion. A resolution of sympathy was sent to the Rev. A. L. Foyster, whose illness prevented his attendance at the chapter and robbed the members of a very interesting paper. A communication from the secretary of the Synod with regard to the proposed superannuation fund was received and discussed, also the matter of more efficient Sunday School work and the raising of the missionary apportionments.

A celebration of the Holy Communion took place each morning at half-past seven and the deanery service proper was held on Wednesday evening when the Rev. H. T. Montgomery was the preacher. Altogether the meeting was a most enjoyable as well as a very profitable one and those who were unable to be present were great losers thereby.

HURON LAKESIDE

CHRIST CHURCH

The rector, the Rev. W. A. A. Shipway, will conclude his ministry here the last Sunday of October, which day also completes two years' service. He will commence his new duties as vicar of St. Matthew's Church, Spokane, Wash., the second Sunday in November. The people here are earnestly hopeful that a successor shall be found without delay, that the work may continue to prosper. During the present rectorate a vested choir has been introduced, new lights and new steps have been installed, eighteen have been confirmed, and the offerings to all objects greatly increased.

ARCHDEACONRY OF LONDON

The fifth meeting of the Archdeaconry of London was held at Lucan, under the presidency of Ven. Archdeacon Richardson, on October 8th and 9th. This organisation includes the counties of Middlesex, Lambton and Huron, and its meetings are always full of interest and largely attended. The success which has always crowned these gatherings reached its climax, as was expected, at Lucan, and great credit is due to Archdeacon Richardson for his splendid programme, and to Rev. William Lowe, and his parishioners, for their careful preparations and hearty hospitality. The first meeting was devoted to business, expressions of sympathy with Rev. J. Edmonds, on ac-

count of his serious accident, and with the family of the late Rev. J. W. Jones, were passed by a standing vote. The Archdeacon reviewed the year's work and called particular attention to the new scheme of Sunday School inspection, and three of the inspectors, Revs. C. R. Gunne, W. Lowe and A. Carlisle, discussed the work intrusted to them. Strathroy was chosen as the next place of meeting.

Rev. Prof. Wright was re-elected secretary-treasurer. A hearty expression of confidence and sympathy with Rev. T. B. Clark in regard to his orphanage scheme was moved by Rev. Dr. Tucker and passed unanimously. All the visitors were entertained at supper in the church basement, after which the Archdeacon called on Messrs. John Fox, Christopher Hodgins and George Stanley, for addresses of welcome, to which Dean Davis replied. At the evening service the church was filled, and eighteen clergymen were robed, and entered singing in procession. The prayers and lessons were read by Revs. C. H. P. Owen, D. J. Cornish and W. J. Doherty, and the sermon was preached by Rev. Dr. Tucker. At the communion on Thursday morning Revs. A. Carlisle and T. B. Clarke officiated, Mr. Clarke giving an impressive address on the Godhead of Christ.

The following addresses were given throughout the day: "The Psalms of the Kingdom," by Prof. Wright; "How to Work a Parish," by Canon Davis; "The Church Year," by Rev. J. B. Fotheringham and Rev. D. J. Cornish; "Confirmation," by Rev. C. R. Gunne and Rev. W. J. Doherty; "The Holy Sacraments," by Canon Craig; "Adaptation of the Church to the Age," by Rev. C. E. Jeakins and Rev. J. B. Meyer; "Religion in the Home," by Principal Waller and Rev. H. Sutton; "The Young People of the Church," by Rev. A. Carlisle and Rev. E. Appleyard; "The Call of the Mission Field," by Rev. Dr. Tucker.

LONDON

ST. MATTHEW'S

On Sunday, October 12th, Harvest Thanksgiving services were held in St. Matthew's Church. The building was very tastefully decorated and large congregations were present at all the services. A most cheering response was made to the appeal of the wardens, Mr. John Hitchins and Mr. Harry Carson, and the rector, Rev. E. Appleyard, the offertory for the day amounting to \$171. A unique feature of the evening service was the boys' offering. The boys of St. Matthew's Church have been organised into what they call the "Boys' Church," having chosen their own

churchwardens, organist and other officers. A short service with Bible, Prayer Book and mission study is taken every Sunday, commencing at 2 o'clock p.m. and dismissing at 2.45 p.m. The boys use the duplex envelopes and keep their own vestry book, and every three months present their offering at the regular church service. The first offering was made on Sunday the 12th, part being given to the maintenance of the parish and part to the M. S. C. C.

The rector took the morning service and Rev. Precentor Tucker, D.C.L., was the evening preacher.

MONTREAL

MONTREAL

BROTHERHOOD OF ST. ANDREW

Mr. J. A. Birmingham, General Secretary of the Brotherhood of St. Andrew in Canada, has just concluded a visit to Montreal. He spoke at meetings of the chapters of St. Luke and the Diocesan College. At the latter he exhorted about 30 of the students who were present to learn about the Brotherhood now, so that they would be able to use it in getting their laymen to do definite spiritual work when they were established in their parishes.

On October 9th he addressed a meeting of men at St. Stephen's, Lachine, and the chapter there has now been revived, after being dormant for a number of years, with Mr. Whatmough, late of Brantford, as director. On October 10th he spoke to the men of All Saints', and there is good prospect of a Senior Chapter being formed there, in addition to the present energetic Junior Chapter.

On October 14th an assembly meeting was held, at which there was a better attendance than there has been for some time, fifteen local chapters and churches being represented. Mr. A. J. D. Campbell gave a report of the dock services, of which ten were held during the summer, the speakers at them, with the exception of Rev.

A. H. McGreer, being Brotherhood laymen. At the election of the executive committee the following were added to those who served last year: Messrs. E. T. Cocker, A. M. Gundy, A. G. Kemp, C. Howell and J. J. Wilder. At a subsequent meeting of the committee Messrs. Norman A. King and D. Griffith were elected chairman and secretary respectively. The Assembly was pleased to welcome Mr. A. G. Kemp from St. Thomas', Toronto, to Montreal. Mr. Kemp has already started a probationary chapter at St. John's. Mr. Birmingham gave an inspiring address on Brotherhood, pointing out that we belonged to a larger brotherhood than that of St. Andrew, namely, that of man, and exhorting the members present to extend the helping hand of a brother to all those round us who needed it.

Mr. Birmingham expressed himself as being well pleased with the state of the Brotherhood in Montreal, and looks forward to seeing a considerable increase in the number of chapters here during the coming winter.

NIAGARA

HAMILTON

Many and heartfelt are the congratulations of his diocesan flock on learning that Bishop Clark had recovered from an attack of ptomaine poisoning. The Bishop will address the convention at Haldimand, which is being held on the 14th and 15th of this month at the call of the deanery. This deanery meeting is held in Caledonia and among those expected to address the convention besides the Bishop, there will be Rev. R. J. Renison, D.D., Hamilton, Rev. R. S. Appleward, M.A., Rev. R. A. Hiltz, Secretary Sunday School Commission, Ven. Archdeacon Irving, Rev. J. G. Waller, missionary from Japan. Mr. D. M. Rose, General Secretary of the L. M. M., will also speak.

THE CATHEDRAL

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the way of increased church accommodation and improvements. Some \$35,000 is to be expended, of which \$5,800 is on hand, and it is expected that the offertory for that object at the Thanksgiving services on Sunday next will add a good sum to that on hand. It is intended to increase the sitting capacity of the church, which now is taxed, by the erection of a chancel, using the space now occupied by what is termed the chancel for this purpose. There will be an ambulatory around either side of the chancel and behind the altar for the free ingress and egress of communicants; a new organ loft and new clergy and choir vestries. The whole to be a memorial to its late diocesan, John Philip Du Moulin, of revered memory, and whose body is to rest beneath the new sanctuary.

ST. JOHN THE EVANGELIST

There was a hearty Festival Service at this church on October 16th.

NOVA SCOTIA

The work of preparation for the Missions to be held in the deaneries of Halifax and Sydney in the Diocese of Nova Scotia in the month of November is going on apace. The list of Missioners now stands as follows:

Halifax and Vicinity

All Saints Cathedral—The Bishop of Fredericton, Rev. C. V. Foster Bliss, rector of Smith's Falls, Ont.

St. Paul's—Very Rev. J. J. Robinson, D.D., Principal St. John's College, Winnipeg, late Dean of Belfast, Ireland.

St. George's—Rev. Canon Patterson Smyth, D.D., rector of St. George's Church, Montreal.

St. Mark's—Rev. R. C. Blagrove, B.D., rector Christ Church, Belleville, Ont.

Trinity—Ven. Archdeacon Martell, D.C.L.

St. Matthias—Rev. G. W. G. Andrew, Berlin, Ont.

Dartmouth—Rev. Canon Howitt, Hamilton, Ont.; Rev. T. B. Clarke, rector of All Saints' Church, London, Ont.

Eastern Passage—Rev. F. G. Newton, Ontario.

Bedford—Rev. Prof. T. G. Wright, M.A., London, Ont.

Archdeaconry of Cape Breton

St. George's, Sydney—Rev. Canon Hamilton, Ontario.

Christ Church, Sydney—Rev. A. H. Moore, rector of St. John's Church, St. John's, Que.

St. Alban's, Sydney—Rev. T. B. Clarke, M.A., London, Ont.

North Sydney—Ven. Archdeacon Davidson, M.A., Guelph, Ont.

Sydney Mines—Rev. G. F. Scovil, M.A., rector of St. Jude's Church, St. John West, N.B.

Glance Bay—Ven. Archdeacon Martell, D.C.L.

Louisburg—Rev. J. J. Willis, B.D., rector of St. Jude's Church, Montreal, Que.

New Waterford—Rev. A. H. Crowfoot, Hampton, N.B.

Port Morien—Rev. F. G. Newton, Sarnia, Ont.

Coxheath—Rev. C. R. Cumming, M.A., rector of Bridgewater, N.S.

Neil's Harbor—Rev. Walter Langston, rector of Musquodoboit, N.S.

Big Baddeck—Rev. Canon Vernon.

Rev. C. M. Baird has resigned the parish of Joggins Mines.

Rev. J. F. Tupper has removed from Dominion to Westville.

Archdeacon Armitage has been appointed secretary of the Committee of the General Synod on Prayer Book Revision in succession to Bishop Bidwell.

Emmanuel Church, Spryfield, has been enlarged and improved under the direction of its rector, Rev. A. F. Dentith.

HALIFAX

Rev. W. P. Robertson, B.D., the new rector of Truro, will be the preacher at the annual service of the Church of England Institute, which is to be held at St. George's Church, on Sunday, October 26th, at 4.15 p.m.

September 26th was observed as rally day in St. Paul's Sunday School and marked by a large attendance of officers, teachers and scholars, and by special exercises and appropriate addresses. Dr. Armitage welcomed back the summer absentees, and asked the co-operation of all in bringing the school up to a higher standard than ever.

The Chinese Department has begun work again with a greatly increased attendance of Chinamen.

HUBBARDS

The new church at the North Shore is reopened and is practically free of all debt, for which credit is to be given to Mr. Ephraim Harnish of the North Shore, for untiring efforts on its behalf.

ONTARIO

CHURCH ORCHESTRA

On Friday, October 10th, a meeting was held in St. Luke's Hall for the purpose of organising an orchestra in connection with the church. The following officers were then elected: Hon. president, Rev. R. S. Forneri, M.A., B.D.; hon. vice-president, S. Green; president, H. Jennings; vice-president, A. J. Shannon; orchestra

leader, Wm. Johnston; manager, A. Pardoe; chairman, S. Graves; sec-treas., A. Compton; tyler, J. Marsh. The orchestra already has a membership of about 15. Its object is to help the church in every way.

LANSDOWNE

Lansdowne, hitherto a mission, has lately become a self-supporting parish and now is entitled to the services of a permanent rector. The members of the congregation are anxious to have Rev. A. Smart take charge, and have petitioned Bishop Bidwell for the appointment.

OTTAWA

ST. LUKE'S

On Thursday evening, October 2nd, a congregational reception was tendered to the newly appointed assistant rector, Rev. C. L. Bilkey, M.A., and Mrs. Bilkey. In spite of inclement weather the parish hall was well filled. Addresses of welcome were given by Rev. W. A. Read, Rev. Canon Pollard, the churchwardens, and others.

QUEBEC

RICHMOND

Rural Dean Hepburn, rector of St. Anne's Church, Richmond, Que., has resigned his cure, much to the regret of the whole community. Father Hepburn is extremely popular with all classes and creeds and will be greatly missed by his congregation, to whom he has ministered for twenty-five years.

Isaac Martin Thompson, priest of the diocese of Quebec, died at a ripe old age on October 10th. He had laboured nearly all his life in the Eastern Townships and Quebec, and up to a few years ago was rector of Trinity Church, Quebec. He was beloved, greatly beloved, by all and

(Continued on page 16)

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Women's Work and Social Service

AMONG the greatest, most widely known, and in the true sense of the word, successful social workers must be numbered Canon Samuel Barnett and his wife Henrietta. Of the former Dr. Scott Holland contributes to "The Commonwealth" a most valuable appreciation, showing him to have been the creator and founder of the Settlement as "part of the normal programme of social reform."

The Regius Professor of Divinity at Oxford naturally deals with the question from the standpoint of his own university. Oxford had been awakening to some of the great problems of city life; students had been learning from their teachers the theory of social obligation; college missions were beginning to be established and efforts to be organised for helping city slums. Then a little book called "The Bitter Cry of East London" called out "a spasm of pity and remorse" which gave a needed impetus and one that was not allowed to pass into nothingness. Before this, during the great distress of 1867-8, Edward Denison had become practically interested in these matters; he had then acted as one of the almoners to the Society for the Relief of Distresses, in the district of Stepney, had established himself on the very scene of the struggle, and had built and endowed a school where he himself taught and lectured to workingmen.

In Denison's opinion "bread and meat doles were perfectly useless," and the chief value of the society he served, and of others like it, he believed to be in "bringing a certain number of persons belonging to the upper classes into actual contact with the misery of their fellow citizens, and so convincing them of the need for social reform." He described his own district as having hardly any well-to-do people in it, and perceived that "in this unbroken level of poverty was the blight." Edward Denison died in 1870, but he left an example pregnant with inspiration, together with some illuminating criticisms gathered from his own observation and experience. He really foresaw the idea of the settlement and foreshadowed it as that which would meet the needs of the time.

* * *

There next appeared "the beautiful and radiant figure of Arnold Toynbee, who went to meet the democracy of the streets, to help it and teach it, and who in doing so broke his heart and lost his life." Samuel Barnett, under the impulse of these inspirations, saw what was needed and embodied his

conceptions in the Settlement.

The old parochial system represented an excellent ideal—"the parish presupposes that in each locality there are materials for a small but complete community." There would be gathered there men and women of various grades, differently endowed, differently educated, each gifted with something to contribute to the common good, and some at least gifted with sufficient education and sufficient leisure to help in administering the district, and to form a sound public opinion. There would be within the parish "the play and counter play of balanced capacities." There would be agricultural labourers, farmers, tradesmen, teachers, scholars and so on. There would be diversities of gifts but one spirit—the spirit of enlightened, unselfish service. In fact it would be the ideal of a little commonwealth, and at the heart of it would be the parish church.

* * *

But we all know how different is the reality, especially in city life. There is the rich parish and the poor parish, and there is frequently little variety of conditions with the boundary, so you find that in many of the poorer districts everyone tends to be poor. "All who had any other and better position in the world had fled. There was nothing left behind but a residue of powerless poverty. There were no people on the spot who had leisure enough to take up the ordinary civic duties. There were no people of education enough to be able to put the resources of civilisation into action. A wholly unnatural condition of affairs had been produced." That was part of the vision as seen by men like Edward Denison, Arnold Toynbee and Samuel Barnett. And the other part of the vision was the Settlement. Into such a district men and women must be brought back who could give it some of the things which it needed and which it could not do without.

* * *

There are some people still who imagine that a Settlement is unnatural, but the unnatural thing is the state of affairs which the Settlement tries to remedy, the complete separation of classes, the division of interests—rich and well-to-do living in one district, poor and destitute in another. When you think of it, it isn't natural that Albert and Camillus—who are rich, or at least comfortable, who are educated, who are certainly not over-worked—should live in a district where everyone else is in just the same or in a better posi-

tion; nor is it natural that Betsy and Tom should live in a district where everyone works in factories or as day labourers, where there are no holidays but the statutory ones, and where the surroundings are all of the same monotonous ugliness and dull arrangement, if nothing worse.

A Settlement, then, is a group of persons who have settled in a district that seems to need them—not to patronise or lecture, but just to be friendly and useful. They are there "to be the normal organs without which human life cannot exist. They take up the services and duties which must be undertaken by some one if the forces of civilisation are to find channels and instruments through which they can reach those for whom they are designed, and who have the right to their beneficent activity."

* * *

This was the conception of the Settlement as foreseen by Denison and shaped by Barnett in Toynbee Hall. It soon became a social, spiritual centre, a centre of neighbourliness and friendship, a centre of light and warmth and strength. Other Settlements followed from the colleges and universities—groups of men, groups of women, groups in other cities of the United Kingdom, of the United States and of Canada. The idea took shape at the moment when it was needed, and it appealed alike to the growing interest in problems of poverty and to the growing sense of public duty and responsibility.

* * *

Men and women in Settlements devoted themselves to Poor Law administration, to County Council work, to school boards, to the Charity Organisation Society, to country holiday work, to friendly visiting, and to numerous other special activities—above all they devoted themselves to studying the needs of their neighbourhood, not from the "rocky island" of a fine house in the West End, or a beautiful place in the country, but from everyday contact with the mean streets and the human life lived in and around them.

Thus Settlements became training

grounds for the full responsibilities of public life, and numbered among their residents men who later on would be serving Church or State as members of Parliament, landlords, bishops, civil servants, while many a one has spent months in Settlement work just in order to learn how to improve the conditions of his own tenants.

A Settlement is thus a great beneficent activity, founded partly on theory, because a scientific study of the problems themselves is always being carried on—and partly on practice, because everything is directed towards perceiving and meeting needs as they arise.

* * *

It is difficult to see how this work, with its incessant demands upon soul and body, with its everyday battle against vice and ignorance and disease, can be carried on.

Without the support of a strong Christian faith, and of Canon Barnett it is noted "that his reputation for organising practical work hid a little from the public eye his strong spiritual basis. But in speaking, for instance, he would earnestly and pathetically plead that we should not suffer the serving of tables to choke out the inner life of the spirit which it was our first duty to feed and nourish. He had something of the Quaker's craving for the soul's rest in secret peace."

True, Settlement work is often done by churches and their parsonages, in other words by the parson and his family, and that is part of the meaning of what amongst us is described as the "Down Town Church Question." As long as a church remains faithful to its neighbourhood—however sordid, poor, ignorant or ugly that neighbourhood may be—it provides a centre of light, a little band of helpers and friends to go in and out doing good. And in the light of this fact we must interpret the movement of many churches away from districts that are "going down" into more prosperous localities. "The congregation have all moved away, and the church must follow them"; "the land on which the church prop-

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erty stands is too valuable to be held any longer"—but somehow no reason seems quite convincing to those who really believe in the Church's mission to all men. All cases of course are not alike, but the movement of some churches away from a strategic point "down town," applies to onlookers like a betrayal and is certainly a disaster.

* * *

Here is a little picture of such a "down town" church, only it is in South-east London: "From among the hurrying crowd a group of girls make boisterous rushes at boys of their own age, all returning from work. Their ribald cries cause some passers-by to expostulate. The girls respond by loud jeers. Newsboys race down the road with flying posters. Harsh and strident calls come from hawkers and tradesmen. Children, wide-eyed and wondering, crowd the entrances to cinema palaces, radiant with light and lurid with sensational posters. Nearly every corner is dominated by a public house. . . . The vicarage is not easily found. Standing in line with shops and tenement buildings, street children hide the entrance by playing hilariously on the door-steps. . . . As we sit at table the vicar's small, sweet daughter waits, relieving her father also by answering the bell.

Only once, when the matter is beyond her ken, does she call him to the door. I learn that she and two other of the children journey to school a couple of miles by workmen's car every morning, taking lunch with them. . . . Modestly and quietly in response to questions, husband and wife told how, with small means and few helpers, the banner of the Church is held aloft in their parish. . . . We were a small company in the parish hall (the meeting was of the Church of England's Men's Society), some still in the garb of labour as men with little time to call their own. Yet so keen and reverent, so anxious for the life that is not of their daily grind alone, that when their vicar, summing up, spoke of our common fellowship in the Holy Spirit, we seemed to enter into that fellowship far more closely than before."

* * *

One more illustration, supplied by a friend with whom I was lately speaking of this "down town" church question. She said she had seen it in a magazine.

"Some years ago it was my lot to minister to a dying man who, in the exercise of his employment as a commercial traveler, was exposed to grave temptations from strong drink. He told me he had struggled hard against it, and he tried when, as was

often the case, he had some time to wait for trains, to make a practice of seeking refuge from his temptation in any church that was open. Practically for him there were two 'public' houses, God's House and the licensed victuallers, and he told me his distress when too often he found the church closed."

Does it not suggest, not only that the church should keep open doors, but also that the church should be found where saloons abound, where temptations are most numerous, and the struggle for virtue keenest, and where is this if not in the "down town" districts of a city?

HONOUR BRIGHT.

Brotherhood of St. Andrew

Now that the St. John conference has closed so successfully the attention of those who are interested in the Brotherhood gatherings is turned towards Saskatoon where the Saskatchewan conference is to be held in the middle of November, and to the Twin Cities of Fort William and Port Arthur, where a gathering is to be held at the end of the same month. An exceptionally strong programme has been arranged for Saskatoon and under the efficient management of the Conference Committee a most helpful gathering is expected to follow. The conference secretary is Mr. W. P. Burns, Box 1387, Saskatoon, who will be glad to send any detailed information required to any interested parties.

Among the speakers who are proposed for the gathering, are the

Bishops of Saskatchewan and Qu'Appelle; Rev. J. I. Strong, Prince Albert; Rev. W. B. Heeney, Winnipeg; Rev. E. A. Earp, of Regina; Professor Oliver, of the University of Saskatoon; Dr. H. M. Speechly, Pilot Mound, Man.; W. A. Geddes, Calgary, Alta.; J. H. H. Young, Regina, Sask.; Mr. F. M. Williams, Western Travelling Secretary, and many others.

The gathering in the Thunder Bay district is not yet in a sufficiently advanced state for the provisional programme to be arranged, but here also several strong speakers to men will be assembled. The Conference Secretary is Mr. A. R. Merrix, 263 Pearl street, Port Arthur. Mr. J. A. Birmingham, the General Secretary of the Brotherhood, will be at this gathering.

THE GOSPEL STAMPS

Complete Specimen Set of Sunday and Saints Day Stamps, Album and Journal will be sent, post free, for 15 cents.

Box containing Stamps and Albums for 50 Scholars, for Sundays only, post free \$3.80. Ditto, for 25 Scholars, post free, \$2.00.

Rev. S. H. Dixon, Holy Trinity, South River, N.J., writes: "I have received your stamps, Album and Journals. They are a revelation to me. I have never seen anything like them. I believe your Journal and Stamps will be very helpful to me in my work."

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children's eyes. The Church in Canada, faced on every side by powerful sects, needs some such help to retain her children. Here is the means, tested and true, ready to hand.

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INDIA

THE OBSTACLE OF CASTE

Writing upon the "Revenge of Caste upon the Christian Church in India" in the current issue of *The East and the West*, the Reverend Frank Lenwood says:

"Indian society—tolerant in some respects as it is—is so intolerant of differences of custom in ceremonial matters, that it will not allow a man freedom to live according to conscience, and the convert, except in cases of mass movements, must look to the missionary for the right to exist." In effect, according to Mr. Lenwood, India practically denationalises the individual or small communities of converts.

"Another obvious result of caste is seen in

THE CHECKING OF THE IMPULSE to evangelise. It fell to my lot in connection with Commission I. of the Edinburgh Conference to examine the answers to one question especially, which dealt with the Church as an evangelising agency. I must regretfully admit that all the evidence went to show that India must be placed low in any order of merit as regards the spreading of the Gospel. There are many causes for this. The Indian theory of teaching as a rule prefers the idea of semi-conscious infection to that of definite propaganda. The *Guru* sits in his monastery, and all who desire to be taught come to him: speaking broadly, he does not go out to preach. Then again the idea of salvation taught by Hinduism or Buddhism is almost entirely individualistic in theory. Further, to ordinary Indian thinking it is a sin for a man to leave his father's religion and therefore illegitimate to persuade him to do so."

CHINA

LEPERS AS LAY READERS

The Bishop of Victoria, Hong Kong, in a recent letter to the S. P. G. refers to the work done by lay readers in his diocese and says:

"It may interest you to know that two of those who have been regularly admitted as lay readers are lepers, who conduct services regularly in a leper village where a large number

of persons afflicted with this lingering diseases are isolated."

AFRICA

BISHOP BENSON AND THE GOVERNMENTAL COMMITTEE REPORT

Bishop Gibson, who is one of the greatest living authorities on Christian missions in South Africa, and has had over 30 years' experience of work in that field, points out that in 1910 a committee was appointed in South Rhodesia to inquire into native affairs and that the committee report published in 1911 contained among its findings the following:

"The committee are convinced of the entire necessity for the strengthening and restraining influence of religion in the evolution of the native from his savage state. The power of their barbaric superstitions in the control of their actions, tribal and individual, is probably realised by few. Every year now sees that control lessened as the native takes more to employment under the European. For our own sakes, then, as well as that of the native, it is necessary to replace that control by some other restraining influence. The

DIFFICULTY OF TEACHING MORALS APART FROM RELIGION

has not yet been satisfactorily solved by ourselves, and the two cannot be dissociated in the case of the native."

The committee also said:

"After receiving ample testimony of the great services rendered in the past by missionary societies, and their strenuous efforts to keep pace with the increasing call on their resources, the committee have come to the conclusion that

NO BETTER POLICY COULD BE ADOPTED

than that of fostering and encouraging the work of these societies. The committee recommend, therefore, in their resolution, increased State aid for missions, and such subsidies as shall allow of their widening and perfecting their sphere of operations to meet the growing need of the times."

Of the work among Bantu, who form so large a portion of the population of South Africa, Bishop Gibson says:

"There is urgent need of far more strenuous effort, many more workers,

better-trained missionaries, greater self-help—all this is instantly required. There is also, surely, a clear call to heartfelt thanksgiving to God for His blessing given so freely to the labours of the past."

CHURCH LADS' BRIGADE

A special meeting of the Rural Deanery of Toronto was held at St. James' Parish House on October 10th to hear an address from Mr. W. M. Gee (Cadet-Colonel Commander) chief staff officer and founder of the Church Lads' Brigade, headquarters, Aldwych Home, London, W.C. The Rev. E. C. Cayley, Rural Dean, presided.

In introducing the subject, Col. Gee mentioned that he had been in Canada last year to organise ex-members of the C. L. B. into "Old Comrades" lodges in the different centres, and to see if it would be possible to extend the Brigade work here. The visit had been so successful that he was paying a second visit this year. From close observation last year he was convinced that the Brigade could be worked here with as good results as it had been for 22 years all over the Empire. There were already a few companies in Canada, and one in Toronto itself at Trinity East, which has prospered for some five years.

He went on to explain that the C. L. B. differed from all other church organisations of the kind, as it was for *big lads* from 14, or when they had left school, to 19. Forty per cent. of the strength was from 17 to 19, these being the most valuable years. It was entirely under the Anglican Church, the Bishops and clergy being supreme, and the real bond of union was the Church.

Also it was worked on strictly military lines, its organisation and officers being the same as in the Army.

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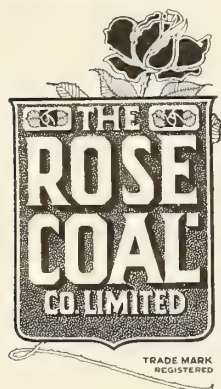
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their share in all expenses. (3) Privilege—That a lad must be made to feel that it is a privilege to belong to the Brigade, and that he must make sacrifices for the Church.

He went on to show the results of the work. In the Old Country five per cent. of the ordination candidates came from the C. L. B. In every mission college in England there were always ex-members, and also in Canada itself there were many ex-members now studying for Holy Orders in the theological colleges. In civil and military life the ex-members get rapid promotion. He then went on to show how the C. L. B. can be organised as cadets, by which very many advantages can be gained, and the financial burden of the work greatly relieved. He mentioned that the C. L. B. in England are also Cadets. In Montreal the C. L. B. Companions went into the Militia Cadet Camp this year, and carried off the chief prizes. From the meetings of the different rural deaneries he had attended he believed the movement would be strongly taken up in the West. At the conclusion Canon Dixon of Trinity East spoke and bore testimony to the good work his company had been doing in the last five years. Several of his Sunday School teachers and Church workers were drawn from the company. He urged on those present to start companies, provided the right man could be found for the work.

A number of questions were asked Col. Gee, which, having been answered, the meeting ended, and it is hoped that the result will be that in the course of time many of the parishes may take up the work, and that Toronto, as other parts of the Empire, may benefit by the C. L. B. All ex-members of the C. L. B. are requested to send their names to the secretary of the Toronto Old Comrades' Lodge, A. W. Lancey, 7 Dean street, city.

The Church in Canada

(Continued from page 12)

was a faithful and true priest. His funeral took place at the Cathedral of the Holy Trinity, Quebec. All the city clergy were present. His body was borne within the chancel and it was an exceedingly solemn moment when the row of clergy stood around his bier, while the last part of the Burial Office was being chanted by the Dean.

Isaac Thompson will be greatly missed by numbers of Quebecers and residents of the Townships, for he was the trusted advisor of many, and the clergyman desired by many in the hours of their last illness.

Rev. J. Hepburn, Rural Dean of St.

Francis, has resigned the incumbency of Richmond after twenty-five years of faithful service.

The Secretary of the Brotherhood of St. Andrew, Mr. J. A. Birmingham, visited Quebec on Sunday, October 12th, and spoke in the Cathedral and Trinity Church at the regular services and addressed a men's service in St. Matthew's in the afternoon, and on the following night addressed a meeting of all those interested, on the aims, objects and methods of the Brotherhood of St. Andrew. As a result arrangements are being made to start a new chapter or chapters in the city.

King's Hall, Compton, has reopened. A new wing has been added. The full number of pupils, sixty, has been registered and prospects are bright for the new term.

Rev. W. S. G. Bunbury probably goes to Richmond, Que.

Rev. H. C. Dunn is rector of Montmorency and Lake Beauport.

RUPERT'S LAND PILOT MOUND

We extend our condolence to Dr. H. M. Speechly and his family on the death of his mother, Mary Gray Speechly, who passed away on September 15th in her 80th year at East Sheen, Surrey, England. Mrs. Speechley's parents were from the north of Ireland. Her father was Col. Grove, of County Donegal, and fought under Wellington in the Peninsular War. She was partly educated in Germany and in the fifties of the last century, with her sister,

joined her brothers in India who were officers in the Indian army in South India. Thus when the Indian Mutiny broke out in 1857, she and her relatives, in common with other Europeans, were in danger. The Indian troops in the south, however, gave little trouble. Shortly afterwards she married Rev. J. M. Speechly, M.A., Cantab., a missionary of the C.M.S. for many years in the semi-independent States of Travancore and Cochin, who in 1879 was consecrated in St. Paul's Cathedral as Missionary Bishop of those States, along with Bishop Ridley of Caledonia Diocese in British Columbia. Mrs. Speechly was predeceased by her husband about fifteen years ago. Her remains were placed beside those of her husband in the churchyard of St. Mary's, Whittlesey, near Peterborough, where Bishop Speechly was born.

WINNIPEG

On Sunday, 12th inst., Canon Gould preached eloquently at St. Luke's and St. Matthew's, appealing for more energetic interest in the grand work of the M. S. C. C. On Monday evening he addressed the students of St. John's College and incidentally expressed the society's appreciation of the Johnian lately sent forth to Honan, Rev. A. J. Williams, B.D.

All Saint's Church held its services of Thanksgiving after harvest on Sunday last and at Evensong a vigorous sermon was delivered by the Right Rev. Dr. Robins, of Athabasca, who was passing through the city on his way to England, very earnestly did he urge the need of spiritual foresight and effort in a land where material prosperity was comparatively easy to attain.

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Harvest Thanksgiving Services were held last Sunday at St. Anne's and St. Patrick's and both missions have reason to be thankful for growth. The former, in St. John's parish, has a fine church now nearing completion, while the latter is part of old St. James', where the tide of settlement has flowed increasingly during the last few years. It is interesting that these encouraging results are found in the city's two old parishes.

BRANDON

The parishioners of St. Matthew's, Brandon, are receiving the ministrations of diocesan clergy until the advent of their new rector at the beginning of 1914. On the 12th inst. Rev. R. E. Park, secretary of the deanery, officiated and on the 19th Right Rev. A. U. de Pencier, their one-time rector, who passed through on his way East. Services will not be held in the beautiful new edifice until the arrival of Rev. C. S. Quainton.

Rev. W. J. Birch has resumed his duties as rector of McGregor after a four months' visit to England, whence he brought his wife. The parish was supplied during the summer with a student from Wycliffe College, Toronto.

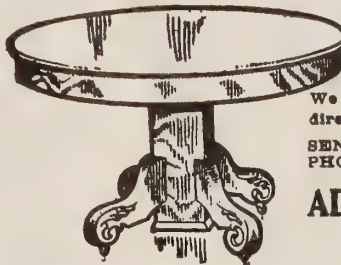
Mr. H. P. Barrett, who spent two years as lay reader in charge of Shellmouth mission has gone to St. John's College to read for Orders. Before leaving this north-west portion of the diocese he thoroughly organized the field, which is a large one, and the recent appeal there for the H. M. F. brought such a response as was some indication of the faithful labours of Mr. Barrett. He is succeeded by Mr. A. Frost.

Rev. B. L. Whitaker and his wife have returned from England to Morden.

TORONTO NEWMARKET

The Ruridecanel Chapter of West York held its fall meeting in the parish on October 13th and 14th. At the service on Monday evening Rev. Canon Walsh, of Brampton, was the preacher, and the incumbent of the parish celebrated Holy Communion at 8 a.m. on Tuesday. At the business session the devotional reading was given by Rev. J. H. Colclough, of Lloydtown, and interesting and suggestive papers on "Infant Baptism" and "Pastoral Visitation" were read by Rev. W. J. Brain, of St. Michael's, Toronto, and Rev. S. A. Lawrence, of Thornhill. Rev. Canon Morley gave a brief address on the St. Alban's Cathedral Fund, and it was decided to ask Mr. Morley to preach

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in the several parishes on the Sunday preceding a Confirmation. The proposal to form a Cathedral Parochial Association was postponed for consideration at the next meeting. There were seven members and three associate members of the Deanery, present.

ALLISTON

On leaving Alliston to assume the duties of assistant rector at St. Luke's, Ottawa, the Rev. C. L. Bilkey, M.A., was presented by the A. Y. P. A. with a handsome gold-headed cane, suitably engraved. The association also presented Mrs. Bilkey with a table spread of real lace, and Miss Charlotte Bilkey with a box of choice confections. A generous gift in money was placed upon the plate for Mr. Bilkey by the congregation of St. Andrew's on the last Sunday upon which he officiated as their rector.

TORONTO

The Rev. Ralph Brydges, of New York, has been appointed to the position of Moral and Social Reform Chaplain for the Anglican Church in Toronto.

ST. ANNE'S

St. Anne's celebrated its fifth anniversary on October 12th. In the morning the preacher was the rector, Rev. L. E. Skey, and in the evening Dean Abbot, of Hamilton. The offertory amounted to \$1,100. On Monday evening an Anniversary Social was held, about 1,200 being present. Each family coming was asked to present the parish hall with a plate, cup and saucer (pattern named), which they did. The feature of the social was the decoration and occupation of the different organisations of booths around the parish hall, each vieing with the other in making their

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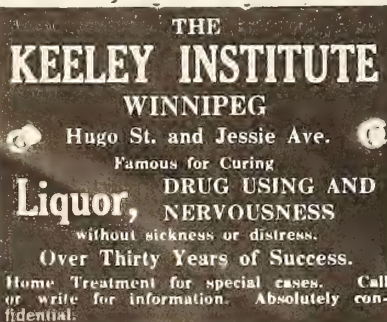
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room look most attractive. The president of each gave a five minute address on their aims and work and asking for new members. The societies represented were the W. A., the Women's Guild, Girls' Auxiliary, Junior Auxiliary, Daughters of the King, Men's Association, Tennis and Football Brotherhood, Chancel Guild, A. Y. P. A., and Choir. The number of new members added during the evening was 150.

HOLY TRINITY

On October 27th, 1847, this church was consecrated. On Sunday next, October 26th, when the sixty-sixth anniversary will be celebrated the Bishop of the diocese will dedicate to "the honour of the Holy Trinity" and in memory of the late John Pearson and his wife the beautifully wrought pulpit which the congregation and friends of Holy Trinity Church have had made. It is expected that the dear old church will be crowded with people, including many who formerly worshipped in it.

GIRLS' FRIENDLY SOCIETY

The regular monthly meeting of the Diocesan Council was held at the G. F. S. Lodge on October 11th. The treasurer's report referred entirely to the dispensing of the \$2,500 which was the result of the Cafeteria at the Exhibition. Many debts have been paid and the mortgage on the Lodge reduced considerably. The principal business discussed was in connection with the bazaar which to be held in St. James' parish house, October 30th and 31st. The decorations are in charge of St. Simon's. The affair will be unique in that the different booths represent the different ages of woman. The booths are as follows:—Nursery, small child, school girl, debutante, bride, matron and aged woman. There will also be a flower booth and an attractive tea room. The proceeds will be devoted to the improvements on the Pembroke street Lodge.

MARKDALE

The Harvest Home Services in Christ Church last Sunday were attended by large congregations, the numbers being even in excess of last year. The church was most tastefully decorated with grain and flowers, and presented an even more beautiful appearance than in former years. The musical portion of the service has never been surpassed. The rector preached at both services.

AN UNIQUE SERVICE

On September 21st, at Bacton-on-Sea, Norfolk, England, an unique service was held in the beautiful old parish church, one of the many for which Norfolk is famous. The former vicar, Rev. T. Warner Mocran, now in his 95th year, preached a most impressive and appealing sermon. Rev. J. W. Mocran, his son, and Rev. W. Graham Mocran, his grandson, conducted the service, and Mr. E. J. Mocran, another grandson, had charge of the choir and organ. Rev. T. Warner Mocran is a brother of Mrs. Sandys, widow of the late Ven. Archdeacon Sandys, of Chatham, Ont., and mother of Mrs. Alfred Denison, "Lady Gay," of Toronto. Probably the service at Bacton-on-Sea last month has not a parallel in the annals of Church history. The eldest brother of Rev. T. W. Mocran was Very Rev. Edward Mocran, late Dean of Down, Ireland.

The Kingdom of God in the World of To-day

(Continued from page 9)

place and upon many a question at home and abroad Churchmen recognise the need for unflinching application of Christian principles to social injustices, to economic problems, to race prejudice. Has the idea, in many cases, so much as occurred to them? Do they not sometimes resent the suggestion of it as an impertinence? Did the ex-President of the Congress use light or false words at Middlesbrough when he spoke of "the extraordinary apathy and sloth of the average member of the Church of England on these questions of paramount public and social importance?"

We must not be content to build the sepulchres of the prophets; we must ask what true prophets would say to-day.

In the discussion of these great matters we shall have to look upwards to principles and ideals. But we shall, I hope, be practical and concrete too. The time-honoured rules of the Congress forbid, most wisely, the passing of resolutions. But the trend of discussion, and perhaps even more the temper of discussion by such an audience as this upon these great matters, may carry wide influence and do true service.

May the service be truly and reverently rendered to our God and King, to His Kingdom, to our nation, and to all those patient, toiling, and suffering multitudes who—from treadmill lives unrelieved by change, uncheered by the prospect of better things, unbrightened by art and beauty, without margins of pleasure, in constant danger of calamity and pauperism, and, too often, without the illumination of a faith which has made itself intelligible to them—look upward for the dawning of a better day.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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THE EMIGRANT CHURCHMAN

To the Editor:

Dear Sir,—The quotation from the *New York Churchman* in the last issue of your excellent paper, "which was not meant to aggravate the case, but merely to give further evidence upon which your article about the Emigrant Englishman was based," has led me to hope that with your usual fairness you will allow me to put before your readers a side of the case, which seems to have been overlooked.

First, sir, what is gained by comparisons between Canadians and English-

men as Churchmen? The Englishman could bring forward a good deal of evidence to support a "tu quoque." In the Old Country I had many opportunities of meeting Canadians who had settled in England. Some of them were very generous, very ready to take their share in the work of the Church, and very regular in their attendance at public worship; on the other hand, the statement applied to the better class of the English emigrant that "a large percentage is reported whose Churchmanship is quite inadequate," might with equal truth be applied by Churchworkers in England to the Canadian who settles in the Old Country. We, in Canada, complain of the English Churchman who comes to live in our midst. Believe me, the quality of the Churchmanship of the Canadian Churchman who goes to live in England is open to criticism.

Secondly, instead of blaming the Church on either side of the ocean, would it not be wiser and more charitable to try to find out why so many English and Canadian Churchmen drop their Church, when they leave their home? I would like to suggest a line of thought to your readers, which may cover some of the ground. Let us take an illustration, the case of an English Church family settling in a Canadian town or city. In the Old Country the father was a keen member of the Church of England Men's Society; the mother belonged to the Mothers' Union; the daughters to the Girls' Friendly Society; the boys to the Church Lads' Brigade or the Scouts. In Australia, New Zealand or South Africa, these people would find themselves at home, for the old familiar organisations flourish in those parts of the British Empire. In how many city Churches in Canada are there branches of the G.F.S. or the Mothers' Union? Is not the Church Lads' Brigade practically unknown in Canada? Although there must be hundreds of members of the Men's Society in Canada, are they organised in any shape or form? No one would wish to dispute the value of kindred organisations; my point is that the one set of organisations is Imperial and world-wide in scope; while the other set is almost non-existent outside Canada. If the Canadian settles in any other part of the British Empire, he has to face the same experience as that of the Englishman who comes to Canada—a fresh start in his Church life, new and unfamiliar organisations.

Another point—I search your own columns and I find, judging from your own statements, that there are many city Churches locked, bolted and barred during the week; that Daily Services are rare; that in many cases Saints' Days are not observed; that in some city parishes, there is only one celebration a month, and that at midday; that the Churching of Women is almost a dead letter; that Confirmation is a matter of choice; that the Marriage Service is frequently chopped and changed; that doctrines, which you advocate as those of the Prayer Book, are often branded as "Roman" Catholic teaching. An average English Churchman if he happened to settle in a place where such a type of Churchmanship prevailed, would find some difficulty in realising that there is any great difference between the Anglican Church and the other "Protestant Churches"; while the Canadian brought up in such an ecclesiastical atmosphere would imagine that he had come to Rome, if he settled in an average English parish.

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Now, sir, not for one moment would I advocate the policy of making the Church in Canada an exact reproduction of the Church at home, even if such a policy were possible. At the same time, it seems a pity that the Churchman who settles in Canada, should find himself in Church surroundings as unfamiliar as those of his secular life, and that the Canadian who moves to some other part of the British Empire should undergo the same experience—ought not Church organisations to be on Imperial lines in these days of travel and restlessness, so that wherever the Churchman goes, he may find himself at home in his Church surroundings? Secondly—although any particular Church may gain by having a marked individuality of its own, does it not invariably lose in proportion to its departure from the teaching and use of the Prayer Book?

Given Imperial organisations and loyalty to the Prayer Book on both sides of the Atlantic, I believe that we should hear far less of the failure of the English Churchman in Canada, and of the Canadian Churchman in England.

Faithful yes,
 F. H. BREWIN,
 Woodstock, Ont.

THE FAMILY PEW

To the Editor:

In a recent issue of your valuable paper, a suggestion was made of abolishing rented pews. While we may always have a sufficient number of free sittings, the regular worshippers most certainly should have the family pew as of old. The following by Phillips Brooks on "The old family pew now discarded," may be of benefit to your readers. "The home life shut them up with their parents, as in some sacred enclosures, as nursery for great opportunities in the future. This family life was also extended into the Church, where the family met in the pew as a family in the Divine Presence. Great changes in civilisation, he says, are sometimes traceable in what seems like trifling alterations in ecclesiastical furniture. However this may be, now one member of the family goes here, and another goes there; one is busily pursuing this scheme and another that, very often at the expense of home duties. Next to the duty of personal holiness should come the sense of obligation which belongs to fathers and mothers, brothers and sisters, to study the duties of home life and to en-

deavour to make this a circle of living fire which shall brighten and burn with the glory of Christian excellence and Christian love."

Sincerely yours,
 FLORENCE A. LOCKE.

"CHURCH LIFE" AND AN ENGLISH SEPTUAGENARIAN CLERIC

To the Editor:

Dear Sir,—For some months past *CHURCH LIFE* has come into my hands with consistent regularity, but to whom I am indebted for the same I know not. But I should like my silent friend to know how fully his kind thoughts are appreciated, and what useful purpose the paper serves. As a rule, I read the paper from cover to cover, except that I hastily slip over some of the correspondence which savours too much of a personal or vindictive nature.

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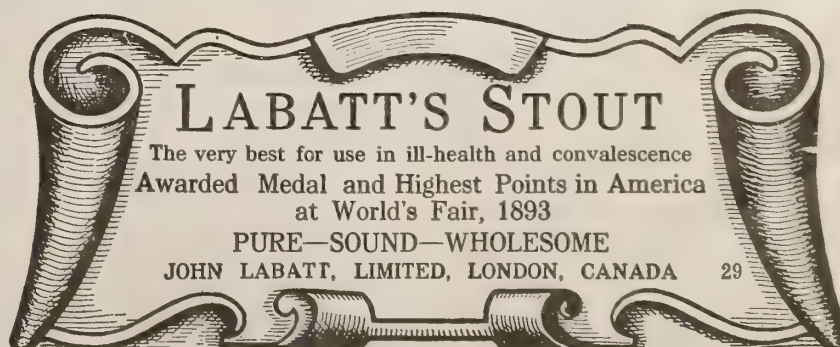
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I certainly enjoy reading **CHURCH LIFE**, for its spicy details of work done and progress made in the building up of the Anglican Church in Canada—as indeed every loyal member of the Church of England must follow with the closest interest the expansion of her daughter Churches.

Should you allow me to give a word of friendly criticism to **CHURCH LIFE**, it would be on the score of its narrowness—too contracted and partisan in its outlook on the life and work of the Church. Judging from the general tone of the paper—its Editorial, "Question Box," etc.—its Churchmanship is much too one-sided and seems at variance with that of the Old Country, and particularly with the militant Churchmanship of our Northern Province. You emphasize—and that rightly—the "Catholic and Apostolic" character of the Church, but you seem in the main to forget what the late learned Archbishop Benson so strongly held—that the Church of England is both "Catholic and Protestant," and it is in her "reformed" and cleansed condition—mostly—that she lives in the affections of the English people. For many years—after careful observation—I have held this conviction that the comparative weakness of the Anglican Church in the Colonies—particularly Eastern Canada and South Africa (not Australia)—is much owing to the dominant section of the Church, enforcing too strongly the sacerdotal side of the Church teaching, and under-rating the proclamation of the Evangel which the Lord ordained for the conversion of souls and for the building up of Christian believers. For centuries past our English Church has steered the "mean between the two extremes," so plead that the Church in Canada may follow this course in her noble endeavours to Christianise the ever-increasing multitudes which dwell within her borders.

Yours truly,

CHARLES SUTCLIFFE.

Holy Trinity Vicarage,

Stalybridge, Diocese of Chester.

October 7, 1913.

THE SINGLE TAX DOCTRINE

To the Editor:

In reference to your article criticising the tractlet issued to the Churches by the Single Tax Association, will you kindly allow me to make the following explanation:—

As population concentrates in any community two results must inevitably follow. First, a multitude of labourers will apply themselves to the erection of buildings, the construction of machinery, furniture and other conveniences. To accomplish this they will employ every possible agency to make these commodities as abundant and cheap as possible. On the other hand, as the people increase in numbers on any given area of land, they must divide and subdivide that land, which thus becomes necessarily more scarce and more dear.

Can we think of any contrast greater than between these two economic movements? Buildings, etc., are the result of individual energy. We can see and tabulate the people at work. But who caused the land to become worth five or six million dollars per acre in the center of the city? While a man or a group of men can build houses, make furnishings or raise crops, there is one value which no man can manufacture; namely, a land value, that comes from the presence of an organised community. Hitherto, the fatal mistake has been made of allowing individuals to appropriate the value of the land, as though it were a crop they had raised. Thus the owners of the valuable land have been enabled by law to place their fellow men under a continuous and increasing tribute, so

that the owner of an acre well situated can, without doing the first act of production, demand an income running all the way from ten thousand to several hundred thousand thousands dollars yearly. Indeed, it is not uncommon in the largest cities to see land owners who have the power to demand from industry as much in one year as the average workman can obtain for his services in a hundred or even a thousand years. These men thus become great capitalists, and they are said to "support industries" and to "furnish capital," whereas they simply appropriate capital and impoverish industry.

If we cut the total assessment of this city in two we will get \$258,000,000, very nearly the value of the land. The actual figures are, land, \$261,000,000; buildings, business and income, \$256,000,000. Which of these values belongs to the community, the value of the land caused by the community, or the value of the buildings, etc., caused by individual industry?

Just as certainly as we assess the buildings, etc., as well as the land for taxation, then we impose on industry all the burden of supporting the community, while we allow another part to enjoy all the advantages of society, without any of the burdens.

So long as we allow the value of the land to be appropriated by individuals as their own, just so long do we compel one part to do the work and we allow the other part to take the wealth; just so long do we arrange society in unjust relationships, so that one part degrades and impoverishes the other part. We split society into oppressors and oppressed, and destroy the possibility of the brotherly relationship for which we pray, when we say, "Thy Kingdom come."

The proper rule is, "Never tax any man for doing anything for the benefit of humanity; but always place your taxes so as to prevent any man from injuring his fellows."

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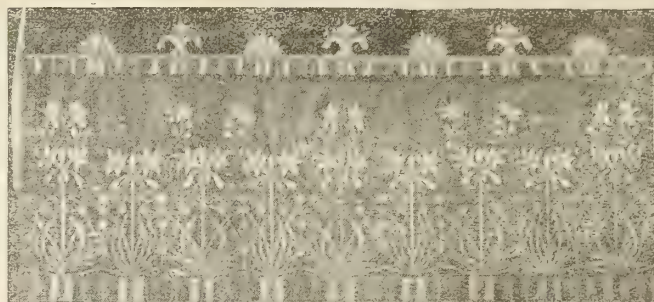
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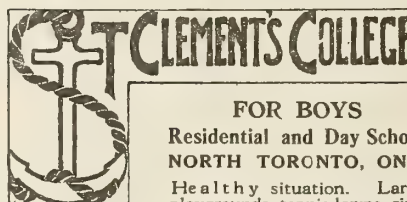


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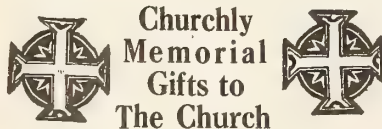
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The Week

IT is expected that the convention will have to go on until the end of the month in order to conclude its work. A new labour litany was sung at St. John's Cathedral on Wednesday, October 15th. The service

The American Convention

was held under the auspices of the Commission on Social Service. Some of the petitions in the new Litany are a remarkable comment on civilisation, for instance, the petitions against class bitterness and race hatred, corruption of the franchise and civil government, the curse of child labour and the ill-paid toil of women. We talk very largely of our boasted freedom, our enlightenment, our humanitarian philanthropy, and yet we have to pray against such blots on civilisation. As long as religious education is ignored or despised by the government and the people, so long we shall have to continue these petitions, if not supplement them by stronger ones.

Yet it is a pity—a most profound pity—that the national conscience should be weaker than that of the individual, and that the control of the nation should seem to be in the hands of those who have such blind eyes for the future, and such ignorance of the principles of human nature. Some day the nations will grow sick of the devastation wrought in social and family and national life

by ungodliness, and then with tears of bitter sorrow seek again the narrow way to eternal life.

A DEPUTY to the Episcopal General Convention from the diocese of Pennsylvania is reported to have said: "On the whole, don't you agree with me that Episcopalians are richer, more luxurious and more self-indulgent than any other class of nominal Christians?" Later on he said: "I am tired of hearing the complaint that the Episcopal Church is in the hands of the rich. The Church is yours; come and take it. If the Church is not as democratic as it ought to be it is not the fault of the people inside the Church, but the fault of the persons outside, who won't come in." He also said some very strong things about the lack of generosity, and the often miserable excuses that people make for not giving their money to God for Church work and Church extension. As his speech was much applauded, it is evident that the House of Deputies gathered from all over the United States believed that he was saying boldly what other people thought, but did not care to say. It is very hard to know when to speak, and when to be silent, and there is a time for both. At a General Convention it would seem to be appropriate to say very definitely things that might not be said as effectively, or as convincingly elsewhere. We have often wondered why all those who find fault not with the principles of the Church, but with her polity and presentment of her life to the world, do not do the only sensible thing, namely, join the Church in their thousands and mould her life by their own strongly developed ideas of noble living. It is certainly easier to shout anathemas than to mould a policy.

A NEW pension policy for retired clergy has been inaugurated in the General Convention, and not before it was needed. It was decided by the commission that a fund of three and a half million dollars ought to be raised, and that the retiring allowance should be based upon a combination of average stipend and length of

Pension Policy

actual service. The financial support of the clergy has been for a long time a scandal. There are clergy who, if they had gone into business, could have made a comfortable competency for their old age, and some of them could have made a fortune. They gave up all these prospects to serve their day and generation in the higher things of human life. For doing this they received during their working years an income that was insufficient, or genteel starvation, and when too old to work they retired into private life on less than the wages of the poorest kind of labour. The average clergyman does not mind how small the remuneration is that he receives provided he can live on it, but it is a bitter thing to look forward to the day when he feels he ought to retire, and when doing so feels also that he must face an even greater poverty than that of his working years. It may be that he has a wife who has supplemented all his parish work as only a good woman can do, and for her reward he has to inflict a penury that is painful. We cannot be surprised that many an incumbent holds on to his parish long after he feels he should retire, because he has not the courage to face the inevitable. All men join in deploring the sad condition, and usually wait for some one else to do the only practical thing, that is put his hand in his pocket and provide the money. There are parishes that are generous to their clergy, but they are the exception and not the rule.

IN an article written by Lady Henry Somerset we read that she considers that where women attempt reformation work they always fail,

Redemption

but when they try redemption work they always succeed. The writer's experience is such that her words deserve the most careful consideration for she has for many years devoted her life to work of a redemptive character, and so she writes from experience. The more one thinks of it the more one is convinced that she has enunciated a profound truth. Redemptive work is the recognition of a principle of good in every life and the determination to develop and foster that principle until it rules and enriches the whole life. Woman's

natural gift of maternity, by which she is intrusted with the first principles of life and by loving experience learns how to bring out the natural goodness in her children, is the very capacity that enables her by sympathy to do the same for those wayward children who have gone astray from virtue and happiness. On the other hand, we are painfully aware that the woman as a reformer pure and simple has a tendency to become unwomanly, illogical, and to defeat her own ends. The obscured goodness of human souls, oppressed by sin and sin's consequences, needs the loving maternal instinct, and is found to respond to it when all other means seem to fail. As woman was chosen to be the human cause of the Redeemer, so still to-day she has this great blessing in her power of being especially fitted to act as mother to those who need redemption.

AS a result of an editorial on the Church of our Fathers we have been asked to give the names of some books on Church history, which we very gladly do. They are, arranged in the order of simplicity and cheapness first:—Dearmer's Everyman's History of English Church; Workman's History; Epochs of Church History; Stephens & Hunt's History of the English Church; Gairdner's Sollardy. The third and fourth of this list comprise several volumes, which can be bought separately. The last is a four volume work of intense interest to those who wish to study the period of the Reformation.

WE have received a very courteous reply to our critical discussion of the principles of the Disciples. We would that all our critics had as gentle a pen, and as kind a heart. However, we cannot go any further into the matter just now owing to lack of space, but we wish to record our gratitude to our correspondent. We must also mention that the writer puts his case in a very able and attractive way.

SOME thirty years ago there died a man called Hain Friswell who wrote a collection of essays on the

"Gentle Life," and if he were alive he could not do better than write another book on "Gentle Speech,"

which is much to be desired, especially among those who believe themselves to be of gentle birth. One of the outlets for the ungentle speech is in public correspondence, in the communications sent to the letter column of a newspaper. If all these were put in they would afford very painful evidence of how easily a so-called gentleman can forget himself. It would almost seem as if some men felt it safe to say in a newspaper what they would hesitate to say face to face to an opponent, or as if they lost all control of their sense of decorum, and for the time being fancied themselves conducting a presidential campaign with up-to-date methods. Let us take an example. A. writes to complain of something done or undone by the paper, and makes a perfectly lawful objection, but then branches off into a diatribe on people whose views and ways he dislikes, and nothing will serve him but to call them "children of hell." Who are these people? They are respectable citizens living their own lives, and having a right to their own opinions and ways. Indeed they are A.'s fellow Christians, perhaps belonging to the same church. What can one say of A.? If one said he was crazy, one would probably be sued for libelling the insane; if one said he was neither a gentleman nor a Christian he would appeal to the parish register for two or three generations to prove his case. Again, C. writes a book and takes a certain line of thought on Bible or Church teaching. As far as one knows C. is an educated person, tolerably honest, highly thought of by a great many sensible people, but he writes views which do not appeal to certain other people. Therefore B. criticises C. and quite rightly, he quotes his authority for so doing, makes a strong case, and then spoils it all by calling C. a blasphemer. Now C. happens to be a clergyman—who B. is we do not know or particularly care to know—but it seems intolerable that we should be expected to call B. a Christian. Of course B. may not be a Christian, he may be a heathen man which would commend him to our prayers only less than if he were a Christian.

We cannot all think alike, but we can be sufficiently genteel to suppose that others may be mistaken, but honest, may be cross-eyed, and see things crooked and not be crooks. The only humour in the situation is that usually the abusive tirade comes from the small man striking at the big man, and who from necessity falls back

upon the legal advice, "when you have no evidence abuse the opposite side." In denouncing impurity, conscious lying, and hypocrisy no lan-

guage is too powerful, but outside of these subjects restraint of judgment is advisable so as to be able to view the last day with equanimity.

Our Old Country Letter

October 15th, 1913.

BY the time this letter reaches you the Church Congress, which was our chief topic of interest two weeks ago, will seem rather far back for allusion. And yet, in the *embarcadere richesses* of its many heart-stirring addresses, I seem to have told you so little.

One striking appeal, by the Bishop of Winchester, on the subject of the missionary work of the Church was really almost parenthetical, as it occurred in his opening address, and was outside the general scope of it. Yet I cannot but quote a little. He declared that "the neglect of this work is the most terrible, because the most direct disloyalty to the King; it is the worst breach of charity, because it is the neglect or refusal of the most priceless of all blessings, the most sovereign remedy for the world's ills." "A non-missionary Church is a selfish Church; it is alienated from the mind of Christ." And whilst we "have made beginnings," and have "improved a little," yet "the volume of prayer, the stream of offerings, the roll of volunteers, the heart-whole acceptance of the responsibility, by our rank and file and by ourselves—for these the cause and the Master wait."

Then let me add a few quotations, interesting perhaps especially as a retrospect, from the Congress sermon of the Archbishop of Canterbury. "If we think about the quite modern growth and multiplication in our time and country, of voluntary unofficial conferences and congresses such as this, we shall find, I think, that they arose in part from the feeling of disquiet among a few people who were conscious of our pitiful lack of zeal and fire and enterprise, and ascribed it to the absence of something that intercourse and counsel might give. Two hopes were, I think, cherished—indeed, you will find them expressed fifty years ago—first, that we should deepen and stimulate anew the sense of fellowship and corporate life which in the Church's story has often proved so real a spur; and next, that we should make 'outside' people (if one must call them so) realise that we are in earnest, and compel them to take heed to the life of the National Church—lay as well as clerical, lay more than clerical—as potentially at least a forceful thing which has to be reckoned with, and can be trusted, in the affairs of Eng-

land. For more than half a century we have held such a Church Congress every year in some great English town. Anyone who is at the pains to compare the earlier years with these last will find how slowly the public at large took in the importance of such gatherings. Here is a single statistical fact. Forty-three years have passed since the Church Congress was held in Southampton. It was a notable gathering—Samuel Wilberforce presided. Among those who took active part were Magee, Ryle, Moorhouse, Maclagan, Charles Kingsley, and many others whose names are household words. No less than twenty-two of the speakers were either bishops or were soon to become bishops. All sorts of subjects were debated. To the account of the proceedings of the Congress during the whole week, the *Times* newspaper allotted in all less than two columns; indeed, to the Congress proper, less than one. Last year, 1912, the space therein occupied by the reports of the Church Congress proceedings was eighteen columns and a half. After full allowance for the newspaper stress in 1870—the year of a mighty continental war—the contrast is significant. There can be no manner of question that people at large have come to care about the Church's doings more keenly than of old. But have our annual congresses told in the other way that was looked for? Have they stimulated among us zeal and courage in the perennial battle against wrong? Do our shortcomings provoke a sounder dissatisfaction—a more resourceful enthusiasm in the resolve to mend them? I hope so. On the whole, I think so."

And then the Primate went on to give faithful warning against complacency, and in fact to show a very disconcerting contrast between the modern church-worker and the workers—"fellow athletes, strivers for the faith"—addressed by St. Paul. "The first step is to discover where the failure lies. And if we do not see it, it can only be because our eyes are hidden or blinded by the acceptance of a conventional standard of Christian service—of 'Church work,' a standard which has little or no correspondence with the ideals of the first days. Not a few people who would be astonished if you challenged their title to be regarded as Churchmen and Church-women of the most

positive kind, would be at a loss if they tried to give evidence of it by stating what is their place in the ranks of those who are in any sense at work for Christ." . . . "They may be doing excellent service to their fellows—public service, as magistrates, councillors, guardians, medical officers, school managers, and so on. Or they may be local leaders of political organisations, or trade unions or friendly societies, or teachers. But do they regard the duty as a *distinctively Christian thing*? Why not? Because the responsibilities of Church membership as such, or the challenge and call of the Lord Whom they do definitely honour, have not been recognized as indicating direct obligation in the service of His children, young and old. These strong, straightforward men, these gracious and cultured women, are now after a fashion which would have seemed incredible forty years ago, throwing themselves into fields of activity, social, educational and philanthropic. Thank God for that! And they are Christian folk. They do care about the needs of other people and the bettering of our common life. But the notion of participating in what is called "Church work" would seem to them quite out of the question; and all because they have blundered as to what Church work means, and we clergy have helped the blunder. Surely a recurrent Church Congress, if it is doing its work, might destroy this strange misunderstanding among us Christian people, as to what Church work ought to mean and include, and who are those whom Christ calls to do it."

* * *

Truly, if width of scope is the subject treated, and justice done to the opinions of many experts and differing minds, could indicate this vitalising power, the Southampton Congress did exemplify it. "The Kingdom of God and the Races," I have not touched on in these letters, and it was a section of the programme which called forth some specially interesting papers. Perhaps next week you will like a very brief sketch regarding this, and possibly the "Marriage" section.

* * *

I am sorry to find I have left myself no space now for ordinary Church news; but really there is none this week more interesting than the Congress, or half so profitable. Irish and Welsh fears for Church and State are pretty much in *status quo*, while the labour troubles drag on miserably in Dublin and elsewhere, and the Church with her gifts of love and her banner of peace has opportunity enough for shewing forth those lessons of selfless serving she has just heard anew.

CHURCH PRAYERS

WHEN our ancestors only one generation ago went to church they did not do things in quite the same way that we do. The father of the family having reached his pew, stood up with his hat held before his face, supposedly engaged in private prayer, while his family mostly knelt down for the same purpose. This old custom was still kept up twenty years ago in the University Church at Cambridge University, and probably is still, for in an old university customs die hard. Perhaps the origin of the custom was that in the days when men wore very tight trousers strapped down under their boots it was almost impossible to kneel, or at any rate, it was a fairly risky proceeding, and we presume that a cavalryman to-day probably kneels only on one knee so that he can relieve the strain on his clothes. Nowadays people usually kneel down at the time of their entrance into church and say some sort of private prayer. We say usually, for, alas, the habit is still too common for men especially, to adopt the threefold support of their feet, their pew, and their elbows, while their women folk more frequently take the humble attitude of kneeling upon their knees instead of their elbows. Why should men find it so hard to adopt the proper attitude of reverence to God? One reason is, undoubtedly, their care for the knees of their trousers; another is their dislike to do anything that will in any way differentiate them from their fellowmen, and as long as Smith takes the threefold attitude Brown will not have the nerve to do otherwise; and the third reason is that they do not kneel because kneeling means prayer, and they have nothing to say. This is where women differ absolutely from men in their sense of devotion. Supplication, adoration, and flexibility, both of body and character, and one must confess that one feels consequently far more hurt at a woman's irreverence than a man's. We have often watched with sympathetic interest the arrival of people in church. The woman enters her pew, and at once, and of course gracefully, sinks upon her knees; the man carefully arranges his belongings, and if he sees the men around him kneeling, he gradually, very gradually gets down by stages until he is on his knees, and one can see that having got there he really feels more comfortable, because he has solved the question in what he knows is the only right and proper way. Even then, however, he does not quite know what to do, and not infrequently looks round him, or gazes straight up the church. Not so his partner, she has bent her head down into her hands and is unconscious of her surroundings. We believe that the whole trouble is that men do not know what to say if they do kneel down, and they hate to make a pretence. There is not, we believe, any well known short and suitable prayer that can be easily carried in the memory and used as a preliminary to Divine worship. We have often wondered what people do say during those few moments when they kneel before a service, or, indeed, whether they say anything. It is probable that they perhaps just try to collect their thoughts and tell themselves that they are in the House of God, but not in any very definite or systematic way. What is the natural thing for us to say when we approach to worship in congregation? First, we should remind ourselves that this is none other than the House of God, the very gate of heaven, and ask for a steady recollection of the fact. Then, we should ask that the service may be blessed to us, and that we may be blessed for the service, so that our congregational prayer and praise may be acceptable to Him to whom all creatures pray, and whom all the heavenly host are praising. Lastly, we should pray for all present that we with them, and they with us may be a united family in the presence of a Heavenly Father, and that no thoughts of criticism, worldliness, or indifference may approach to spoil our united happiness. For these

three petitions we can use our own simple words, being sure that however inadequate they may be, they yet will be understood by Him who is omniscient, and whose feelings toward us are those of a very loving and compassionate Father. Humanity is a strange and vexing compound, for the very people who would blush not to shew reverence to their earthly king, will yet see no irony or wrong in the lack of reverence they display to the King of Kings. If we have something to say that is worth saying we shall always find words with which to express it, and the more we feel it the more convincing will be our manner of saying it.

Moreover, if we have a great respect for ourselves and our own divine attributes, which give us the right to a true and deep self respect, then we shall be glad, heartily glad to shew our respect for Him who is the author, both of life and our divine attributes. Having got as far as that, it will not worry us as to whether we are doing differently to other people, or making ourselves remarkable, for we shall be reverently impressed with the very natural but remarkable fact that we are in the presence of God, with whom we hope to spend eternity.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—You state that CHURCH LIFE has the largest circulation of any Church of England weekly in the Dominion, and the *Canadian Churchman* makes the same statement. Will you explain the discrepancy?—MIRROR.

Ans.—We believe that we have the largest circulation, as we have a circulation of about 8,000, and we are willing to have our mailing list submitted to an expert in support of our statement. If you will get *The Canadian Churchman* to do the same we can arrive at a satisfactory conclusion.

Ques.—Who wrote the legend of St. Christopher?

Ans.—Since our last issue we have found a poem called the Legend of St. Christopher, by A. C. Fryer, but we cannot say whether this is the one you wish.

Ques.—Explain the last clause of the Athanasian Creed. R.S.I.

Ans.—The clause merely requires that a man should believe faithfully, or he cannot expect to be safe. This is self-evident, and merely inflicts a penalty on the hypocrite. Men who do not know the Catholic Faith cannot believe it, and will not be judged for unbelief. Those who know it and do not believe it are worthy of judgment in so far as their judgment is unfaithful. There is no reason why a Christian should not therefore repeat that clause.

Ques.—Give the religious census of Christian Denominations in India,

China, and Japan. Does the Presbyterian Church hold a position of pre-eminence in any or all of these countries? R.S.I.

Ans.—We once worked out all these details, but cannot trace the report. For India you will find them in "India Awakening," by S. Eddy, and for China, in "The Uplift of China," by A. H. Smith. We have no book on Japan. In both these books the tables are so fully compiled under the heads of various societies that it will take you some time to arrive at results. We should say that the Presbyterians do not hold a pre-eminence.

SEVEN GIFTS OF THE SPIRIT

Isaiah xi. 2.

O Holy Spirit of Grace, be Thou my Wisdom, to teach me my faith;—my Understanding, to teach me my duty;—my Counsel, in all my doubts; my Strength, against all temptations; my Knowledge, in what belongs to the state of life to which I am called;—my Godliness, in all my actions;—my Fear, all the day long.

We pray for *Wisdom*, more and more

To know the God our hearts adore;
For grace to *Understand* and feel
The truths Thou dost to faith reveal;

For *Counsel* to be wise and true
In judging what is right to do;
For *Ghostly Strength* to meet the foe,
And bear, with courage, toil and woe;

For *Knowledge* to direct our will
To choose the good and shun the ill;
For *Godliness*, like God to be,
In truth, and love, and purity;
For *Holy Fear*, to watch and pray,
And keep within the narrow way.

T. B. POLLOCK.

The Church in the West

MY story of Rupert's Land in my last letter dealt briefly with the various phases of Church activity grouped together as St. John's. In this letter I hope to speak of what is doing in the diocese at large and in some of the leading parishes.

In a survey of diocesan development the outstanding feature is the surrender of all claim upon the M.S.C.C. for assistance and the result of that action. The resolution of the Synod in this connection became effective in 1912 when for the first time nothing was received from the Missionary Society, and the result is well shewn in the amounts given to missionary objects during the past three years. In 1910, 1911 and 1912, the sums raised for diocesan missions were \$8,215, \$11,544, and \$20,914 respectively; during the same years the amounts paid to the M.S.C.C. for missions in foreign lands and the missionary dioceses of Canada were \$1,225, \$5,014, and \$6,674.

This, however, is only part of the story. It might have been supposed that as a result of the loss of assistance from the M.S.C.C. any improvement in the financial position of our poorly paid missionaries was out of the question for some years. Yet this has not proved to be the case. At the last meeting of the Synod it was resolved that the minimum stipend paid a married clergyman should be \$1,000 and a house. Though this involves a possible increase of \$10,000 in our diocesan offerings, the exact amount depending upon what the missions will do, the Executive Committee has adopted the resolution of Synod, and plans are being carefully made to raise the additional sum required.

There is good promise, moreover, that the missions will do their share. The mission of Emerson, for instance, has set a noble example in this direction. Formerly this mission received a grant of \$300 per annum; under the new arrangement the clergyman's stipend will be at least \$1,000 and to pay this, thanks to the increased liberality of the people of Emerson, a grant of only \$100 will be required. Other missions, it is confidently expected that other parishes will do as well.

The diocese, it is true, receives diminishing assistance from the English missionary societies, to whose generosity in early days it owed its existence. At the last meeting of the Synod, however, the first steps were taken toward securing the financial independence of the Diocese and within a few years the various societies contributing to the Home Mission Fund will in all prob-

ability be notified that their generous assistance is no longer required.

The progress thus made and foreshadowed is largely due under the leadership of the Archbishop to the capable business management of the Secretary-Treasurer, Canon Jeffery, the invaluable work of our dearly loved General Missionary, Dr. Page, and his successor, Rev. W. W. H. Thomas, who bids fair to accomplish the apparently impossible task of maintaining the high record set by Dr. Page.

The development in the diocese, as was to be expected, is reflected by increasing activity in individual parishes. In the city of Brandon, the congregation of St. Matthew's will shortly open a new Church costing more than \$60,000. Dauphin is building a Church at a cost of \$20,000, and Portage la Prairie a parish hall costing \$30,000. In the rural districts the congregation of St. Stephen's, East Kildonan, whose name does not appear in the Synod Journal of 1912, now has a Church that cost \$9,000.

In the city of Winnipeg, Holy Trinity, under its venerable yet ever-youthful rector, Archdeacon Fortin, has built a parish house at a cost of \$50,000 that not only adds to the efficiency of the parish, but is also a boon to the Church in the city and diocese. St. Luke's, under the inspiring leadership of Rev. W. B. Heeney, after spending \$30,000 in enlarging and adorning the Church has plans for a parish house that call for an expenditure of more than \$40,000. St. Margaret's, under the rectorship of Rev. A. W. Woods, its first pastor, has opened at a cost of \$40,000, the first portion of a Church that will when completed cost upwards of \$60,000. St. Matthew's congregation, under the guidance of its rector, Rev. R. B. McElheran, the Rural Dean of Winnipeg, has outgrown two buildings and is now worshipping in the basement of a new Church that will cost \$100,000 and accommodate 1,400 worshippers.

The progress that has been made fills one with thankfulness and with hope for the future. The progress described is, it is true, of a material order; but those who know local conditions will not doubt that it is the expression of something deeper, and God's blessing upon the faithful and prayerful work of the years that are gone.

G. H. B.

The love of liberty is the love of others; the love of power is the love of ourselves.—*Hazlitt*.

Toronto's Little Churches

By the Rev. D. Converse

I HAVE no ambition to rival M. Jules Bois' "Little Religions of Paris"; but I hope not to caricature it. By a little Church I do not mean, e.g., St. Hilda's with thirty-six communicants in comparison with St. Stephen's the Protomartyr, with a thousand. For both these are of the Church of England, which everyone knows to be one of the largest religious bodies in Toronto. I invite you to the by-paths of religion, trodden by a small number here even if elsewhere the followers are so many as to make it one of the main highways over which pass the believers among mankind. We are all interested in them. Being small, their members are not kept in rank by the weight and pressure of mere numbers. Some may be tiny now because they are young. Less chance in that case of a dead tradition giving them nominal adherents, such as can be found in the older and larger organizations. The smaller the body, the stronger *esprit du corps*. Reaction, pure and simple, has been known to be a powerful recruiting sergeant for them. The morbid dread lest one might seem like others may carry some off their feet into the little Churches. Put God's grace aside, and on mere natural grounds, there will be more of individual resolution and enthusiastic earnestness about religion in the little Churches. Earnestness is always fascinating—a delicious perfume in a good cause, and an excuse where shown in what we think to be a bad one. There is something to be urged on the other side, but the average man in the little Church, I venture to think, will compare favourably with the rank and file of the larger. I do not mean that the best in the one is superior to the best in the other. But the indifferent and listless are more apt to drop out of the small Church entirely. Other things being equal—but they never are equal—there is a warmth in the little one that attracts us.

Such a study as I propose will lead into quaint, curious, out of the way corners of Church history, both ancient and modern.

All of us are eager to grasp the current marvellous, if not miraculous; the present-day wonders, the running supernatural. We shall differ over the question as to their being striking enough to be called evidential signs of weight, or just "special providences," but we shall agree that they are interesting. Prophets, be they among Montanists, the Anabaptists of Munster, Moravian-Quakers, the Canisardo of France, Shakers, or Mormons, are

attractive whether we believe or disbelieve them. All are sympathetic with "Gifts of healing" (as one says), or "Remarkable cure by the influence of the mind" (according to another). But the like are at the origin of some of our little Churches. Not all cures are wrought at Lourdes. Very few who receive the Bible at all assert that the prophecies of the return of the King in glory have been fulfilled; therefore, unfulfilled prophecy is a legitimate field of scripture study. It may not be as common now as it was early in the last century. After the French Revolution and the rise and fall of Napoleon I., more turned in thought and prayer to the Second Advent, than have been influenced of late by the late Father Tyrrell and the German writers on its Apocalyptic teach, whom he followed. Then Herder, in Germany, preached "The time is at hand"; Schubert announced "the times of refreshing" in Russia; a Roman Catholic priest at Carlsbad, on the Upper Danube, started a remarkable revival by "The Lords' coming draweth nigh!"—as well as the Conferences at Albury connected with the names of Irving and Drummond; not to mention the early "Plymouth Brethren." They expected the "General Judgment" on the whole world. It did not come. But many "Particular Judgments" on certain nations and countries *did* come. Before we ridicule them, note the exact extent of their mistake. Like St. Augustine and others of the Fathers who looked for the universal judgment in their day. It did not come; but the judgment on Rome did. To see faith in the Bible rousing to action and self-sacrifice interests us. The "little Churches" are fascinating.

Just where are we to draw the lines to limit our study? I do not know. Provisionally, let us adopt the famous sentence of President Lincoln's little story, "Young man, I have made it a rule all my life, never to cross Fox River, until I come to it." Is a religious body having two congregations in Toronto too big? I don't know. Again, what must be done about a body whose local members were once Christian; although now they follow a Moslan leader, as the Babis, for example? Or one, where they teach orthodox Hindu philosophy without any historical connection with Hinduism, as "Christian Science?" I don't know. Ask me easy questions and I shall answer. Perhaps these may grow so fast as to be big when we get to them.

These little Churches must all be reckoned with before we have our ideal of Christian unity. Any who are thrilled by the Master's prayer, "That they all may be one," must include them. It is easy for one, who (like myself) prays and strives to forward that desire of Christ's heart, to lament bitterly their very existence. Why do they not merge themselves into others? It may be tantalising to see how curiously they run parallel with larger bodies; now drawing so near as to seem about to merge; and again off at a tangent—will mathematicians and exact people forgive me?—that the wonder of their independent position grows.

If we are ever to help work out the answer to Christ's prayer for unity we must know one another. Could I introduce some of these to the Church of England? Not so much our ministry to theirs, both of whom already know something of the other, as our laity to theirs. I might add their laity to ours if I could induce them to read *CHURCH LIFE*. I do not intend to throw mud at anybody. I shall try to keep from denying real differences, I shall try to lay stress upon what we have in common. The one practical step I shall ask is, "Will you, whoever you may be, begin now—if never before—to pray for unity, thinking consciously of some from whom you are now parted by ecclesiastical lines and praying for both them and yourself." Could I get any to begin now I shall gain my end.

Everyone knows the two famous sentences of the French disbeliever Proudhon, "Property is robbery" and "Good is evil"; but all do not know his prayer for religious unity. He proposed to re-read a well known prayer and asked his Roman Catholic neighbours to join him. "May the peace and benediction of Almighty God, Father, Son and Holy Ghost; and may liberty, justice and love be upon us; may the visitation of His angels descend upon us, and on this city and all who therein dwell in His communion; on the fruits of the earth and on those who labour; on the remains of the faithful who rest here and everywhere in the faith of Christ; and may His grace save their souls and ours too, drawing all together. Amen." So he was willing to pray. Who will pray with Proudhon? Or better still, pray, "O Lord Jesus Christ, who didst say to Thine Apostles, 'Peace I leave with you, My peace I give unto you; regard not our sins but the faith of Thy Church; and grant her such peace and unity as is agreeable to Thy holy will, who livest and reignest with the Father and the Holy Spirit, one God, world without end, Amen.'"

A.Y.P.A.—Fellowship

The sixth of a series of papers in connection with the Topic
Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

The word "fellowship" is from a Greek word that may be translated "sharing in common." The early church was a community all of whose members were in fellowship, holding all things in common. Thus was created a spirit of mutual recognition, a manifestation of a common interest, and a closer partnership with each other. It was a brotherhood conferring privileges upon, yet demanding duties from, every one of its members. The fellowship of the A. Y. P. A. should be of the same spirit as in the early Church. It was in this hope that the founders of our association so wisely chose it as one of the four great principles of the organisation. They realised that for too long have our Church organisations been parochial, isolated and narrow, thinking little of any one or anything beyond their own bounds. There can be no fellowship where there is selfish indifference to others' interests and no mutual regard for each other's welfare in the same communion. Fellowship in the early church was a privilege not to be lightly esteemed. Our organisation should be such that membership in it should be highly prized. We need to-day to exemplify our fellowship. We want to cultivate, not that isolated, narrow, parochial spirit but that broader fellowship that reaching from ocean to ocean will bind together the youth of our communion into one great family. Let us break

down parish boundaries. Let us not centre all our interests in local activities. Let some of our sympathy, co-operation and encouragement go out to the wider sphere of the great family's need in other parts of our land. Let us join the east with the west, the north with the south, then from the Atlantic to the Pacific, from Erie to the Arctic, our family will be one and its vital concerns will engage the sympathy of all our numbers. Until we get beyond the narrow, selfish, parochial vision and see the Church in her magnitude stretching from ocean to ocean, and consider the possibilities of the A. Y. P. A., we can never fully appreciate what "fellowship" may mean. Week by week and month by month the chain of branches of the A. Y. P. A. lengthens out. Still there are many branches not affiliated with the Dominion organisation. Why should we not all be in fellowship—united, realising common privileges and obligations? The Executive of the A. Y. P. A. have a very simple plan of entering into the wider fellowship of the Dominion wide organisation. What great things might be accomplished if, instead of having scattered units, we were one united body, sharing each other's experiences, having a mutual regard for each other's welfare, and a closer partnership in all the privileges of our Church. That is what "fellowship" means in the A. Y. P. A.

THE ADDRESS

was as follows:

"My Lord and Gentlemen—Ladies and Gentlemen—

I have looked forward to this moment with very mixed feelings. Uppermost is the pleasure of meeting for the first time a large number of people whom I know only through correspondence. My pleasure, I can assure you is real and deep, and I hope sincerely that this is only the first of many occasions when we shall welcome you here.

But there is an undercurrent of extreme diffidence, which springs from two facts—the first is that I have had nothing to do with the gaining of these prizes. The hands of another have sown the seed which bears this fruit. Dr. Rigby, after 10 years of skilful, patient work, has handed on to me a school which he raised to a preeminent position and I know I am expressing the feelings of every one in this room when I wish him a long continuance of the rest he has so deservedly won. The other reason why I am so diffident about saying anything to-day is—that all my work is before me—and I would rather not talk about it. I have a fairly definite idea of what I would like to do, but the way in which I want to do it depends on circumstances. What few remarks I have to make deal with general principles. I am thoroughly convinced, after nearly 20 years' experience, that there is only one form in which education can be carried on effectively—and by education, I mean the training of the whole boy. That is in a corporate life such as we lead here.

Our founders took as their model the English Public School—but the idea existed long before the English Public School. It is as old as the Church. It goes back to the time when our Lord gathered together a small body of men who lived and worked with Him.

They had all left their homes to follow the same Master. They had the same simple food and led the same simple life. Because this idea was at the very foundation of its plan for the Church, the disciples, who had been scattered by the terrible trial of Holy Week, soon came together again and worked on the old plan of a corporate life. "They continued steadfastly in the Apostles' doctrine and fellowship, in breaking of bread and in prayers." We can trace this idea through the ages till the monasteries had ceased to meet the needs of the time. These were abolished, while the money, the buildings and the real spirit of true education were set free to be devoted to the new schools which exist to-day, as models upon which are

Speech Day at Trinity College School, Port Hope

TRINITY COLLEGE SCHOOL was again blessed with fine weather for its Annual Speech Day on the 23rd inst., and a large number of parents and others gathered to welcome the new Headmaster, Mr. Orchard, and wish him God speed in his work. Such a spirit of cheerful optimism prevailed that much confidence in the future of the school was expressed on all sides. The opening service in the beautiful school chapel was very impressive. The Bishop of Toronto preached a very able and appropriate sermon from the text, "For none of us liveth to himself and no man dieth to himself," (Rom. 14-7), and very fittingly referred to the work of Dr. Rigby, late Headmaster of the

School and bespoke for Mr. Orchard a loyal and hearty support from the boys of the school. Such familiar hymns as "Holy, Holy, Holy," a Trinity hymn for Trinity School; and "Blest are the Pure in Heart," (Beati Mondo Corde) were most appropriate, and we believe a tradition might well grow up in the life of the School, always associating these hymns with T. C. S. Speech Day. The singing of the School Choir was excellent and did great credit to the training the boys had received. It was quite evident from the ovation the boys accorded Mr. Orchard when he arose to make his inaugural address, that he had already won their confidence and esteem.

founded the great Boarding Schools of Canada and United States.

Now, it may seem an impertinence to mention such trite arguments as these in favour of the boarding school—especially to you who evidently agree with the system—you would not send your boys to us, you would not be here to-day, if you did not. But I mention it because I want to keep that ideal clearly before you, before my colleagues and myself. In these days of experimental education, we are too prone to over-estimate the practical utility and commercial value of particular courses of study. Possibly the education thus given may enable a boy to make his way more rapidly and easily in the world. But even from a purely utilitarian point of view, it is unsound policy which defeats its own purpose to make early education relative to rapid money-making in business or profession: boys lose too much in the process: they can never become good citizens, fitted in Milton's words "to perform justly, skilfully and magnanimously all the offices of peace and war," unless they have at some time or other, stood a little apart from the throng and tried "to see life steadily and see it whole."

As much as any one, I devoutly wish and honestly try, to fit every boy that comes under our care, for a position of usefulness when he leaves us, but the boy who does not enter fully into our life, who cannot give and take with the best grace, who relies on his parents to beg special privileges for him, who will take all he can in the way of instruction and give nothing of *himself* to us all and to the school—that boy may have brains and *savoir faire* enough to make a good living afterwards—but he has not been educated—he has not learnt to do things he dislikes—he never took his proper place at school and will not find it in life. "What *did* you learn at Eton?" asked a distracted tutor of an unusually dense undergraduate. He has never forgotten the answer—"I learnt to know my place and keep it."

It is the *life* of a school like this that gives the real value to the many things we do in the day, from the quiet quarter of an hour in morning chapel to the time we put our work aside at night. It produces a type of boy, not marked, perhaps, by any premature learning or any very definite acquirements, but strong and simple and manly, free from ostentation and adult follies. I know that I do not speak for myself only—but for all who help me to carry on the work—when I say that if it were not for this corporate life, this bond of common interest between us all,

man and boy alike—the unheroic drudgery and utterly unnoticed routine of the schoolmaster would be unbearable. Apart from the fact that we sometimes remember with pride that we are taking part in one of the noblest and most essential functions of national life, what really keeps us happy is the daily and hourly intercourse with the simplest yet most puzzling, jolliest yet most difficult—most troublesome, exasperating, fatiguing, refreshing piece of human nature—the human boy."

After the service a sumptuous luncheon was served in the spacious dining-room and then followed the Prize-Giving in the School Gymnasium, which was very artistically decorated.

The Cradle of Canada

Extract from Historic Sermon preached at York Minster
by the Rev. R. G. Pyne.

The Rev. R. G. Pyne, the rector of St. Cuthbert's, York, preached in the Minster recently and made an appeal on behalf of the restoration fund of St. Cuthbert's Church, which dates back to 687. The following extract from his sermon is of interest to us in Canada:

"As the eighteenth century dawned, there might have been seen entering its doors, Sunday by Sunday, all through the spring, autumn and winter months, a young parishioner, Miss Henrietta Thompson, from her home on Peaseholme Green, opposite the church. To good purpose she offered her devotions in this House of Prayer, and received into the texture of her character the priceless gift of hope. In due time she married, and for a season husband and wife were privileged to attend St. Cuthbert's Church, together being impressed with this living message. Regimental duties called them to the south, but they took with them the grace of hope and when their eldest son was born, endowed him with this great gift.

Amid temptation, trials, difficulties, Hope built upon the rock of true religion was the uplifting strength of their son, known to history as General Wolfe, hero of Quebec. As the poet Cowper says:—

"Wolfe, where'er he fought,
Put so much of his heart into his act,
That his example had a magnet's force,
And all were swift to follow whom
all loved."

Mr. Beckles Wilson has admirably collected many letters from General Wolfe to his mother, shewing her great influence upon him. In a letter

In view of the occasion, the Governing Body were more strongly represented at the proceedings than usual, and speeches were made by Chancellor Worrell, Lawrence Baldwin, D'Arcy Martin, Lt.-Col. H. A. Ward and others. It was pointed out that the School equipment and teaching staff were now on a higher standard of efficiency than ever before, and that prospects for the future prosperity of the School were never so bright as at the present time.

Provost Macklem of Trinity College, Toronto, gave the boys some kindly words of counsel, and Mr. H. C. Osborne and Mr. F. G. Osler, who are evidently pronounced favourites with the boys, spoke in happy vein.

danger, and the greatest happiness that I wish for here is to see you happy." The following words testify to his high esteem of his mother's character:—"Resignation to the will and disposition of heaven is so consistent with piety, charity, and a good mind, that I doubt not your thorough resignation." Baffled time after time, Wolfe pressed on amid all the difficulties of his career until his life's work was finished. Frail in body, the indomitable spirit of hope overcame every obstacle. "Now God be praised, I die happy." The legacy which he bequeathed as he lay dying upon the Heights of Abraham, was the legacy of inspiring hope, more precious than rubies. Hope for the British Empire, hope for the glorious future of the Dominion of Canada, hope for the cultivation of her vast prairies and the development of her immense resources, hope for her children's children, hope for the prosperity of all in happy fellowship, hope for the progress of vital religion.

In his outward life men felt the force of Wolfe's character. The secret of it is found, under God, with his mother in the ancient Parish Church of St. Cuthbert in the old city of York. Hence St. Cuthbert's Church bears the noble title of "The Cradle of Canada."

"What does the future say? Hope!

Turn thy face sunward!
Look where light fringes the far-
rising slope,
Day cometh onward."

Now, and increasingly so in the future, when Canada, the country of the twentieth century, shines with ever brighter lustre, shall men thank God, the God of Hope, for His servant St. Cuthbert, and for the ancient church dedicated to his memory, with all its healthful and hopeful influences. They will remember with gratitude those who have contributed to its preservation.

A subscriber writes: Your paper is greatly appreciated in this house, not only for its loyalty to the teaching of the Church, but also for the devotional spirit of its leading articles. If the present tone of *CHURCH LIFE* is maintained in the future it will surely be recognised as far away the best Church paper in the Dominion and it is getting there now.

Another says: I think *CHURCH LIFE* grows constantly better. I would not be without it in the house.

And yet a third: Your paper has been an unspeakable blessing to my soul.

"Do wel thyself, that other folk
canst rede,
And truthe thee shall delyver, hit
is no drede."

—Geoffrey Chaucer.

In the World's Mission Fields

FOR THE REALISATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting salvation—Amen.

CHINA

THE COMMON CAUSE OF MISSIONS

Sir Arthur Hertzell, K.C.B., writing on "Imperial Christianity," says if we study closely the literature, of "which there is plenty," relating to the facts and problems of foreign mission work "we shall find four things which will profoundly impress us and with which we shall be able to return to impress others." The first, says Sir Arthur, is that mission work has

PASSED OUT OF THE REALM of romance.

"It is no longer a matter of forlorn hopes, and hair's-breadth escapes, and dramatic martyrdoms. It is a matter of plain, practical business. The modern missionary does not walk alone into a pathless jungle with a Bible in one hand and a walking-stick in the other. He goes out as part of an elaborate organisation, with all the resources of science at his back. There are martyrdoms, indeed, but they are just the humdrum deaths (though not the less precious on that account) of the men and women who fall victims to disease, or break down from overwork in unfavourable conditions, just as their comrades do in the world. The missionary work of to-day is not the fantastic venture of dreamers, but the

CAREFULLY PLANNED ENTERPRISE OF PRACTICAL MEN

The second thing that impresses is, that missionary problems cannot be studied *in vacuo*, but only in their environment. In other words, if we are to understand them, we must first have some idea of what is going on in the world around them. You cannot deal with the missionary problem in Africa without knowing something of the great Pan-Islamic movement which is stirring the whole Mohammedan world and may some day threaten the civilisation and religion of Europe. You cannot understand the missionary problem in India without having a good deal more than

a surface knowledge of the ancient culture and religions of the peoples, and of some of the great political and administrative problems which are taxing the best brains of the Empire. Education, for example, is a problem of urgent importance in India. The

PURELY SECULAR EDUCATION

which is all the State can give consistently with its necessary policy of religious neutrality, is beginning to cause discontent. But it has always been the policy of the State to leave secondary education, as far as possible, to private enterprise—subject, of course, to its own supervision and ultimate control—and merely to support it by grants in aid. Already much of it is in the hands of missionaries, and it needs little imagination to see what an opportunity there is here—not so much for proselytism as for the *Praeparatio Evangelica*, the creation of that atmosphere in which Christianity must eventually grow."

The third fact that Sir Arthur thinks will emerge from the study he advocates is one that will find ready acceptance by all who have made a study of missions or who are in touch with the actual work of the missions. It is

"THE DISPROPORTIONATE IMPORTANCE which the public at large attaches to a kind of religious scalp-hunting. I said at the beginning of these remarks that we tend to think too much of the individual soul and too little of the race. Heaven forbid that any single soul should be allowed to perish through mere ignorance, if it can be prevented, or that missions should forget that to make disciples of the nations is their ultimate aim. But that is one thing, and the process of counting heads, which the public so indiscriminately apply, is quite another; and it is this latter which is responsible for so much misconception of the problems and disappointment with the results, or apparent lack of results."

"ALL RELIGIONS ESSENTIALLY DIVINE!"

A VAIN CONCEIT

Referring to a recent statement in the *Universal Review*, "a new catholicity has dawned upon the world; all religions are now recognised as essentially divine," Stanley P. Smith points

out that St. Paul would surely not have subscribed to this after his summing up of the various pagan religions, in his warning to the Colossians as "philosophy, vain deceit, the tradition of men, and the rudiments of the world." Mr. Smith relates that he once asked a Confucian teacher—then a professed Christian—under which of these four heads he would place Confucianism. "I expected the answer, 'philosophy,' or, at worst, 'tradition of men,' but was surprised to get 'vain deceit.'"

Discussing this "vain deceit," Confucianism as it appears to the ex-Confucian, "and the Truth as it is in Jesus," Mr. Smith occupies twenty-five pages of *The East and the West*, and in conclusion points out that

CONFUCIANISM HAS NOT A VESTIGE of three truths of the utmost religious import.

"Confucianism has most inadequate views of sin. The most ancient form of the Chinese character for 'sin' means 'self-bitterness.' The character for 'evil' means 'inferior heart.' The transgression of the desires proper to a human being, looked at merely from the human standpoint, with no relation to the living God—this is 'sin'; the turning from such a course effaces sin. Hence there is no need for atonement.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment."

"Defective views of sin necessarily involve defective views of holiness. As the Chinese race are ignorant of the true God, and have no conception of Him as a God of covenant, redemption, or revelation—a necessary antecedent to loving God—they can know nothing of the holiness involved in this commandment.

"Confucianism, too, has its end. It is the peace of China's domain, to be reached through the steps of 'the investigation of things,' leading on to 'completion of knowledge,' this to 'sincerity of thought,' this to 'rightness of sentiment,' this to 'culture of the person,' this to 'regulation of the family,' this to 'the right government of the State,' and this to 'the tranquil happiness of the Empire.' A noble end in itself, and, judged from the purely human, moral standpoint, very ideal, though the steps to attain that end are, some of them, impracticable; but from the religious standpoint, the standpoint from which I am writing, how terribly lacking!"

JAPAN

ARCHDEACON BATCHELOR IN THE NORTH ISLAND

A writer in *The Missionary Review of the World* designates Ven-

YOUR WILL

The appointment of an executor is as important a matter as the correct drafting of your will.

This Corporation's thirty-one years' experience in administrative work should receive your serious consideration when you are appointing your executor. Your wishes will be properly carried out by us and the interest of your beneficiaries served to the best advantage.

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erable Archdeacon Batchelor "the Apostle to the Ainu." The Ainu people, the aborigines of Japan, live chiefly in the Hokkaido, the North Island of the Empire. A few are found in the chain of islands to the N.E. of the Hokkaido; also not a few in Sagalein. The Roman Catholics have done some work among them, "but the apostle to the Ainu people is John Batchelor." A debilitating fever compelled Mr. Batchelor to leave China, his original field, about 30 years ago and he sought and found health and work in the Hokkaido, where he acquired both the Japanese and Ainu languages. The Ainu people have no written language, and English letters serve them better than the Japanese syllabary since many Ainu words end in a consonant, while Japanese words end in a vowel or "n." Mr. Batchelor prepared a grammar of the Ainu language and compiled an Ainu-Japanese-English dictionary. He also translated the New Testament, some books of the Old Testament, parts of the Prayer Book and a small hymn book. He lived among the Ainu people, obtained their respect and affection, and is better known among them than any person out of their own nation. For 17 years he laboured but baptised none. Then the time came when he began to receive them into the Church, and now over 1,000 have been baptised by him. Except the Roman Catholics, no regular mission work has been carried on among the Ainu, other than that in charge of Archdeacon Batchelor.

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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

CALGARY BATTENBURG

The Harvest Thanksgiving in this parish took place at Emmanuel Church on Sunday, October 12th. The sacred edifice was very tastefully decorated, grain, vegetables and flowers being donated by members of the congregation. Special music and chants were used. The incumbent, Rev. O. J. Roberts, F. Ph., preached.

During the winter months, commencing November 26th, the incumbent of Emmanuel Church, Battenburg, Rev. O. J. Roberts, will hold Bible class readings and Prayer Book instruction every second and fourth Wednesday at the parsonage at 8 o'clock. Questions may be put on either Bible or Prayer Book and explanations and answers will be given. All are welcome.

COLUMBIA CUMBERLAND

On Sunday the 12th, in the Church of The Holy Trinity, record congregations assembled at morning and evening services. The anthem for the day, "To Thee, O Lord, our hearts we raise," (Scheckner) was well rendered by the choir. Rev. Franklin Watson preached. By willing hands the church was profusely and beautifully decorated with the "kindly fruits of the earth."

HURON

Rev. Mr. Softely of Cargill, has been appointed rector of Courtright, Moore and Cornuna and took charge of the parish on Sunday, October 27th.

MONTREAL MONTREAL

Rev. Dr. Symonds, of the Cathedral preached last week in New

York city. He was absent also on Sunday, his place in the evening being taken by Rev. Dr. Paterson-Symth. Dr. Symonds has been offered the presidency of the University of London, Ont. He has the matter under consideration. Many will await eagerly the decision he may come to for he is a leader to large numbers in this city and many owe much to his active philanthropic labours and his encouragement of the work of so many charitable organisations.

NIAGARA HAMILTON

At a quarterly meeting of the standing committee of this diocese the good financial prosperity attending church work was well emphasised by the various notices of enlargement or improvement. Borrowing or giving mortgages on good security proved the soundness of Church finances.

The officials of the Church of the Ascension, now undergoing repairs and improvement, asked permission to sell a lot belonging to it for that purpose, which was granted.

Christ Church, McNab, asking to mortgage its church property for \$2,000 for the erection of a parish hall, was granted its request.

Then St. George's, Homer, placed a \$2,000 mortgage on its property for the erection of a new church to cost \$10,000, should Bishop Clark concur after certain details have been furnished.

St. Catharines' two churches, St. Barnabas and Christ Church, also sought permission to raise certain amounts for church extension; St. Barnabas wanting \$8,000, of which \$4,500 will be used for rebuilding and enlargement of parish hall and Sunday School, and \$3,275 for a rectory, which request was granted, as also

Christ Church, under certain conditions.

The last request came from Hamilton, when St. James' Church wanted \$1,100 for the erection of new foundations and the removal of the present church to a new lot, on which will be erected a new and larger church. This request was also granted.

The deanery of Wentworth sent in a communication asking that the qualifications of those entitled to vote at vestry meetings be raised. At present those contributing \$2 are entitled to vote, and the request was that the lowest contribution be \$5. The matter was discussed and will be brought before the meeting of Synod for final decision.

There was a suggested change for those counting the ballots, as at present the scrutineers were deprived of taking part in the Synod proceedings, while counting the ballots. The matter was left in the hands of a committee.

A communication was received from the Church Missionary Board asking that a change be made in the manner of sending in the diocesan apportionment, which also was agreed to.

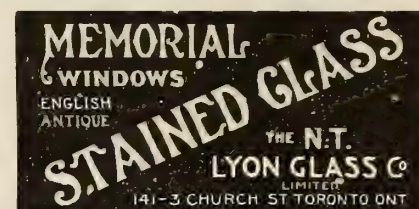
The question as to the best time of Synod meeting was discussed, and the Bishop decided that May was the best month. This was accordingly agreed on. The meeting then adjourned.

At a meeting of the General Board of the Women's Auxiliary, meeting in Toronto on Thursday, October 23rd, Mrs. Clark, wife of the Bishop of this diocese, was made a life member of its Board by the ladies of the Niagara W. A.

ORANGEVILLE

The annual Rural Deanery meeting of Wellington, the Sunday School Convention and Conference of Church Workers was held here on October 22nd and 23rd. A very large number of delegates were present, and the induction of the new rector of St. Mark's Church, Rev. Geo. W. Tebbs, by the Ven. G. F. Davidson, M.A., of St. George's Church, Guelph, Archdeacon of Wellington, in the presence of a large congregation was an impressive and beautiful service.

Mr. Tebbs, who has been recently



appointed to this parish, has already endeared himself to his parishioners. The new rector succeeds Rev. G. A. Rix, who had charge of the parish from 1902 to 1913, and who is now engaged in pioneer work in Prince Rupert, B.C. He followed Rev. Canon Henderson, M.A., now of Toronto, who was rector for over forty years, from 1861 to 1902, and who in the earlier years of his ministry also looked after the spiritual needs of several adjoining parishes.

After the induction the regular evening service took place, the prayers being said by Rev. L. J. R. Naftel, of Elora, Rural Dean, and the lessons read by Rev. C. H. E. Smith, of Fergus, and Rev. Dr. Kyle. The sermon was delivered by the Archdeacon and was particularly eloquent and inspiring.

Besides the clergy mentioned, Rev. T. E. Chilcott, rector of Mount Forest, and Rev. R. F. Nie, rector of Palmerston, were present. The music of the choir was specially adapted for the occasion and the church was beautifully decorated with the fruits and grain of the harvest.

The speakers at the Sunday School Convention were Rev. R. F. Nie, on "The Dominant Function of the Church," and Miss Woodhouse, of the Anglican Young People's Association. Luncheon was served by the ladies of the Women's Auxiliary, and the convention resumed in the afternoon, when Rev. Burgess Brown, of St. Simon's Church, Toronto, addressed the delegates on "Some Aspects of Sunday School Work." Principal Firth of the Orangeville public schools also spoke, taking as his topic "Leadership of the Youth of the Church." The final address was given by Rev. R. A. Hiltz.

In the evening there was a large and enthusiastic missionary meeting. Mr. D. M. Rose, Secretary of the Layman's Missionary Movement, delivered a spirited address and Rev. M.

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Whittaker, with lantern slides, presented some interesting and vivid pictures. The delegates were hospitably entertained by the citizens, and the convention was successful from every point of view.

THOROLD

ST. JOHN'S CHURCH

The centennial of Thorold parish and the diamond jubilee of St. John's Church will be celebrated on Sunday, November 2nd and the following day. The Bishop of the diocese will be present and will be assisted in the services by sub-Dean Reverend Canon Sutherland, the Rev. Canon Gribble, the Reverend Canon Spencer, and the Reverend Canon Ker. In the morning the Bishop will confirm a large class and celebrate the Holy Communion and in the evening the chimes will be dedicated. On Monday an "At Home" will be given by the rector and church-wardens to all the parishioners and their friends, and the visiting clergy will deliver short addresses.

A beautiful booklet has been issued giving a short history of the parish, with portraits of all the rectors, many of the wardens and the three churches in which services have been held since A.D. 1813. This congregation is a very united one, and has done much good work in the past. It intends to forge ahead and hopes soon to take a greater interest in all missionary work.

NOVA SCOTIA

HALIFAX

These are busy days at the Church of England Institute. There were four meetings on October 16th. Archdeacon Armitage presided at the meeting of the executive committee of the Lord's Day Alliance. Dean Llwyd presided at the meeting of the programme committee of the Sunday School Teachers' Institute, and much useful work was done in arranging a programme for the teachers' meetings throughout the coming winter. The first meeting takes place November 3rd.

The committee of the Women's Auxiliary of the Institute, at which Mrs. C. W. Vernon presided, discussed ways and means of securing the necessary funds for the painting and decorating of the lecture hall.

H. D. Romans presided at a meeting of the local assembly of the Brotherhood of St. Andrew in the evening. Canon Vernon conducted the brotherhood litany, including with it special intercessions for the coming mission. Brief and interesting reports of the recent Brotherhood conference for the Maritime Provinces held at St. John, were given by T. H. Shinner, A. B. Wiswell, G. E. M. Stephens, the President of the

Local Assembly, J. Stout and Canon Vernon.

It was decided that the annual meeting of the Local Assembly should take place at the Institute on Monday, December 8th, when in addition to the election of officers and other business, the following pro-

took place October 20th and 21st at North Augusta when the following answered the roll:—Rev. H. B. Patton, M.A., Prescott, Rural Dean; Rev. Messrs. R. J. Dumbrille, Kemptville; C. A. French, Cardinal; J. H. H. Coleman, M.A., Merrickville; T. A. Smith, Oxford Mills; S. B. G. Wright,

very interesting account of his work in India.

Tuesday morning at 7.30 there was a celebration of the Holy Eucharist, at which the Rural Dean was assisted by the Rev. R. J. Dumbrille, of Kemptville.

After breakfast the chapter met



The Rev. W. R. Walker and a group of men at the weekly Friday noon service in the new C.P.R. Shops at Ogden, in the Diocese of Calgary

gramme will be given: "The Brotherhood Man in his Every Day Life," "In His Business Life," A. B. Wiswell; "In His Home Life," J. M. Donovan; "In his Social Life," Dr. F. W. Stevens. The annual corporate communion of the Brotherhood in the city will be held at St. Paul's Church on Sunday, December 7th.

Canon Vernon, who is chaplain of the Local Assembly, pointed out the great privilege and great responsibility which rested upon members of the Brotherhood to do their share in preparing for the coming Mission. The Mission itself should mark the high watermark of spiritual effort for the conversion of souls and the extension of the Kingdom, in the Anglican Church, in Halifax. Never before has a united Mission been undertaken by all Anglican churches of Halifax and Dartmouth.

ONTARIO

NORTH AUGUSTA

The annual fall meeting of the chapter of the Deanery of Grenville

M.A., Maitland; Geo. Code, M.A., North Augusta.

The preliminary session took place Monday afternoon and was followed by the regular chapter service Monday evening in St. Peter's Church. The prayers were read by the Rural Dean, who also introduced a returned missionary, Dr. Archer, who gave a

for its final session at St. Peter's rectory. An excellent paper on "Liturgical Development" was read by the Rev. S. B. G. Wright, M.A., of Maitland. Reports of the work of the different parishes were received. Cardinal reported its missionary apportionment already paid in full for the year. The most suitable forms

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for family prayer for general distribution, missionary work, Brotherhood work in rural parishes and Sunday School work were informally discussed. At the close of the Deanery session a hearty vote of thanks was tendered Dr. Archer for his helpful address on his work in India, and to the Rev. Mr. Code and his parish for their kindness during the chapter meeting. The chapter meets in Prescott in the spring in a union session with the Deanery of Leeds.

MAITLAND

The Bishop of New Westminster and Mrs. de Pencier spent a few days with the Bishop's sister, Mrs. William Wright, at the rectory. The Bishop preached Sunday evening in the parish church for his nephew, Rev. S. G. B. Wright, M.A., while his other nephew, Rev. J. de Pencier Wright, B.D., assisted in the service.

While at Maitland the Bishop and party visited Athens and called at Trinity Church to see the new memorial window to the Bishop's brother-in-law, the late Reverend Rural Dean Wright.

KINGSTON

The first of the lectures which form part of the programme of the St. George's Cathedral branch of the A. Y. P. A. for the season 1913-1914 was given on Tuesday evening, Oct. 21st, by Dean Starr. The subject, "Yellowstone National Park," was very interesting and was illustrated by views collected by the Dean during his trip through that part of the United States.

ROSLIN

On Tuesday, September 30th, the Bishop of Kingston visited this parish. The different churches were beautifully decorated for the occasion. At 10.30 a.m. service was held in St. Paul's. Thirteen candidates were confirmed and a set of Communion linens, presented by the ladies of the congregation, dedicated. At 3.00 p.m. St. John's, Moneymore, two persons were confirmed. At 7.30 p.m., Christ Church, Thomasburg, thirteen persons were confirmed, and the following memorials dedicated: Oak altar and reredos, presented by Mrs. R. L. Porter in memory of her husband and son; oak sanctuary chairs—one presented by Mrs. Blakely in memory of her son, Chester, and the second by Mrs. C. S. Geen, in memory of her husband; choir stalls, presented by congregation. Besides the rector of the parish, the Rev. F. G. Kirkpatrick, Tweed, and Rev. J. W. Jones, of Tamworth, assisted with the services. The Bishop was greeted by large congregations at all appointments.

On Friday evening, October 17th, the ladies of the Thomasburg and Roslin branches of the Woman's Auxiliary visited the rectory and pre-

sented Mrs. Lyons with a life membership and W. A. pin, accompanied by an address. Mrs. Lyons, although taken wholly by surprise, made a suitable reply.

SYDENHAM

The consecration of the new church, which has been erected to replace the historic old St. Paul's, which was sold some time ago on account of the new line of the Canadian Northern Railway passing through the grounds took place recently.

The consecration was performed by Bishop Bidwell, assisted by a large number of the clergy of the city and country. The new church is situated in a pretty spot on the main street. A pleasing feature of the new edifice is that it is practically free from debt.

OTTAWA OTTAWA

A very pleasant At Home was held in the Lauder Hall, on October 22nd, by members of the Christ Church Cathedral, when the Rev. Canon H. Kittson, the late rector of the Cathedral was presented with a beautiful illuminated address and a gold watch, as a mark of appreciation of his services.

Sir Louis Davies was in the chair, and in an opening address stated that he was glad to be present at a meeting with so commendable an object as presenting to Canon Kittson a memento in admiration of his thirty-seven years' work in the Cathedral.

Mr. J. E. Macpherson, seconded by Mr. Wentworth Green then read the address, which had been exquisitely worked by the Rev. Geo. Bousfield, rector of St. Margaret's Church, Eastview, and which contained wishes for success and happiness of the third rector of Christ Church Cathedral.

Canon Kittson made a speech in response, and described his work in this and other cities. He said that he had been engaged as missionary and rector for a period of forty-five years, and was rapidly nearing the age of "three score years and ten." His sole ambition when he came to the Cathedral was the progress of the Church. He entreated them to follow his policy which was to help all those who needed help. In conclusion he thanked all the members for their kindness to him and his relations, and said that he should never forget their kind efforts in his behalf.

The Archbishop of Ottawa followed with a brief address, after which refreshments were served under the direction of the Ladies' Association, who were also responsible for the artistic decoration of the hall.

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ST. GEORGE'S

At a meeting of the Anglican Mission Workers' committee in St. George's parish hall, October 15th, a resolution was passed asking the clergy of the different Anglican churches to bring before their congregations the matter of attending the Missionary Movement convention which will be held in Ottawa on November 11th.

Arrangements were made for the completion of the every member canvass in connection with the duplex envelope missionary canvass, in the different parishes. Among those present at the meeting were Rev. J. F. Gorman, Rev. F. H. Wimberley, Rev. W. A. Read, Mr. John Bishop, Rev. W. M. Loucks, Mr. Robert Barnett, Rev. A. W. McKay, Rev. J. Lennox Smith, Rev. E. A. Anderson and others.

HAWKESBURY

The special form of service provided by the Sunday School Commission for Children's Day was used in Trinity Church, Hawkesbury, on Sunday the 19th, instead of morning prayer, and at L'Original in the after-

(Continued on page 17)

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Women's Work and Social Service

SHE is a very dear person, is this old friend of mine. I always try to see her about this time of year, because she enters into the spirit of the season—rather, she embodies it—more completely than anyone I know.

She is an old-fashioned house-keeper; she loves her little house, and it is always sweet and clean and bright; it is small and perhaps rather bare, but it is full of light and sun. The sun seems to shine in more brightly here than anywhere else; the flowers in the window smile a welcome on the dullest day. There is always a sense of peace and serenity and of home.

She herself is a picture, too, in her print or black gown, according to circumstances—her white cap and neckerchief, her dear wrinkled face with its frame of hair like thistle down, and her wonderful hazel eyes. Yet, with all the light and quiet cheerfulness that surrounds her, you feel she is waiting and looking forward.

* * *

"I'm so glad you came to-day, dear," she said, when I went in a few days ago. "I have been thinking so particularly of Harry. You know this week brings the anniversary of his death. How long ago? Oh, a great many years, according to the way people count time, but when we see each other again, it will seem as it were only a minute.

"I had been a very happy girl always until then. We were 'great chums,' as children say, and though we were part of a big, happy family—eight brothers and sisters—he was the dearest of all. He was so beautiful; I can see him now in his splendid young vigour, with his bright open smile and his dear gentle ways. We played and worked and planned together, and I used to feel I should never marry because I felt sure I could never love anyone as I loved him.

"But God took him. None of us realised what was coming when he first fell ill. I think I would not understand. I have always felt this killed my youth; and although later on I married, and it has been a long, eventful and happy married life, yet in all its joys and griefs I think there has never been anything like the terrible fierceness of the pain when I first knew that I had to live though Harry was gone and when I had to begin doing it.

* * *

"No, I don't think you can do much to comfort anyone like that. All you can do for a person then is just to let her feel you care; you can hold her

hand and let her sit with you, silent or talking, as she likes. Some are dumb, some take a sort of comfort from talking, and it's a help if you sit and listen. People are just as different and just as individual in grief as they are in other ways.

* * *

"At last—slowly and by degrees—oh, after a long time, I began to know that Harry was not really gone, but that he was alive and that some day we should be together. I learnt to love that hymn," and slowly and solemnly she repeated it:

"God of the living, in whose eyes
Unveiled Thy whole creation lies,
All souls are Thine: we must not say
That those are dead who pass away;
From this our world of sin set free,
We know them living unto Thee. . . .
"Thy Word is true, Thy will is just;
To Thee we leave them, Lord, in trust;
And bless Thee for the love which gave
Thy Son to fill a human grave;
That none might fear that world to see,
Where all are living unto Thee."

"It was a new idea to me at first, or perhaps rather it was a revelation. You get to understand it by degrees. I think God teaches it to you, or lets you come to see it as you are able. Don't you think it is true, even in this world sometimes, that they who sow in tears shall reap in joy? For after the terrible blankness of despair, it was nothing less than joy to understand and know that Harry was living and loving and that he was learning all the love of Christ 'at His feet in Paradise,' as that beautiful hymn says.

* * *

"I married some years afterwards, and my husband and I have been very happy, very sure of each other, all these years—45 years it will be next Christmas—and now that we're growing old together, and we cannot do as much as we used to, there's always so much to think and talk over.

"We often talk of our little Mary—she was our Christmas present, sent us after the three elder ones. She was hardly ever out of my sight. I have often thought since that she had a sort of instinct that she would not be long with us; she was so blessedly sweet, and had none of the little tantrums usual with children; she seemed to blossom like one of those flowers, and to fade just as they do. It was hard to let her go, our little lamb. Each child brings its own love, just as if it was the only one. It does

not make it much easier to part with one that you have others still.

* * *

"A long time after that, one bright summer day, our boy Ernest was brought home to us, never to move or speak or recognise us again. He was a little like Harry; he always had a smile and a kiss for me before he went out to work in the morning, and when he came home at night, and when God took him in this terribly sudden way, I could not help feeling glad somehow that Harry and Mary would be there to welcome him. It was a sort of comfort.

"I must not tell you any more of this, you might feel too sad. In a big family circle, like ours, there are a great many sorrows and partings; but you know, dear, I always feel that with each one He calls away, the Blessed Master gives you some thing more of Himself to help to hold you.

* * *

"I love this time of year—the leaves falling, the flowers dying—and you know how the falling of the leaves lets the sun through—the days darkening in early, everything going into the sleep of winter. It has to be so, in order that it may all come to life again in spring. It all makes a sort of sacrament of death and resurrection, don't you think?

"And then the season brings All Saints' Day and All Souls'; when we're, as it were, bidden to think of them all; not that one needs any bidding, of course, yet I like to feel that there is a special time when we're invited to, just as we are specially invited to think of the birth of Christ at Christmas, for instance, though not only then. With myself, I'm too old now to lead a very active life. I have a good deal of time just to sit and think, and you can understand that very often I'm thinking of the times when we used to be together here, but oftener of the time that's coming, when we shall be together again, by God's mercy.

* * *

"There's a picture our rector gave

me once; I keep it with the pictures of my dear father and mother, and of Harry and Ernest and Mary, and my sister Miriah and the others. It shews the saints meeting each other in the life beyond this. You see them grouped together, some strolling so happily through the grass and flowers, some just standing and chatting together, some falling into each other's arms in the joy of meeting again. A great Christian artist painted it, the rector told me. It is such a natural sort of picture, it has been a comfort to me; I never tire of it.

* * *

"You know I had been brought up to think it wrong to pray for those who have departed this life; but you find out for yourself that it can't possibly be wrong. You have to do it as soon as anyone you love is taken away. How could I leave off praying for Harry then? He had gone away into a new world, it seemed—that was how I felt about it. I felt sure he would be lonely; I wanted him to know how we all loved him and missed him, so I asked God to tell him and to let him know we hadn't forgotten. He always loved sunshine, and was always asking questions and wanting to understand things, so I asked God to let him have light, and to explain things that puzzled him, and then other things too I asked God to give him. And then I came to feel sure that Harry was doing something of the same sort for us, and that was partly why things gradually became cleared—that God was answering his prayers to make things plainer and clearer to us.

* * *

"One day the rector was shewing me how often in our Church services we are thinking of those who have departed; how continually we pray for 'this thy family,' for 'all estates of men in Thy holy Church,' for 'us and all Thy whole Church,' for 'the blessed company of all faithful people.' He said it was hardly possible to suppose that expressions like those meant only people living in

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this world at the time, but that it meant 'here and beyond,' that it was to follow and include the ones within the veil. I like to think of that, and I have loved the Church services more than ever since I knew they could include this meaning.

* * *

"As you get on in life, it's wonderful how near they all seem. The other children—and oh so dear and good they are—they grow up and go off into the world and into homes of their own. Their new interests divide them from you in a way. We are very happy in our children; they are very thoughtful too about writing, and about running home to see us as often as they can, and we're particularly fortunate in having Dick and Jeanie settled so near us, so that we can see them often, and the little ones are always coming in and out to see the 'grannies.' Their lives are full of work and business and all sorts of things that we know very little about, and it is right they should be. But with the ones who are living in

that other world, it seems as if it was all between them and us and our Blessed Master. He knows all about it, and He keeps us in touch with each other, as it were.

* * *

"So as I sit here knitting and chatting with my husband, and thinking and praying—you know how one's thoughts and prayers mingle, you can't keep them separate—I feel a sense of oneness with them, a sort of sense of possession that I have never quite been able to feel about the ones that are still in this world; and I can thank God for them and for the blessings He has given us in and through them, especially because He has led us to think more of Him since He has taken them to Himself."

"Where your treasure is there will be your heart also," I quoted softly.

"Yes," replied my dear old friend, "I can only put it in my homely way, but this is why I love so these dear days of All Saints and All Souls."

HONOUR BRIGHT.

Semi-Annual Meetings of the Sunday School Commission

THE semi-annual meetings of the Sunday School Commission of the Church of England in Canada were held on October 8th in St. John's parish hall, in the city of Saskatoon, Saskatchewan. There were about 25 Bishops, clergy and laity present, representing 13 dioceses from Quebec in the East to New Westminster in the West. This being the first time that the Commission had met in the West the fact that ten out of the twenty-five present were from the East was a hopeful augury for the continued success of the work.

The absence of Principal Rexford, the Chairman of the Commission, a man whom all Canadian Anglican Sunday School workers delight to honour, was greatly regretted, but his place as chairman of the meetings was ably filled by the Bishop of Toronto.

The first item of general interest was the report of the General Secretary, Reverend R. A. Hiltz, in which the work was summarized under the following headings.

(1) DEANERY CONVENTIONS—These were held during the six months in the Dioceses of Toronto, Ontario, Ottawa and Calgary—13 deaneries in all having been visited with very satisfactory results in every case, where sufficient trouble was taken locally to prepare for the meetings.

(2) SYNODS—The report showed that four of the Synods were attended personally by the secretary, viz.,

Quebec, Rupert's Land, Toronto and Huron. At the seven other Synods which met during the summer, the work of the Commission was ably presented by the local representatives, and the effort to have the work of the Commission taken up enthusiastically and its funds generously supported met with a response which on the whole was very gratifying.

(3) SUMMER SCHOOLS—Mention was made of the combined Missionary and Sunday School Summer Schools held successfully during the season at Ashbury College, Ottawa, and Ridley College, St. Catharines. The total attendance was 201, the representatives coming from 60 parishes. The report noted that a splendid spiritual tone prevailed and that good and faithful work was done. Reference was also made to the highly satisfactory Summer School held under local diocesan management at St. John's College, Winnipeg. At this latter school no less than 125 persons were in attendance.

(4) TEACHER TRAINING EXAMINATIONS—At the examinations held last Whitsuntide the results were most encouraging. Out of the 231 who wrote on the examinations, First Class Honours (75 per cent. or over) were obtained by 100, and all but 8 were successful in passing. Of the 223 who passed, 43 completed their course and obtained the diploma of the Commission. Of those who wrote this year 56 were from the Diocese of

Toronto, and in the three years during which the examinations have been held 371 different candidates have written, representing 16 dioceses and 108 parishes. There are now 19 graduates in the Diocese of Niagara, and of these seven are in the parish of St. George's, Guelph, this being the largest number in any parish in the Dominion.

(5) LITERATURE—Reference was made to the ever increasing demand for literature, and the efforts being made through "The Commission Bulletin" and otherwise to supply this need. The large sale of the graded prayer cards was recorded, and reference made to the general approval with which they were received.

(6) CHILDREN'S DAY—The absolute necessity of the enthusiastic observance of Children's Day was strongly emphasised, and the extensive preparations made in this connection were referred to in detail.

(7) THE SUNDAY SCHOOL EXHIBIT is becoming more and more complete and it is expected that in the near future there will be duplicates of the more important features of the exhibit, so that the requests from synods, deanery conventions, etc., may be promptly met.

(8) In conclusion, the growing work of the head office was referred to as showing the great importance of the appointment of a field secretary in the near future.

The report presented by the Executive Committee set out in detail the plan of co-operation between the

Sunday School Commission and the A. Y. P. A. With some slight changes the plan was approved and the General Synod, at its meeting in the fall of 1914, will be asked to endorse the plan.

The General Treasurer's statement showed receipts for the six months, \$2,993.30; expenditure, \$2,604.16; outstanding liabilities, \$343.67.

The question of the more equitable adjustment of some of the apportionments and the matter of an alternative lesson scheme were referred to committees for consideration and report.

The unfortunate conflict of Children's Day and the National Thanksgiving Day caused considerable discussion, and the matter is to be taken up by the Primate with the Premier of the Dominion, with a view to avoiding the conflict in future. The Committee on Teacher Training Examinations submitted an Advanced Standard Teacher Training Course which, with a slight alteration, was adopted. The Board of Examiners for 1914 was also appointed and the committee was instructed to do its best to secure a book to replace Hurlburt's Lessons in the First Standard Course.

The committee on the Sunday School paper "Our Empire," presented a report which showed that the present circulation is 22,574 copies weekly, of which 14,552 copies are taken in the Province of Ontario. As the result of the interview which the chairman of the Commission had with



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the S. P. C. K. on his way back from the World's Sunday School Convention at Zurich, there is every reason to assume the permanent publication of the paper and everything will be done to make "Our Empire" more and more attractive to our Canadian Sunday School scholars. An honorarium of \$50 was voted to Canon Downie and the committee was authorised to raise the price of the paper to 30 cents, if they thought it wise to do so.

Temperance and Purity Literature

is being prepared and will be published shortly. An Advanced Reading Course for Clergy and others on Sunday School work is to be prepared, and the list published in "The Commission Bulletin."

Votes of thanks to the chairman, the rector, wardens and vestry of St. John's parish, the Church people of Saskatoon, the recording and press secretaries, were unanimously adopted, and the Commission adjourned at 5 p.m.

of the Sacrament. When I can conveniently do so I go to the eight o'clock celebration and I get back home and sit down to breakfast at nine. I do not take food before that celebration, simply because I have no desire for it; but if I were hungry I would not hesitate to take St. Paul's advice and eat something at home first. I always take a good drink of water on rising from bed. When the bread is given me I am instructed to take and eat in remembrance that Christ died for me and to feed on Him in my heart by faith with thanksgiving.

Z. X. Y.

PASTORAL VISITATION

To the Editor:

Dear sir,—Will you kindly allow me through the columns of your valuable paper to draw attention to the fact that many of our would-be Church people are attending dissenting bodies. Why? One reason I do know, because they have not been visited by their parish priest for months, yes, in some cases for years (my own for example). I know one outlying district of which the Methodist parson is an ardent worker, visiting each new family before they can get settled, and regardless of denomination, gives them pressing invitations to attend church, bible class, etc., and often leaving them tracts. Moreover, he perseveres until he has finally got them! While our Church parson announces occasionally, that if the name of any new families are handed to him, he will be pleased to call on them. The result is only what we may expect—two-thirds of the Methodist congregation is composed of Church people, (for the greater number of newcomers are from England where they have been brought up in the nurture of the Church). Now, after five years, there still remains one Church of England to five Methodists, to say nothing of the other sects which have also gained ground. Truly, indeed, does a house-going parson make a church-going people.

In conclusion, may I suggest, that if those of our clergy who do not—for reasons of their own—like visiting, would form a visiting committee, or have district visitors who would always be on the lookout, and visit at regular intervals, every house with good Church tracts, they would in some way make up for the loss incurred by the priest.

Yours sincerely,

L. S.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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EVENING COMMUNION

Montreal, October 13, 1913.

To the Editor:

Dear Sir,—On the first page of your issue of October 9th there is an article on "Evening Communion," on which I would like to make the following criticism. The "Statement that the Eucharist was instituted at the beginning of the day," not only sounds absurd but is manifestly absurd to anyone who reads his New Testament. Although the Jews, as a matter of convenience, observed the Sabbath from sunset on Friday to sunset on Saturday, they by no means regarded the day as beginning at sunset. I can remember when a boy, my grandmother who was brought up a Presbyterian, dropping all work at sunset on Saturday and resuming her knitting and other labours at sunset on Sunday. Whether that was the practice of the Presbyterians in her day or not I cannot say, but I know it to have been hers and was no doubt adopted for the same reason, which led to the Jewish practice. It had the advantage of securing an absolute cessation from labour for twenty-four hours. But this practice of my grandmother did not alter the calendar in her time. And it was just so in the time of our Lord and his Apostles, as is evident from St. Peter's refutation of the charge of the Jews that those who spoke with tongues on the Day of Pentecost were full of new wine. St. Peter says, Acts III. 15, these, "are not drunken as ye suppose seeing it is but the third hour of the day." If the day began at sunset then Peter's objection to the charge of the Jews would have been absurd, for in that case the third hour would have been just about the time when those who were fond of new wine would most likely be filled with it.

The absurdity of your statement is still more manifest when we read the story of the Crucifixion (St. Luke XXII., 44-45), "Darkness from the sixth to the ninth hour," and "the sun was darkened." If the day began at sunset, then the sixth hour would have been midnight instead of noon and there would have been no sun to be "darkened." In the case at Troas (Acts XX., 7.) The disciples assembled on Sunday evening for the purpose of celebrating the Eucharist. This is clearly stated in verse seven. They therefore, saw no reason why they might not receive the Sacrament on Sunday evening. In fact, they had come together for that purpose. There is no reason to suppose that that pur-

pose had not been carried out before midnight and that the long speech of St. Paul was in consequence of his intended departure from Troas, and that the breaking of bread mentioned in the eleventh verse was simply an early breakfast before leaving them. The words are, "when he, therefore, was come up again, and had broken bread, and had eaten, and taken a long while, even till break of day, so he departed." There is nothing said of anyone else eating this early breakfast with him. He alone needed it as he alone was going forth on a journey. Again you say, "At Corinth, when St. Paul wrote his first Epistle to the Corinthians, it appears to have been in the evening."

Why do you say "it appears, etc.?" Does it admit of any doubt? Is it not called a supper? Then again, you say, "St. Paul apparently put a stop to this." Why do you say "apparently?" and what was it that you mean he put a stop to? Was it the assembling in the evening? I fail to find a single thing in the whole chapter to indicate that he changed the time of the celebration from the evening to the morning. What he did reprimand severely was their custom of coming to the Lord's Supper with greedy, ravenous appetites, leading them to gluttony and drunkenness. There was no discernment of the Lord's body and blood. To them it was merely a feast to satisfy the bodily craving for food. The Apostle strongly censures this and he gives the remedy in the last verse of the chapter, "If any man hunger let him eat at home." Again, you say, "In the Church of England the structure of the Prayer Book in accordance with the general liturgical rules of the whole Church requires that the principal Eucharist be preceded by Morning Prayer, which also removes the supposition of Evening Communion." "Why not be consistent and add that it also removes the supposition of early celebrations which are not preceded by morning prayer? Again, you say, that the practice of Evening Communion was introduced in some Churches of the Church of England in the nineteenth century, and further on that "the practice of Evening Communion was unknown in the Church for at least seventeen out of the nineteen centuries since its institution."

I have to thank you for this admission that it was the custom during the first and second centuries and that some of the Churches of the Church of England in the nineteenth century, have the honour of reverting to the primitive practice of the Apostles and early Christians, when they followed the example of our Lord and Master Jesus Christ. Notwithstanding all I have written above, I quite concur in your closing remarks about early celebration

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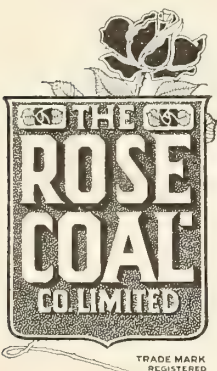
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THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

The Bishop has issued the following commendation of the newly-appointed secretary of the Church Bible and Prayer Book Society.

Bishop's Room, 60 Front St. W.,
Toronto, Oct. 21st, 1913.

To the reverend the clergy and to the laity of the Diocese of Toronto:

Dear Brethren,—It gives me great pleasure to inform you that, at a recent meeting of the Church Bible and Prayer Book Society held in the Synod office, Mr. Stanley Boyde was appointed to succeed the Rev. A. S. Madill as organizing secretary of the work for the diocese and Dominion.

As I regard this society as doing a unique missionary work by the free distribution of Bibles and prayer books throughout the districts of the Dominion where such assistance is so necessary, and has been, up to the present, so gratefully received, I would bespeak for Mr. Boyde the earnest co-operation and sympathy of the clergy and laity in the work that he is undertaking, and commend his society and its objects to their earnest prayers and their liberal support.

Believe me, dear brethren,
Faithfully yours,
JAMES TORONTO.

RE BOOK OF COMMON PRAISE

To the Editor:

Dear sir,—Your readers will be interested in knowing that our Committee has received a very substantial cheque from the publishers amounting to \$2,308.33 being the royalties upon the sale for one year. The new ten cent edition contributes largely to this. There were over eleven thousand copies sold of this edition. The total number of copies sold in the year was seventy-nine thousand seven hundred and thirty-seven. This compares very favorably with previous years.

Some of your readers will perhaps be kind enough to send in to me as secretary of the Hymnal Committee a full list of hymns and tunes used in their Church for, say, one year. This will assist the committee in making some report to the General Synod as to the extent to which the new hymns and tunes which have been provided are being used.

Yours truly,
(Sgd.) JAMES EMUND JONES.
32 Prince Arthur Ave., Toronto,
Secretary Hymnal Committee.

UPPER CANADA COLLEGE

To the Editor:

Dear sir,—Referring to the editorial on Boarding Schools in your issue of October 16th, I, as a governor of Upper Canada College, wish to say that the Board of Governors contemplates the erection of a chapel as one of the group of buildings on the new site at Norval. That the boys shall not daily worship "in a Prayer Hall, which may also be a general utility room," the members of the board are in hearty agreement with the Principal. Religious instruction was for years (and I suppose is still) given to the boys on Sundays on the lines of the tenets of their own communions, the

instructors being masters of the school, who have invariably been consistent members of their respective communions. Instruction is given also on week days, understand; and prizes for Bible knowledge are annually awarded through the generosity of Mr. W. R. Brock. Though the boys will hardly attend a parish church in Norval, the principal and housemasters will, I am sure, as they and their predecessors have done in the past, see to it that boys shall have opportunity to make their communion according to the custom of their own homes and churches.

Yours faithfully,
A. H. YOUNG.

Trinity College, Toronto,
October 18th, 1913.

REQUEST FOR PRAYERS

Oct. 22nd, 1913.

To the Editor of Church Life:

Dear Sir,

I am writing to ask for the prayers of all churchmen in behalf of the special effort now being made in the Diocese of Nova Scotia to deepen the spiritual life.

A series of missions is planned to cover the whole diocese, taking in two or three Deaneries at a time. The first of these is to be in Cape Breton, from Nov. 6 to the 16, and in Halifax from Nov. 23 to 30.

Many missionaries are coming to us from other dioceses to help, and long and careful preparations have been made.

But realizing the need of prayer if we would accomplish anything and the power which must come from the intercessions of others, I am taking this means of acquainting our brethren in the Lord of this opportunity and asking them either to use our diocesan prayer which I have appended or in some other words to remember us when they pray.

Very truly yours,
CLARE L., NOVA SCOTIA.

A PRAYER FOR THE MISSION IN THE DIOCESE OF NOVA SCOTIA

Almighty and everlasting Father, we humbly implore Thy Blessing upon the Mission to be held in this Diocese. Guide those who plan and those who work for carrying it out. Inspire them with a sense of their own weakness and their need of Thy Holy Spirit to make them worthy instruments to fulfill Thy purpose. Stir up the wills of Thy people so to fit and prepare themselves by prayer and meditation, that they may be ready to receive Thy word, and turn to Thee in true penitence and humbleness of heart. Bless those who shall conduct the Mission, Pour Thy Holy Spirit upon them, and give them such earnest love and zeal, that by their efforts many souls may be drawn to Christ, and His Kingdom strengthened. Hear us, we beseech Thee, for the sake of Jesus Christ, Thy Son, our Lord. Amen.

AN AMERICAN VIEW

My Dear Editor of Church Life:

I must tell you how much I appreciate your effort to make *Church Life* sound, sane, and useful. I am by birth an Englishman, and left England when a

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youth of 16 years old, I spent from June 1872 to October 1888 in Canada, and from October 1888 to the present 1913 in the U. S. A. My residence in three different countries has widened my vision, and yet, of course, I have great respect and admiration for Canada and Canadians and rejoice to see gradually but surely there is a greater vision and a more momentous issue before the eyes of the Canadian Church than when I dwelt in its midst. This is nowhere more distinctly shown than in its church papers. To-day little or no bitterness is visible in any paper, the lesson has evidently been learned, even if after many years, and much loss, that "the Holy Spirit" cannot abide in people who are always fighting each other for the love of Christ and His Church, and that without "The Holy Spirit" our work cannot thrive. With all our American faults, that as a rule, cannot be put down to our evil doing, for even in the south, and in old and settled places in the north, bitterness and wrath, and clamour, and evil speaking has very nearly died out, and when any-one layman or priest gets up in general convention even and gives way to a bitter attack on any ecclesiastical body, exterior to the church, as in the general convention of 1910, or regarding narrow and therefore untrue implications concerning any party within the church, they are hissed, as was done this year. Let us fight the devil and all his works. Let us extend charity, deep and abiding to all who name the name of Christ, and then and only then can unity have a chance. All this can and is done, and yet we can believe strongly and lovingly. And so dear Editor, I wish your paper *Church Life* great success, and I rejoice in its sweet reasonableness, and its strong, hearty spirit for Christ and His Church. Keep on dear sir, in this line, and your paper will certainly reap what it so richly deserves. Every week I read it with pleasure and profit, and it is one of the

most welcome, out of many others, I see on my study table. God bless your great country, and God bless your church, and prosper your every endeavor is the prayer of one who will always be interested in your welfare.

R. S. R.

Diocese of Erie, Oct. 24.

The Church in Canada

(Continued from page 12)

noon, instead of evensong. In his address Mr. Phillips explained the work of the Commission and its claims upon us. In the evening special prayers were offered for Sunday Schools, and a special sermon was preached for the children from St. Luke 2, 40. The people gave liberally and the quota asked of us was fully realised.

On Monday afternoon (Thanksgiving Day) a children's service was held in which special intercessions were offered up for Sunday Schools.

Although the day was very wet, over 50 children attended the service.

QU'APPELLE

On October 14th the Diocesan Board of Rural Deans met in session at Regina in the Railway Mission House on the diocesan site. There were present the following: The Bishop, the Ven. Archdeacon Johnson, the Rev. Canon Hill, the Rev. Canon Pratt, the Rev. Canon Cornish, the Rev. Canon Williams, Rural Deans Watson, Simpson, Terry, Davis, Harrison, and the following clergy whose appointments to the office of Rural Dean were announced at the meeting by the Bishop: Rev. J. D. Parker, to the newly created Rural Deanery of Lumsden; Rev. John Swalwell, to the newly created Rural Deanery of Swift Current; Rev. Edwin Grosse, to the newly created Rural Deanery of Moosomin; Rev. H. V. Hitchcox, to the Rural Deanery of Kirkella; Rev. T. J. Davis, to the newly created Rural Deanery of Assiniboia; Rev. J. A. Blodgett, to the Rural Deanery of Caron.

The following were also present: Rev. E. H. Knowles, Rev. Archibald C. Calder, Rev. A. Burgett, Rev. The Hon. E. R. Lindsay, Rev. M. A. Fyles.

At 8 o'clock a.m. Holy Communion was celebrated. At 10 a.m. the Board proceeded to business, after the opening prayers. The Bishop presided. The morning was spent in the re-adjustment of the boundaries of existing Rural Deaneries and the creation of the new ones above referred to.

At the afternoon session the report of the Secretary of Synod, the respective reports of the Diocesan Collector and the General Missionary were presented.

Later a visit was paid to the new

St. Chad's College now rapidly nearing completion. All were enthusiastic in their praise of the beauty and the substantial construction of the new building.

After evensong Rev. M. A. Fyles, field secretary for Diocesan Sunday Schools presented his report. Mr. Fyles reported that ruridecanal branches of the Diocesan Sunday School Association are in the course of formation in Yorkton, Touchwood, Regina, Pelly and Kindersley Rural Deaneries.

The importance and usefulness of these meetings of Rural Deans cannot be over estimated. Though nearly all the members of the Board had to come from considerable distances, in some cases over two hundred and fifty miles, not a Rural Dean was absent from the meeting.

Wednesday was devoted to the quarterly meeting of the Executive Committee of the Diocese.

The report of the honorary treasurer, Mr. H. H. Campkin, showed a most satisfactory condition of the finances of the diocese. Great development has taken place in the last year in the territory lying within the boundaries of the diocese, and to meet the consequent increasing needs of the Church, increasing demands for financial support have had to be made. The hearty response that has been given to these appeals is very encouraging.

The report of the Rev. E. H. Knowles, secretary of Synod, showed that the Church is steadily making progress in the diocese.

During the past year the offerings made in the diocese to the General Diocesan Fund showed an increase of twenty per cent. over the amount raised in the previous year. At the time of the last session of Synod, January 29th, 1913, the clergy list of the diocese contained the names of 92 clergy. To-day there are 107. Ten years ago there were only 30 clergy in the whole diocese. Twenty years ago there were only 16. Ten years ago there were only six rectories in the diocese. Now there are 23.

The report of the diocesan collector, Rev. A. C. Calder, showed that steady progress is being made in obtaining funds for the diocesan college and site. In all places visited

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the people have generously responded to the call of the Church for means to make provision for increasing the ranks of the clergy.

The report of Rev. Mr. Burgett, diocesan general missionary, showed that in his appointment to his important work a great diocesan need had been filled. Since coming to the diocese less than three months ago Mr. Burgett has covered a very large stretch of country, visited many missions and been of great assistance to the Bishop and the clergy, as well as to the parochial officers in the missions visited.

The meeting was brought to a close with the offering of the General Thanksgiving followed by the Episcopal Blessing.

BALGONIE AND PILOT BUTTE

The Bishop of Qu'Appelle visited the parish on Sunday, October 12th. At 8 a.m. the Bishop celebrated Holy Communion in S. Philip's Church, Balgonie. Later he drove to Pilot Butte, and there at 11 a.m. in St. George's Church, a Confirmation service was held. A large congregation assembled, and the solemn dignity of the service made a deep impression on all present. Seventeen candidates had been prepared and were presented by the vicar of the parish. The Bishop's earnest addresses were full of sound Church teaching. "Be thou faithful unto death"—this was the message to the confirmation candidates—faithful in daily prayer, faithful in attendance at Holy Communion, faithful in discharging the larger duties of the Christian in relation to the work of the Church in other lands. The Bishop mentioned the erection of the new S. Chad's College in Regina, and urged all present to do everything in their power to help forward this great and important work. Who can tell whether or not some of the boys or young men present at that service may one day become priests of the Church and work in the diocese of Qu'Appelle?

In the afternoon the Bishop returned to Balgonie and at evensong preached in S. Philip's Church.

QUEBEC COOKSHIRE

On Sunday morning a large and appreciative congregation gathered at St. Peter's Church to witness the induction of the Rev. E. R. Roy, M.A., D.C.L., late Domestic Chaplain to the

Bishop of Quebec, and missionary at Montmorency and Lake Beauport, into the parish of Cookshire. The induction ceremony was conducted by the Ven. Archdeacon Balfour, of Quebec, who asked for the earnest prayers of the congregation on behalf of the new clergyman who was about to take upon himself the solemn duties devolving upon the incumbent of a parish. The induction ceremony was most solemn and impressive.

At the conclusion of this beautiful service the Archdeacon solemnly dedicated to the glory of God and in memory of the late rector of St. Peter's, the Rev. Alexander Hume Robertson, the handsome brass tablet which has recently been placed in the chancel by the widow and brothers of the late rector, also two beautifully colored memorial windows which had been installed in the church on either side of the east window by Mrs. W. B. Ives, in memory of her father and mother, the late Hon. John Henry and Mrs. Pope.

The annual Thanksgiving service was held in the evening. Archdeacon Balfour was the preacher at both morning and evening services

RUPERT'S LAND

On Sunday, October 12th, Harvest Thanksgiving services were held in St. Mark's Church, Elkhorn. Rev. J. P. D. Biggs, the rector, preached in support of the Home Mission Fund. The proceeds of the collection, over \$160, showed that his appeal had reached many hearts. The church was beautifully and tastefully adorned with grains, flowers and offerings of fruit and vegetables for the use of the Virden Hospital. Special music was rendered by the choir and greatly enjoyed by the congregation.

The Archbishop will visit St. John's, Reston, on November 24th, when confirmation will be held.

WINNIPEG
ST. CUTHBERT'S.

The new parish room built by voluntary labour, of St. Cuthbert's, Elmwood, was dedicated on Thanksgiving Day. At 8 a.m. the parishioners gathered for a celebration of the Holy Eucharist, the celebrant being the rector, Rev. E. C. R. Pritchard. This was followed by a procession of clergy, choir and parishioners through the Church and round the new building, during which the Litany of the Church was sung. In the room the dedicatory prayers were

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offered by the rector and the building formally opened. A banquet followed.

An interesting event of the evening was the acceptance by the rector of the first picture for the new room, a splendid portrait of Rev. Dr. R. C. Johnstone, who was the first pastor of the parish. Dr. Johnstone then addressed the audience. In the course of his remarks he said that St. Cuthbert's was formed in the first place with an ideal, and that ideal was definite teaching. St. Cuthbert's must not lower those ideals, no milk and water form of religion must take the place of the great Catholic faith.

Mr. T. W. Baker, a well known speaker of the L. M. M., also gave a short address. He paid a tribute to the enthusiasm and energy of the men who had erected such a splendid building, without one cent being spent for labour of any kind.

The day was one of true Thanksgiving to St. Cuthbert's people. "Onward St. Cuthbert's."

SOURIS

The Harvest Thanksgiving services were held in St. Luke's on October 12th, the rector preaching at both services. The services were well attended and the appeal for the Home Mission Fund of the diocese was well responded to.

On October 19th the Rev. J. J. Robinson, warden of St. John's College, conducted the services and spoke on behalf of the College. In the afternoon he addressed the Sunday School scholars and their parents. Not only was his visit appreciated, but the parish received a spiritual uplift. The Mission conducted by him last year will never be forgotten.

On Thanksgiving Day a service was held in St. Luke's Church. The Rev. J. J. Robinson preached.

ELGIN

The Rev. H. O'N. Belford, of Elgin, conducted services at St. Luke's, Souris, on October 5th, while the rector of Souris took the Harvest Festival services at Elgin.

TORONTO

TORONTO

Bishop Lucas of Mackenzie River will address the Junior Auxiliary of the M. S. C. C. at a combined service for all the branches in the Diocese, to be held in St. James' Cathedral on All Saints Day (Saturday, November 1st), at 3 p.m.

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The annual meeting of the Down Town Workers' Association will be held in Holy Trinity Schoolroom on Friday evening at 8.30. The Bishop will give an address.

ST. PAUL'S.

It is expected that the first service in the new Church will be held on the first Sunday in Advent (November 30th).

ST. CLEMENT'S COLLEGE

The annual prize day of St. Clement's College was held October 22nd in St. Clement's Church, Eglinton. The sermon, which preceded the distribution of prizes, was preached by Rev. Canon Cody, of St. Paul's.

Following the sermon, the distribution of prizes took place. The chair was occupied by the secretary of the Board of Governors, Mr. H. Waddington. He outlined the work of the past year, which he declared was one of the most successful in the history of the institution. In speaking of the removal of the school from its present site to Brampton, he said that while it was with regret that the board decided to make the move, it was necessitated by the annexation of North Toronto to the city. The new school, he said, would be ready for pupils next fall.

Rev. A. K. Griffin, the Principal, outlined the history of the school from its inception. It has grown from a school with an attendance of five to one with an enrolment of between 50 and 60. He expressed regret at the change of sites, as it will mean the remodeling of the system now in vogue, while a large number of day pupils will be lost.

Following the presentation of prizes, Rev. Wm. Judd, one of the first graduates of St. Clement's, and now of Christ Church, Hamilton, was presented with a study lamp by the members of the Old Boys' Association, of which he is president.

Among those on the platform were: The Bishop of Toronto, Principal Griffin, Rev. Canon Walsh, Brampton; Rev. William Judd, Hamilton; Provost Macklem, of Trinity, and Vice-President Osler, of the Board of Governors.

HOLY TRINITY

A special service was held at Holy Trinity Church on Sunday morning, October 26th, when the Bishop of Toronto dedicated the new pulpit which has been placed in the church in memory of the late Dr. John Pearson, who for 35 years was rector of the parish. The occasion was also the 66th anniversary of the founding of the church and a large congregation was present. The assisting clergy were Rev. D. T. Owen, parish rector; Rev. Paul L. Berman, Rev. John Hodgkinson, Rev. V. E. F. Mor-

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gan, Rev. W. L. Baynes Reed. The present wardens, Messrs. J. L. Turquand and Geo. P. Reid, and all the former wardens, except two, were present.

After the dedication ceremony, the Bishop ascended the pulpit, which was draped with silken banners, and taking as his text Acts 11, 24, "He was a good man—," preached an impressive sermon. He spoke highly of the late Dr. Pearson, for whom he had been associated with many years, referred to the observance of the 66th anniversary and to the work of the Church which stood, he said, as a protest against the materialism and mammon worship of the age. He paid a tribute also to the present rector, to his staff and to the congregation and confidently looked to the future for an increase in their usefulness to the community. Afterwards the Holy Communion was celebrated.

At the evening service the preacher was Rev. W. J. Brain, rector of St. Michael's and All Angels', who worked with Dr. Pearson as curate for seven years.

The pulpit, which is of fumed oak, with sycamore pane's, is a beautiful piece of workmanship. Supported by four massive pillars it stands about ten feet from the floor, with panels representing scriptural scenes skillfully and artistically executed. An unobtrusive brass plate at the base bears the words: "To the glory of the Holy Trinity and in affectionate remembrance of the Rev. John Pearson, D.C.L., and Fanny, his wife, this pulpit is placed here by the congregation of this church, in which they faithfully served for 35 years, 1875 to 1910."

ST. MARK'S

The annual Harvest Festival was combined with Children's Day this year and was a very happy day. The church was prettily decorated with festoons and sheaves of grain and some splendid specimens of fruit and vegetables, the work being done by the Adult Bible Class. The music by the large choir was most appropriate and well rendered. There were large congregations at all the services. The rector, Rev. W. L. Armitage, preached at the morning service, after giving a seven minute address to the junior congregation, of whom many

were present, on "Sowing and Reaping." At the Sunday School service splendid addresses were given by Mr. E. B. Biggar and Mr. Orwig. The singing was led by the Sunday School orchestra of ten pieces. Rev. Dr. Gould preached an inspiring sermon in the evening.

The Junior Auxiliary held a very successful Missionary Tea on Saturday afternoon last. Many new members are joining this year.

The rector is to be one of the special preachers in Montreal on the occasion of their Missionary Rally November 9th.

ST. STEPHEN'S

The Garrett Bible Class of St. Stephen's Church held its annual dinner on Thanksgiving Day. Speeches were given by the rector, Rev. T. G. Wallace, the President of St. Stephen's Men's Club, Mr. J. P. Clougher, Mr. Wilson, of St. Matthew's, President of A. A. A. of Toronto, Mr. L. E. Stewart, Mr. Garrett, and others. In the evening an At Home

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was held at McBean's Hall, opposite St. Stephen's Church. This well known organisation is to be congratulated on its progress.

A. Y. P. A. PRESIDENT'S ASSOCIATION

The annual meeting of the Association was held Wednesday evening, October 22nd, a very representative gathering being present. Reports of the various officers were heard, all showing the Association to be in a flourishing condition. It was the opinion of the meeting that better results could be accomplished by more direct representation from the local branches of the A. Y. P. A. and a meeting will be held a month hence, to which representatives from each branch will be invited, to go further into the matter. This question is vitally important to every Toronto branch and the decision mentioned above was only reached after considerable discussion, but it was felt that possibly this would be in the best interests of the A. Y. P. A.

The election of officers resulted as follows: Hon. chairman, E. B. Burt; chairman, Herbert Bright; vice-chairman, D. Robinson; secretary, G. Spencer Bate, 84 Balsam avenue; treasurer, A. E. Lanning; chaplain, Rev. J. F. Rounthwaite; and a committee consisting of Messrs. R. H. Dougherty, A. R. Lancefield, A. W. Langmuir and J. H. Stephens, who start on a new year most auspiciously.

CANADIANS AT THE CONVENTION

At a joint meeting of the two Houses of Bishops at the General Conference of the Protestant Episcopal Church, in New York, business was suspended for a few minutes on October 22nd, to welcome a fraternal delegation from the Church in Canada.

The Canadian deputation consisted of three clergymen and one layman: The Right Rev. Dr. A. U. de Pencier, Bishop of New Westminster; The Right Rev. Dr. W. D. Reeve, Bishop Coadjutor of Toronto; The Rev. Canon Plummer of Toronto, and Chancellor L. H. Davidson of Montreal.

They were received first by the House of Deputies, which stood as the visitors were introduced by a committee consisting of the Very Rev. Dean Grosevenor, Canon Douglas, and Francis A. Lewis. After a short address of welcome by Dr. Mann, Bishop Reeve of Toronto addressed the deputies and spoke briefly of the problem of the Canadian Church in taking care of the flood of immigrants which is steadily pouring into Canada. Forty per cent. of them, he said, stay east of the Great Lakes and settle in the towns and cities.

Later the Canadian deputation accompanied the deputies to the Cath-

edral for the joint session, which was held to consider the work of the Church among the Indians, negroes, and the West Africans. After the opening prayer it was voted to reverse the order of the day, and to listen first to the Bishop of New Westminster, who brought to the convention greetings from the Missionary Diocese of Northwestern Canada and told briefly of the great pioneer work the Church is doing there, similar in many ways to the work which the Bishops in the northwestern part of the United States are doing.

"In the last sixteen months," said Bishop de Pencier, "we have bought and paid for one hundred and twenty-three sites for new Churches in one diocese, and have actually opened sixty-four. In Vancouver seventeen out of every one hundred are Orientals, so that our problem is unique."

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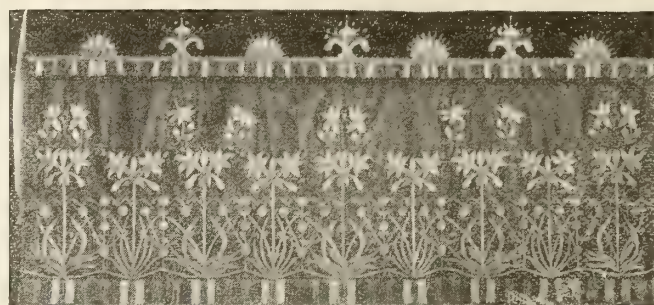
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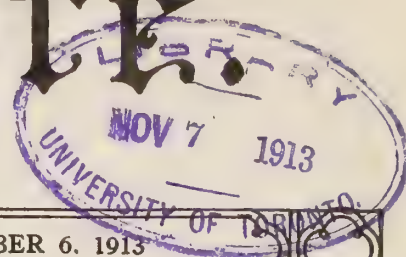
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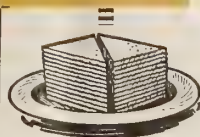
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The Week

THE question as to the authorship of a poem on the legend of St. Christopher has brought us several answers. We have had sent in the name of one by **St. Christopher** G. A. C. Fryer, published by Mowbray & Co.; another by Helen H. Jackson, published in the Ontario Readers' Third Book, and notes on the poem will be found in the Public School manuals, of which every teacher possesses a copy; and yet a third signed A. H. H. on page 233 of the *Scottish Standard Bearer*, which is the Scottish Church magazine. It is very interesting to find so many readers of the Question Box, who will take the trouble to help us out of a difficulty. We found Fryer's poem quoted in a catalogue that we happened to be running through the day after our reply had gone to press that we did not know of such poems. One day earlier and we should have been able to temporarily hide our ignorance of St. Christopher's story in verse.

EVERY age of man has its own distinctive features, and peculiarities, as Shakespeare tells us in "As you like it." There is, however, one trait of old age that has often caused us to wonder, and that is the little regard the aged sometimes pay to the near approach

of death. When people get over the allotted three score years and ten it would seem natural that they should say to themselves that there was but one thing of importance left for the closing period of their life, the preparation for the change from time to eternity. It would seem so naturally fitting that their church duties, their private prayers and meditations should occupy a very large portion of their time and interest, not with saddening effect, but rather with the cheerful preparation of one who is about to go on a long journey, and who has to have everything just straight. However, it is not always so, but there seems to be in old age a sort of incapacity to realize that life must soon come to an end. We remember a good many years ago an aged person of 90 years who, when warned of the near approach of death, was most indignant, because all the family in the previous generation had lived to be 95, and the precedent was sufficient reason for expecting at least five more years. Yet we can hardly think of anything more beautiful or more instructive than to see an aged person developing a great spiritual force by detachment and prayer. Neither can we imagine anything more helpful than to have such persons among the number of our friends, as we could go to them for advice that would be free from worldly entanglement. We should at least provide for our own increasing years an increasing spirituality.

WE seem still to inherit something of our prehistoric ancestry, and a native wildness is apt to appear when one would least expect it. In religious controversy, when it would be right to look for staid, careful, and

Wild Remarks

just comment, we often find good men, and kindly men, resorting to the wildest statements. We presume the prehistoric man, when he lost his temper, made use of wild references to wild monkeys and accused his opponent of arboreal instincts that did not exist, and then threw dirt and stones at his controversial opponent, and felt considerably relieved. There must be a sweet consolation for some classes of minds to hit with a brick when they are mentally deficient and so unable to hit with an

argument. As a type of this there is much indignation being expressed at a statement attributed to Father Gasquet, who is reported to have asserted that the Universities of Oxford and Cambridge are becoming more and more atheistical, and that the Anglican Bishops are free-thinkers. Wherever young men congregate for education there will be a tendency to agnosticism, sometimes temporary, sometimes permanent. It may be free-thinking, it may be modernism, it may be atheism—so called, for we doubt if atheism really exists, except like radium, in very small quantities. It is usually the outcome of the dangerous modicum of learning, and passes away with knowledge, or the experience of living. It is a little surprising that so clever a man should make so wild a statement, for it is, after all, even if true, only a supposition. And there is something almost humorous in the idea of free-thinking bishops, for we always thought that they had stood for hide-bound conservatism. The singular piety of nearly every bishop is one of the joys and helps of the Church. Still wild men must occasionally prove their ancestry, and so we can smile at Gasquet's little explosion.

AT the American Convention one speaker in touching upon the Church calendar said that he would like to see some old saints put back in the calendar, and

New Saints

would not object to some new ones being added. It does seem a pity that the names of St. Patrick and St. Augustine should be missing, the former especially, in a country where so many come from the land of which St. Patrick was the national saint. As regards the additions the names of Wesley, Washington and Seabury were mentioned. Nowadays a saint has a very hard struggle to obtain recognition, and we all feel a certain sense of doubt about every name that is suggested. Many arguments can be produced on behalf of all the names that were mentioned and we suppose the one that would be the easiest to accept would be Seabury. It is much harder to enthusiastically accept a new saint to-day than it was five hundred years ago. We know too much about the intimate life of the persons suggested to our

consideration. We think of Wesley's goodness, but we know too much about his failures; we admire Washington immensely, but in parts; we reverence Seabury, of whom we know less as regards the details of his private life. It will take more than a hundred years to so dim a man's failings as to leave him an object of complete reverence for his goodness and greatness. It is true that St. Augustine had an early life that was anything but saintly, but his sins are redeemed by his Confession, a book that has done more to justify his saintliness than anything we know about him. Few men were greater than Washington, and yet how hard it is not to smile at the thought of St. Washington. It will probably be wiser to leave his canonization to the great-grandchildren of our generation.

WE have been asked if it is right or suitable that sentimental love songs should be used at marriage services in church. We can unhesitatingly say that it is neither right nor suitable. They are part of the incongruity of weddings in the present day. The functional wedding with its display, with its disregard of all that makes marriage sacred, and with its successful endeavor to deprive the bride and bridegroom of any opportunity of realizing the solemnity of marriage is at times a disgrace. At all times it makes the marriage a burden to the family and a trial to the chief participants. As an additional incongruity there has been added of late the arranging for some soloist to sing words that are either sentimental, or unsuitable to the House of God. The soloist is merely concerned with making a musical success, and we know of a case where the soloist was deeply offended because forbidden to stand in front of the altar facing the wedding guests. Many who are conscious of the incongruity have not the courage to protest, but yet are glad when the protest is made and sustained. Indeed, how can they protest? They cannot very well leave the church, neither can they voice their objection to the bridal party. The matter is one for the clergy and the clergy alone. They are deeply interested in

Marriage Music

the making a marriage service a solemn and a religious rite, and they are the ones who should forbid anything that is derogatory to the dignity of the House of God and the well being of the persons assembled in it. When the wedding was celebrated in the morning most of the incongruities were necessarily missing and we might do a great deal to improve the surroundings of wedding ceremonies by urging people to be married in the forenoon. If possible, they should be married early enough to make their communion, as the Prayer Book suggests.

IT is always interesting to study old customs and a great many of these are associated with the days commemorated by the Church. All Saints'

All Hallows

or All Hallows' has adopted some of its odd customs from the old festival in connection with the opening of the winter stores, when people had to begin to use what they had stored up during the summer and autumn months. This probably accounts for the cooking of nuts and the bobbing for apples. The wearing of masks was evidently associated with the supposed appearance of ghosts on All Hallows' Eve. But who can account for the custom of giving a lemon on this particular day? It looks as if even our crazy modern slang was not a new discovery. And people found omens in all these doings. The nuts and the apples were supposed to have prophetic power, which was even found in the apple pips. We suppose we must allow that our forbears were very superstitious, and yet even in this respect we cannot say much when we think of our fortune telling, palmistry, and other ways in which sane persons can be easily cheated out of their money, and common sense.

WE quote the following from *The English Church Review*: "A good deal has recently been said about the reunion of various bodies in Canada. There has been brought to our notice a copy of the constitution of

The Church Unity League

a society calling itself "The Church Unity League." The object of this League is stated to be the cause of Christian unity, which is to be promoted "by all constitutional means"; and this is to be done by "conferences with representatives of other Christian churches, and meetings. . . . for intercession for the growth of unity." What is meant by "Christian churches" by many of the League's sympathisers is seen in a letter from the Bishop of

Keewatin, who says that he feels that "the separation of the different Protestant bodies" is "a real disgrace to the Christian church." The danger of such a league is obvious. While we are all anxious to do what is possible to promote reunion, and to learn to understand our differences better, it is obviously suicidal to attempt re-

union in one direction, if by so doing we injure the cause of reunion with the Catholic Church itself. When will our evangelical friends realise that Undenominationalism is the reverse to that unity for which our Lord prayed? We recommend *The English Church Review* to our readers.

The Brotherhood of St. Andrew

THE Toronto Local Assembly recently held two special gatherings, one being a meeting for chapter directors and secretaries and the other a quiet hour for the Toronto Brotherhood men generally. The first of these was held in St. James' Parish House on Friday evening, October 24th, when plans for the improvement of Brotherhood conditions in the city were discussed. Efforts will be made to increase the membership and make the chapters more representative.

The quiet hour service was held in Holy Trinity Church on Wednesday evening, October 29th, and was in charge of the Rev. D. T. Owen. The service consisted of appropriate hymns, special prayers and three very helpful addresses on the subject—"Service, consecrated and vitalized." Mr. Owen took these words as a basis of his remarks. In speaking of the first, i.e., "Service," a word familiar to Brotherhood men, he reminded the men of the fact that God, although almighty, had need of and called for the service of men. This call came to each one personally. Each man had his own work to do and if he does not respond some things will be left undone. The call is to higher service. We are called to be servants: "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." This is the standard of the Kingdom. Our work must be great because we co-operate with God. There are many difficulties to meet and if we are to be successful there must be real consecration in our lives. Consecration means sacrifice, therefore a call to service is a call to sacrifice. Through our consecration we will receive our equipment for service. Our Lord has given us an example of consecration and sacrifice, an example that we should all try to follow. "For their sakes I sanctify myself.

Moreover, if our service is to be with power it must be vitalized. It must be filled with the spirit of God. In our weakness we should trust in God's power and grace more and more. He has provided a treasure house for us and has given man the key. If we are to secure grace and power from this

treasure house we must "Ask, Seek, and Knock." We should value the ordinary means of grace and opportunities given in private prayer, in the regular services of the Church and in the sacraments.

Our services then must be consecrated and vitalized. A call to service is a call to greatness; the condition of service is sacrifice, but the power to sacrifice and to serve is from God, which power is available for those only who "Ask, Seek and Knock."

A meeting of the Toronto Local Council will be held in the head office, 23 Scott street, on Thursday evening, November 6th, when a number of important matters will be discussed. Among other things the annual meeting of the Local Assembly will be referred to and plans made in connection with the programme for that meeting. This annual meeting of the Toronto Local Assembly will be held on Saturday afternoon and evening, November 29th.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is the scriptural, doctrinal and festal significance of the different coloured stoles as used by the clergy of our Church?—M. C.

Ans.—Red, white and blue were the old scriptural colours used under the Mosaic dispensation in the service of the Temple. Purple is also mentioned which is a mixture of red and blue. These colours are still the ones in use and many churches use no others. The colours used in the Christian Church are symbolical. White is for joy and holiness and so used on all festivals of Our Lord; red is for fire and blood and so used for Whitsuntide and the martyrs; purple is for persistence and so is the colour of Lent and Advent, although Advent used to be kept in the white. Then because there are long periods when the season is not of any special significance, green, the colour of nature, is used. These colours were used for vesting the altar, and for the euchar-

istic vestments, and from them came, as a sort of remnant, the use of a coloured stole. The idea of the colour use is that people may recognize by the eye the festival or season of the Church. We do much the same thing in our private lives, when we wear special dresses for Sunday, Confirmation and funerals.

Ques.—What did St. Paul mean by "all things to all men?" Surely he did not use the words in the sense in which they are often quoted now to excuse duplicity.

Ans.—St. Paul meant that as far as it was lawful he put aside his own feeling and his own practices if by so doing he could save souls. That is after all the one standard by which we should measure our use of the words as an excuse for our conduct. If we are trying to save souls any amount of self-denial is permissible, but we cannot expect or imagine that we are saving souls by using duplicity. As you suggest the words have been used at times in a wrong sense, and are still so used, but the fact that they are St. Paul's words redeems them from any possibility of such an idea as duplicity.

Ques.—In St. Matthew Joseph is called the son of Jacob, and in St. Luke he is called the son of Heli. How does the Church explain these differences in the two genealogies?—Levis.

Ans.—The Church has not explained them in any way that is free from difficulties. It is possible that one or other genealogy left gaps in the list, or that the lists were taken carelessly from registers, or that men had two names and were known indifferently by either. Many attempts at explanations have been made, and though none so far have been conclusive, they shew many possibilities. In the modern research into the details of Eastern life it is quite likely that at any time further light may be thrown on the way in which the Jews kept their registers of genealogies.

A correspondent says: May I congratulate you very heartily on the wonderful improvement in your paper, both as regards printing and appearance and the general excellence of each week's issue. As an old "Ontario Churchman" subscriber, I have watched this development with amazement—and rejoicing. I sincerely trust that an increasing subscription list may reward your meritorious efforts.

"After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it."

ALL THE SAINTS

THE saints just at the present time are a subject of controversy as to whether they pray for us, or we may pray for them, or to them. Perhaps it is a more critical question for most of us whether we care for the saints at all, or take any interest in them. As it is a sort of unwritten conclusion that we hope to join the band of All Saints at some future time, it might be well to ask ourselves if we are interested in them and their doings; if we have any reasonable prospect of joining them; and if we should be really happy supposing that we did do so. We are called to be saints, and with the usual indifference to religious issues we leave the answer, or the fulfilment to the future and to circumstance. There are people whose expectation of heaven is taken as a granted fact, who yet would be most miserable if the expectation were suddenly fulfilled. What could they find there to interest or absorb them, unless the act of death works a complete transformation. As far as we know, death effects a separation between the spiritual and the material portions of our humanity, and that is all. We know what happens to the material portion, and the future of the spiritual portion seems fairly assured. It is that for which we came into the world, to train and to develop. Yet most of us could not without a shock imagine ourselves in the great company of the blessed unless we had time to make several important changes in ourselves, and in our characters. Is not this one of the reasons why we feel so little interest in the saints, the communion of saints, and our own saintliness? Of all days in the year one would expect All Saints' Day to draw crowded congregations, and yet we presume that many churches were closed on that day, others had a mere handful of worshippers, and none were filled. Well, of course, it came this year on a Saturday, which is market day, a half holiday, a very busy day for work and pleasure. That is so, and still, in spite of all that we might find it necessary to die on a Saturday, and to go to explore the secrets of that great white host called the communion of saints. If we could just take a little time to think we should want to think of many among the saints, to think of them with tenderness, and love, and gratitude. They exist, they were people like ourselves, and we shall soon be like them in one respect, that is, we shall be disembodied. There is no doubt that the church in this great festival meant to remind both of facts and of possibilities. The facts being the existence of the saints, the reality of the communion of saints, and the possibilities being that we might ourselves become as they are. There are saints in all ages of the church, people of holy lives, who struggle to attain to the image of Christ. Some of them are poor, some are sick, and feeble, some are in sorrow, and there may be, probably are, some who are rich. The great thing to remember is that saints are made rather than born. They are the more or less finished product of a lifetime, and they are not hurriedly collected and stamped with the image and superscription of the all-holy. After all, that is a blessing for most of us, for we cannot imagine anything in us that would appeal to one infinitely better than we are. It is also a responsibility, for if we fail to enjoy the full communion of saints, we shall be ourselves to blame, and nobody else. We have in us enough of the Divine essence to justify the attainment of holiness, if we can get help. We have a perfectly natural inclination for holiness, which we can develop until it becomes a rare passion, we are conscious that there is a great element of joy and satisfaction in holiness, which is only hindered by natural laziness, and the easiness of doing comfortably without it. In this life we hope and expect to be rewarded, but whether it is to be rewarded with the saints of God is left to ourselves. All those who now are saints were in the same dilemma of choosing between the things which are temporary and the things that are eternal. They made a happy choice, as it must seem to them, and,

strangely enough, as it also seems to us. Meanwhile, the world, the flesh, and the devil do not have to be very strenuous to win us away from the practice and thought of holiness. There is the pity of it! No created thing so clever and so well able to think and judge of right and wrong, and no thing so easily lulled into indifference, or beguiled with wrong. Somehow the words keep ringing in our ears, "Called to be saints." It is rather worrying that the words should be so insistent, but perhaps it is only the voice of the Hound of Heaven, pursuing us through the glades of the passing years. The great love will overtake us ere we reach the end of the journey. Will it? Most assuredly, but how if it overtake us when we cannot respond, or if we recognise it as Divine when we have ceased to care for Divine things? It is worth pondering, if the pondering leads to doing, and the doing becomes a saintly life.

Book Review

1. *Christian Progress*, George Congreve, Longmans & Co., 15 cts.
2. *The Risen Body*, Wilfrid Richmond, Longmans & Co., 30 cts.
3. *Simple Lessons in the Life of Our Lord*, H. A. Lester and E. B. Jennings, Longmans & Co., 45 cts.
4. *Hymn Book of the Ages*, S. B. Macy, Longmans & Co., \$1.00.
5. *Sermons*, Bishop of London and others, Longmans & Co., \$1.00.
6. *Calendar of Hymns Ancient and Modern*, Oxford University, 10 cents.
7. *Teachers' Guide*, M. Tarbell, William Briggs, \$1.00.

The first five of these are published by Longmans & Co., whose agents for the Dominion of Canada and the colony of Newfoundland are the Renouf Publishing Co., 25 McGill College Avenue, Montreal, and from whom they can be obtained.

1. Is a cheap reprint of a work by the Reverend G. Congreve of the Society of the Cowley Fathers. The origin speaks for the deep spirituality, and the helpfulness for those who wish to grow in spiritual knowledge. Apart from this, the beauty of style, the sympathy with nature and the gentle soul of the writer add a charm that can only be enjoyed by those who read it not once, but several times.

2. Is a paper read at Winchester as an opening for a discussion of Dr. Sparrow Simpson's, "The Resurrection and Modern Thought." It is a very useful pamphlet for the clergy, who have to deal with those problems that disturb or irritate the minds of modern men. It is also worth a layman's attention, if he is willing to read and think at the same time.

3. The Reverend H. A. Lester is director of Sunday School work in the diocese of London, England, and has a foreword from the Bishop of London. It is, of course, a thoroughly practical book, full of information, but it seems to us that it requires a type of Sunday School teacher that most of the churches in Canada have not got. With a teacher's class to explain, and choose, and develop it might work wonders. But it would need a good

many hours of thought and study during the week so as to present the results unanimously and coherently on Sunday, one of the difficulties of Sunday School teaching is that all the teachers talk differently, and except in the trained teacher, this seems unadvisable. The book as a book is first rate.

4. The book of the Psalms with a short commentary. Of this we can only say that it is well done, but then we have Kirkpatrick on the Psalms, and Prothcross' wonderful comment on the Psalms and there are others. If there were no others one would say that every one should possess this one. There are some interesting thoughts which are not found in other commentaries, and which in a sense bring the Psalms into more intimate connection with our personal life and thought.

5. Sermons on Sunday School subjects, of which the first is by the Bishop of London. Each sermon treats of the Sunday School in some of its many important aspects. There are three on the Sunday School Teacher, three on the Sunday School in connection with the home, the nation, and the parish; one on confirmation; one to mothers, and one to men. The names of five bishops as authors of five of the sermons is a guarantee of the high standard of the book.

6. As hymns ancient and modern are now hardly used anywhere in Canada, this well arranged and helpful little calendar has no practical charm.

7. Tarbell's Teachers' Guide is too well known to need advertising. It is monumental, and for grown up Sunday Schools ought to be a very valuable manual. Like so many of these useful books, it is an enormous business to get up a lesson properly from its material. For those who have the time, the patience, and the zeal, it is simply monumental.

"Comfort the poor, protect and shelter the weak, and with all thy might right that which is wrong."

Our Old Country Letter

October 22nd, 1913.

"THE Church and the Hoppers" is the title of an interesting letter in this week's *Guardian* from which I should like to quote a little, having not long ago written to you of this work. The *Guardian's* writer says: "An experience of fifteen years among the thousands of London slum-dwellers who come into Kent each autumn leads me to wonder at the pessimism with regard to national progress which is now the fashion. For certainly that experience gives the lie to the depressing theories as to the decadence of the race, of which we hear so much. To this parish, year by year, nine or ten thousand hop-pickers come from East and South London, and we have just been saying good-bye to the last of them. As we do so, we are amazed at the uplift in their outlook, their conduct, their mode of living—at least so far as the majority were concerned—which half a generation has brought. Fifteen years ago the majority of the hop-pickers frequented the public houses at night, drunken men and women were to be seen by the score each evening, fights and rows of all descriptions were a regular feature of the life in the encampments, and the scenes on the departure days beggared description. Helpless drunkenness, indecency, blasphemy, rowdyism, made the village life on those days horrible to think of and disheartening to all those who had worked hard to bring about a better state of things. The whole aspect of the scene to-day is different; though much remains to cause sorrow, yet few would find it easy to realize the magnitude of the change for the better. I did not see one serious row this September. . . . The workers have almost uniformly found their efforts welcomed and responded to in a remarkable way. Comparatively little drinking marked the "going away" days. I did not see one helplessly drunken person, and the 13,000 men, women and children who entrained at our station left us, for the most part, with money in their pockets, and quite respectably.

"I write this not only to record my convictions that the standard of conduct and life among the poorer classes is steadily rising, but also to point out what may be done by steady, persistent effort in a number of years. . . . But we country workers are convinced that another cause of this change is to be found in the devoted lives of the clergy and other workers in the slum districts of the metropolis. We are led to this belief by the regard with which the Church

and religion is spoken of, in the expectations that the same care will find them in the country as in the town, in the anxiety of many parents that the children should not lose their Sunday teaching, in such details as accurate knowledge of Bible and Catechism, and in many other ways. All honour to those whose labours often seem to themselves little successful, but who are building up the Church of God in our great cities."

I have ventured to transcribe so much of this because the note of observant hopefulness is one which may perhaps have a wider mission of encouragement even than its writer contemplated. It is a very depressing time just now in the home countries, labour strife and all its attendant misery; heedlessness of the message of peace; doubt and fear for the future, and, this last week, added to all, the succession of ghastly accidents, of which you have no doubt read. Faith in the optimistic "God's in His Heaven, all's right with the world" needs to look round for gleams of encouragement—and finds them!

Here, for instance, is another. At the beginning of last year was formed what is called the Cavendish Club, aiming at encouraging its members—who are all of the public school-and-university class of young manhood—to devote their leisure time to some form of service—"national, municipal, or social," and, again, "to bear witness to the Christian spirit as the motive force and object of all service." Now a development of this club is the Cavendish Association, for which the above standpoint is "an elemental idea," and which is being widely organized, with a form of prayer for its success put forth under the sanction of the two Archbishops. The club has already fourteen hundred members, and a larger extension of the work is sought for, both in London and throughout the country. A great series of meetings in connection with this is timed to take place simultaneously in many of the chief towns of England. The day is November 5th, and among the speakers will be the two Primates, Mr. Asquith, Sir E. Grey, the Dukes of Devonshire and Portland, Lord Salisbury, Sir Oliver Lodge, and many other great names, who are leaders in this movement for the recognition of unselfish responsibility, and incidentally for the approximation of classes in the best ways. "The appeal is emphatically to all men of good will, irrespective of political or theological differences."

Somewhat on similar lines of

thought was a remarkable sermon lately preached at Oxford by Canon Green of Manchester about the life of the poor in great cities. He sketched the mean streets and the teeming life in them as he knew it, vividly yet without exaggeration, and diagnosed the present unrest to be simply the desire of the "have nots" to get more enjoyment out of life; and the principal cure he propounded was that the Church should return to the ideals of the Sermon on the Mount, and begin seriously to cultivate a holy and voluntary poverty.

* * *

Only a few miles from the scene of that dreadful colliery disaster in Wales was held last week the Annual Conference of the Church of England Men's Society. It was a splendid gathering of godly laymen, and though the debates were necessarily saddened by the constant reminders of suffering and grief at hand, yet it made some notable pronouncements. One point emphasized with no uncertain sound was the united protest of this great body of Christian manhood against any granting of further facilities for divorce, as contemplated by the minority report of the Royal Commission.

* * *

A new settlement has just been opened at Liverpool in connection with the university there—which is also new—and high ideals for the social work contemplated were set forth by the Archbishop of York in his inaugural address. Those who heard it "were carried back to the founding of Toynbee Hall by Canon Barnett and were shewn how valuable a link between wealth and poverty and culture and ignorance, such a settlement might be."

* * *

The Bishop of Gibraltar calls attention to the fact that there is a Home of Rest for convalescents at Mentone, and this may interest some Canadian Church travellers also. Clergy and professional men can be received at an inclusive charge of £1 a week. The Home is open from November 1st to April 1st. Tuberculosis and infectious cases are of course ineligible; but for many who need rest the Bishop says this Home is excellent and has his approval in management. Rev. W. Oxley, Petersham Vicarage, Surrey, can be asked for information.

"I BELIEVE IN THE COMMUNION OF SAINTS"

"I believe—in Paradise are pleading
Some blessed ones for my eternal bliss,

Who, in that unknown land, are interceding

For me, still struggling, whom they loved in this.

And they know better what my soul
is needing
Than I, who, in my blindness, pray
amiss.

"I believe—before Thine altar bending,

My feeble prayers commingle round
the Throne

With like petitions, which are ever
bending

In a mysterious union with my own;
And so, my heart, with all I love
ascending,

I never need feel utterly alone.

"I believe—I joy in thus believing,
And when my earthbound soul can
hardly pray,

It comforts me, while for my coldness
grieving,

To know what prayers for me are
on the way.

Ah, Lord, I would Thou mightest be
receiving

Such faithful prayers from some
I love to-day!"

—*The Sanctus Bell.*

WHY THE HEAD MASTER RETIRED

A headmaster of a northern grammar school, who is retiring after more than a generation's service, was drawn the other day into a comparison of the boys of to-day and those of 1880. "On the whole," said the master, "there's a decided improvement. The boy of to-day, being generally an only child or a member of a small family, is a bit softer and has less grit than the boys of a generation since, who were almost invariably members of large families. On the other hand his intellectual interests are wider, and he is less savage and more truthful. I attribute the increased truthfulness to the fact that the boys are so much more in the company of their fathers than they were in the old days." "Any difference in the parents?" asked a cynic. The old schoolmaster thought there was. "The parent of 1886," he said, "was so glad to get rid of his offspring that he never worried his masters. The parent of to-day seems to have his boy on his mind. I should think I get six letters now from parents for every one in the old days. I'm not retiring to get away from boys—I'm retiring to get away from parents."—*Manchester Guardian.*

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1. "The Catholic Apostolic Church"

By the Rev. D. Convers

NO wonder they object to be called "Irvingites"; for Edward Irving was not the organiser who planned or commenced their elaborate hierarchy, nor the authoritative teacher related to them as Mohammed was to Islam. They call him "their John Baptist," but as he was made an "Angel" or Bishop, the parallel is not exact. He was, however, the best known and only prominent clerical figure in their early days, although Henry Drummond the rich banker and member of Parliament, was an Apostle out-ranking Irving.

It is hard to find a more pathetic story than the history from Irving's first consent that the "tongues" prophecies might publicly manifest themselves in his Church to the present time. He, a Scotch Presbyterian, had been for some years the great clerical sensation of London. Canning called him in Parliament the most eloquent preacher he had ever heard. Society *en masse* invaded Hatton Gardens, yet you had to go hours before to get near the building, much less inside it. Read the two or three volumes of his printed "Orations," as I have, and you partly see why. But you must imagine the gigantic figure, striking features (save the cast in one eye), the fine voice and the impressive manner, who forced the Scottish lassie to tell her mistress, "I could na' say ye were engaged to sae gran' a gentleman! He maun be a Hieland chief" to understand it. His reputation even outlived the *fiasco* of his sermon at the anniversary of the London Missionary Society. The crowd packed itself into the Tottenham Court Road Chapel like sardines in the early morning and sweltered long hours, although they began a whole hour before the advertised time. For three mortal hours he thundered, not urging them to give to missions at all, but declaring with passion that the apostolic missionary would go without any guaranteed stipend! The foundations of his new chapel had been laid and all seemed on the crest of success; when the storm broke. Partly because of his teaching on the sinfulness of the Lord's human nature, and partly because he believed with all his heart in the "tongues," the "prophecies" and "healings," as direct revelation, he found himself standing bare-headed before the doors of his new chapel, shut against him by order of the

Presbytery, while the congregation were gathering for the Lord's Supper he had promised. Yet even more pathetic seems that March evening, when darkness was closing round the parish Kirk of Annan wherein he had been ordained and had that afternoon in vain defended himself. As the moderator called to prayer, the loud voice of one of his friends shouted, in the spirit, "Ye can not pray. Depart! Depart ye! Flee." By the light of the only candle, Irving pushed his way through the dense crowd almost alone and unbefriended, as a man broken and expelled from the Kirk.

Later, in the Church in London built for him, a "prophet" interrupted and stopped him in the midst of a service; he meekly obeyed; later, by a "prophet's" permission, he was ordained an "angel" and ministered under the directions of "apostles" and "prophets," until he died in December, 1834, a broken-down old man, aged but 42, with the words upon his lips, "In life and death, I am the Lord's. Amen. Amen." The pathos of it all.

The study of unfulfilled Biblical prophecy and belief in the tongues, healings and prophecies formed the new organisation. Before long prophets named twelve as a "Restored Apostolate." I must thank the "angel" over the Toronto congregation, for his kindness in lending me books, showing me over their Church at Gould and Victoria, where among other things of interest I saw photographs of the twelve.

They use the title "Catholic Apostolic" for themselves, but explain that they "do not appropriate it in any exclusive sense." "Apostolic" does not mean historical descent from the original twelve—nor even that they try to follow its personally appointed Apostles in all respects; but a Church, or Churches gathered under "Restored" Apostles. The fact is they have none now—only two co-adjutors, Messrs. Heath and Capadose. What they believed to be their great blessing has been lost since February 7th, 1901, when the last of their twelve, Mr. Francis Valentine Woodhouse, died at a great age. It is said that Mr. Cardale, who with Drummond were the leaders of *their* twelve, once declared, "When the Apostles were taken away from the Church (by the death of St. John, the last to go), they being the link which united it, the head of His Church to His body,

it fell like a dead earthly thing to the ground." What happened in the eyes of their faithful believers twelve years ago? Now seven lamps hang in their chancels—unlighted since they were left orphaned. No Apostles to guide missionary operations now; and therefore, Evangelists are muzzled. A faldstool for certain intercessions stands unused in their chancels. No incense now. Their Prayer Book has a service for the laying on of Apostles' hands and "sealing" by clerism. When I read it I exclaimed, "They have evidently departed from our Prayer Book use and have gone to what was the use of the middle ages and have the double 'matter' in confirmation, oil and laying on of hands." But from the way I find them using the title confirmation, I fancy I was wrong. Anyway it is pathetic, to find services in a book about 70 years old which cannot now be used—none to minister. The high hopes witnessed by such services as were prepared for consecration of Churches, and of angels—ashen and gray now! That they planned for a Church of three thousand communicants to have sixty-four on the clerical staff is pathetic, when we compare it with the actually existing congregations.

What common ground have we and they? Is there any sympathy between them and us to give us cheer when we pray for unity with them? Much, very much.

We and they alike hold the three creeds. Nor do they define the "Holy Catholic Church" as limited to their own body; but as "the congregation of all who believe in the Lord Jesus Christ and are baptised according to His commandment." Some of them object to their being considered a separate, distinct sect; and sometimes write or speak, as we might, of officials of the Brotherhood of St. Andrew, or of the founder of some religious order. They use a Prayer Book which is largely builded on our own. A remarkable body, cradled amid Presbyterian surroundings, beginning as Puritans, has grown up to be ritualistic. They call their chief service at 10 on Sundays, "The Holy Eucharist," which their Catechism defines as "the great memorial sacrifice offered continually in commemoration of the one oblation offered upon the cross once for all by Jesus Christ; for herein we do show the Lord's death till Christ come, and we present therein before God the Body and Blood of Christ broken and shed for us even as Christ Himself our High Priest in the Heavens, appears before God as the Lamb as it had been slain." Auricular confession is with them voluntary as with us. A foot note to their table of

prohibited degrees (the same as ours) tells us, that "no marriage is to be solemnised . . . when either of the parties has been previously married and the woman or man to whom he or she was married is still alive." They always communicate the sick with the reserved sacrament. They obey St. James by anointing the sick with oil; and since the year 1879 no Church in which I have served has been without oil blessed for that purpose by one or other of our Bishops. Their "Restored Apostolate" does not seem to have claimed power to revise any order of the earlier Twelve. Indeed, a note in the Liturgy calls attention to the differences in the creed between East and West, and adds "Until a competent authority shall pronounce thereon, it seems unreasonable that either form should be universally imposed." Apparently they own their power to be less than a universal council of Bishops. I think I am right in saying that no one claims that the Liturgy is inspired and like an added book of the New Testament. They accept the Bible from the Church of England. They and we agree in doctrine about our ministry; we dissent from them touching therein. Here is a long list of agreements, enough to send us to prayers with strong hopes. I find grand prayer in their Liturgy, "O most merciful God who has called Thy people into unity, in the one faith, in the one Spirit and in the one Body of Christ, we beseech Thee that Thou wilt pour out upon us the grace of Thy Holy Spirit and wilt so work in all our hearts that all those who are wandering from Thee may be recovered from their error and brought back into Thy ways, and that all those who have kept Thy faith may be established therein and persevere unto eternal life, through Jesus Christ our Lord, who liveth and reigneth with Thee, O Father, in the unity of the Holy Ghost, one God, world without end, Amen."

But when that is said in their service, may not some of them long to come home to us! Once they believed the Restored Apostolate to be something absolutely unique; now they might say it has become in their eyes like other events in God's Providence. I can imagine one of them thinking, "As Catholics speak of God's raising up and leading some one to found a Sisterhood; so I believe if those who in the Catholic Apostolic Church which has helped me to be a better man. As members of that order should obey the Church authorities, so let me seek the communion of Bishop Sweeny and obey him.

I am looking for the speedy com-

ing of our blessed Lord and hope soon to see Him and hear His lips, reminding me that His words shall judge me and that once He prayed thinking of me as of one believing on Him through the teaching of those He sent; that "they all may be

one so that the world may believe." I can help work out the answer to that longing of His heart. Then, come home; we are not going to ask you to publicly curse your past associates even if we ask you to withdraw from their fellowship.

The Eastern or Orthodox Church

By the Rev. A. H. Forster, Trinity College, Toronto

THE Greek Orthodox and the Russian are the two chief divisions of the so-called Eastern Church.

After the discovery of America, its title Eastern became meaningless. Originally it distinguished the communions whose centres were Antioch, Alexandria, Jerusalem, Constantinople, and later Moscow, from the communions whose centres were Rome, Canterbury and other places of Western Europe.

As the Christian religion arose in the East, the Eastern is of course, the oldest communion. Indeed, the Greek Orthodox Church can claim continuity of speech with the apostles, its Old Testament is in the language in which the apostles read it, its New Testament is in the language in which they wrote it. Even the Church of Rome was at first Greek. St. Paul wrote his letter to the Romans in Greek, the names of the first Bishops of Rome are Greek names. The first organiser of the Church of England, Theodore—made Archbishop of Canterbury in 668—was a member of the Greek Church and came from St. Paul's city, Tarsus.

The word "pope" itself is Greek and is to-day the title of every pastor in the Eastern Church. The Nicene creed is a Greek creed, it is still recited in its original tongue by the peasants of Greece.

The title Orthodox rather than Catholic shows us where the Eastern Church lays most emphasis. It has besides an "Orthodox Sunday" at the beginning of Lent, on this day a curse is pronounced on heretics not on sinners of the kind referred to in the Anglican Communion Service.

After its foundation by the Emperor Constantine in 330, Constantinople soon got the pre-eminence in the Eastern Church and became known as the city of "The great Church of Christ."

In 587 its Bishop John, called "the faster," took the title of "Oecumenical Patriarch" or "Patriarch of the civilised world," though Gregory the Great, then Bishop of Rome, protested strongly against so presumptuous a title.

Although Constantinople was taken by the Turks in 1453, the line of Christian Patriarchs has been continued to the present day. Their lot

has not been a happy one. In the list of patriarchs, there are many entries of this nature.

Flairanos—died of wounds received at the Synod of Ephesus.

Euphemios—deposed and banished.

Callinikos I.—blinded and banished.

Constantinos II.—blinded, shaved and beheaded.

Timotheos II.—poisoned.

After such notices it is somewhat surprising to come on the following entry:

Callinikos III.—died of joy on hearing of his election., November 26, 1726.

Patriarchs were deposed so often that there have been three or four ex-patriarchs at once. These men usually spent their time in the monastery on Mount Athos, and as each of them hoped to triumph over his rivals and to be reinstated in his office, a meal at Athos must have been a singular example of Christian fellowship.

In 1911 there were three ex-patriarchs, each with a party demanding its favourite's reappointment.

Differences between the Eastern and Western Church began on points of ecclesiastical discipline, such as the marriage of the clergy. This was forbidden in the Roman Church, forbidden after ordination in the Greek. The present regulation in the Greek Church is that a priest should be married at his ordination, a bishop should not be married at his consecration.

Accordingly, bishops are chosen from the monastic orders. This arrangement, it is said, does not work well, as the bishops are inclined to despise their clergy as carnal. In 589 a doctrinal difference arose between the East and the West. A Spanish Church Council inserted "and from the Son" into the Nicene creed. This insertion was afterwards accepted by the Western Church but never by the Eastern.

It did not tend to restore harmony, when in 867 Photus, Patriarch of Constantinople, deposed and excommunicated the Pope. What is called the final rupture came in 1504, when the Pope Leo IX. excommunicated Michael, Patriarch of Constantinople.

Since the capture of Constantinople by the Turks, the prestige of

its patriarch has naturally been lowered. In 1589 an independent national Church was proclaimed in Russia, in 1833 in Greece, in 1870 in Bulgaria. The Bulgarian Church is recognised by Russia, but has been excommunicated by the Patriarch of Constantinople.

In an Eastern Church, standing is the attitude of prayer, there is no instrumental music, there are numerous pictures but no images. In one respect at least, its members are more fortunate than the members of the Anglican communion. They are not being perpetually preached at, in fact, there is no preaching whatever at the regular services. The liturgy used is that of St. Chrysostom, who was Patriarch of Constantinople in 400, and whose prayer makes one of

the many links between the Greek and the Anglican Communion.

Perhaps the great defect in the Eastern Church to-day is that learning is for the most part confined to the monasteries. The present condition of the Greek and Russian Churches is a striking example of the fact that when its priests are without knowledge, a Church will soon be without influence among intelligent men and may even come to glory in being unprogressive.

But these words of a Russian layman, quoted by Dean Stanley, show that the case is not yet desperate. "God be praised, the Eastern Church has never ruled that religious light and instruction are confined to the clergy. It is still in our power to redeem the future."

Blessed are the Poor in Spirit

A Study

Expositors interpret this as referring to the "humble," whereas both this passage and the corresponding one in St. Luke's Gospel point to the "lack of wealth." The following is an attempt by a method of analysis to bring out the real meaning of the passage, and to show the relation of real poverty with real humility, to both of which the passage points as essential to the possession of the Kingdom of God.

The primary reference of the expression "poor in spirit" is evidently to the attitude of the mind towards visible things or possessions, but to these considered as they exist in the mind, viz., as conceptions. And the reference should be extended to all fixed and limited conceptions (the idols of the heart.)

Now, these conceptions may be conceptions of things possessed or not, or may be only conceptions; and the feelings and will may be bound to them in the attachment of desire or covetousness or trust; or they may be free in the detachment of self-denial or poverty of spirit. But when fixed and limited conceptions are seized upon by the mind as grounds of confidence, objects of desire, and as exclusive possessions, for the individual, they serve to limit his outlook upon life and duty, to circumscribe his range of action, to exalt the ego (which identifies itself with its conceptions, and thus magnifies itself and its importance, and assumes the character of some one or more of the forms of pride), and to hinder the individual from perceiving the nature and the needs, and from serving and attaining the (social) kingdom of heaven.

On the other hand, if the relation of the individual to visible things, or to conceptions, be free and detached, the mind is at liberty. It is at liberty

to attach itself to and to detach itself from, things and conceptions in obedience to a higher unlimited principle of life, such as is the Spirit of Christ ("for where the Spirit of the Lord is there is liberty"); nothing then hinders the mind from an ever-enlarging and expanding outlook, and the activities form an output corresponding to the nobler vision of life which the outlook from time to time gives; the ego remains bare ego, possessing no fictitious value derived from its conception or wealth, being the servant of an ideal or principle or person which to the ego is not capable of being regarded as finite, and therefore, can never be regarded as an exclusive possession. Humility characterizes the individual, i.e., he is free or detached in his mind and purpose from all dependence upon things or conceptions regarded as "mine," and he is able by reason of his freedom, which he realizes through his attachment to the Infinite Spirit, to serve and to attain the (social) Kingdom of God.

The little child is given to us as an example of "humility." The "little" child has not yet attained to self-consciousness, and therefore is free from egoism and free in its attachments, flitting as it were from flower to flower. But the child is not yet free by choice, i.e., free by the determinative action of its personal powers, but only because it has not yet related and bound itself to its conceptions, not having yet become aware of itself. The adult must become childlike, but with this difference, viz., he must have reached by choice, or in spirit, that freedom from egoism from which the child is free because it has not yet reached the stage of self-consciousness.

"Every man that taketh his idol

into his heart and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him according to the multitude of his idols."

"Ye shall be clean from your idols. A new heart also will I give you, and a new spirit will I put within you."

"Little children, guard yourselves from idols."
Prepidemus.

A Holiday in Normandy

This is a delightful country to visit, and such a trip need cost little more than a holiday taken in England. But to enjoy it properly, and to gain from it as much as possible in an intellectual sense, then it should be read about and studied beforehand; the history of the places to be visited, and their connection with England, should be understood. This will make the visit ten times more interesting.

We crossed over to Havre, and went straight to Rouen by rail. Here our chief objects to view, were the Cathedral of Notre Dame, the Churches of S. Maclou and S. Ouen, and the Museum of Antiquities. In the Cathedral the fine monuments and the ancient glass have to be noticed. In one of the side chapels is the tomb of Rollo, the first Duke of Normandy. He came from the North of Europe, from which his new country gained the name of Normandy—the land of the northmen. He died in 927. There is also a stone figure representing King Richard Coeur-de-Lion, who died in 1199. The lead box also in which his heart was enclosed is shown. The Sacristan also showed some fine gold altar plate. In the Museum are many interesting things too numerous to mention. But I noticed a service book of one of the Archbishops of Canterbury—I think of S. Anslem. From Rouen we returned by steamer to Honfleur, passing the Abbey of Junieges, of which I shall speak hereafter. The apple orchards along the banks of the Seine and throughout the country wherever we travelled were magnificent. The trees are planted in rows, with plenty of room between each row and between each tree, so that air and sunlight can reach the trees. They get four crops from many of these orchards—(1) early potatoes, (2) bearded wheat, (3) the apples, (4) a large crop of mistletoe. The wheat is sown to feed the poultry, of which there is a large amount grown. "Poulet" is served up apparently at all meals—breakfast, luncheon and dinner. Part of the land where we travelled near the sea coast is gritty

and good for forming the shell, so that the poultry in those parts are very prolific. A large quantity is sent over to England. The mistletoe is propagated in the apple trees, and sent over to Covent Garden. I counted forty bunches on one tree. The mistle-thrush or storm-cock gains its name from this plant. It is fond of the berry, which is sticky. In getting the flesh of the berry from the stone, this last often clings to the side feathers from the bird's mouth; it uses its feet to set free the stone, the stone clings to the feet; to free its feet the bird rubs them on the branch of the apple trees, and thus the seed is rubbed into the bark, and is propagated, and thus the bird gains its name. Many of the apples are sent over dried. We see them in England, between hamper-tops. From Honfleur we went to Caen. Here are two interesting things to Englishmen. (1) The equestrian statue of Duke William, with this inscription:—

"Guilelmus
Dux Normanie
Victor Anglice."
"William
Duke of Normandy
Conqueror of England."

And (2) the two Abbeys, side by side, the one dedicated to S. Stephen, founded by William I., the conqueror of England, the second by Matilda, his duchess, dedicated to the Holy Trinity. These were built as a condition for obtaining a dispensation for their marriage within prohibited degrees. Unless these had been built, William would not have obtained the Bishop of Rome's blessing upon the descent into England; and many of his helpers would not have dared to join his standard and to have brought with him their ships and men. We shall refer to this again. From Caen we went to Bayeux. Besides the Cathedral there is what is known as the Bayeux tapestry, which is most interesting. It is believed to have been worked by Matilda. It tells the tale of the conquest of England. It is worked not as tapestry in England, in large pieces which have been woven in looms, but this has been worked by hand. It is 230 feet long, 18 inches wide, under glass. The principal scenes are explained by Latin inscriptions.

THE TAPESTRY OF BAYEUX

The tapestry of Bayeux is divided into 58 departments, commencing with Harold's visit to Normandy, and

ending with the Battle of Senlac, as it should be called, not the Battle of Hastings, some seven miles away. It gives the picture of the Church of Bosham, some four miles from Chichester, into which Harold entered to say his prayers before sailing. From Bayeux we went to St. Lo and on to Coutances. Here the Cathedral is well worth a visit. It is told of Bishop Wilberforce, when Bishop of Winchester, on visiting the Cathedral and ascending the tower to see the fine view, his guide said to him, "You can see there the Channel Islands, Jersey and Guernsey; they used formerly to be a part of this diocese of Coutances, but they now belong to England." "Yes," said the Bishop, "they are in my diocese; they are in the diocese of Winchester, of which I am Bishop!" And she at once fell upon her knees and asked for his blessing. From Coutances we went to Avranches, and Mont. St. Michel. This last has been a monastery, and it is a wonderful work of art cut out of rock. If I remember rightly, a tolerably large church is on the third storey; on the second floor is a large room formerly used as a refectory, about 100 feet long, which has been described as "one of the finest gothic halls in France, dating from the 13th century, and divided into two parts by columns." Below is a large room on the first floor. The abbey of S. Michael's Mount in Cornwall was founded by this abbey of Mont S. Michel in Normandy. We went on to S. Malo and took a steamer for Guernsey. I was wishful to visit this place, and not only for the pleasure of seeing the fruitful island, but also to see a pre-Reformation chalice, which I knew by report belongs to S. Sampson's Church there. Accordingly I called on the rector, found him at home, but to my astonishment he knew nothing about it. "And may I ask how long you have been here?" "Three years," he replied. "And where is the Church plate kept?" "At the churchwarden's," he replied. We went there and found it. The rector had seen no list of Church goods, which should always be kept and handed on to a successor. And the churchwarden evidently did not understand the value of the treasure he had in his hands. There are only about some twenty of these pre-Reformation chalices known to exist. They were melted down. Why? Firstly, there had been a general injunction for the whole of England "that all monuments of feigned miracles, pilgrimages, idolatry and superstition" were to be taken away, extinguished and destroyed, so that there remains no memory of the same in walls, glass windows, or elsewhere within churches or houses." The holy vessels that had been used at the

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Mass were, from this point of view, no less monuments of superstition than the representation of Saints in windows of painted glass, and all were equally condemned. And secondly, the controversy about the "crucifix" was at its height. Queen Elizabeth retained it in her chapel, but the refugees from Geneva, who had escaped there for their lives in the time of Queen Mary, and who returned on her death, were strongly against the use of it. And there is no doubt that in some of its forms and positions it had been grossly abused. The chalices, as a rule, had a crucifixion on their foot, and therefore they were condemned, though probably in this day few would argue that in the Ordinance specially designed to celebrate and to keep before the mind of the worshipper the Death and Passion of the Saviour on the Cross such a representation was out of place. For these reasons the chalices were condemned, and they were followed even to private houses. In their place their was substituted a silver cup, not nearly so graceful. In 1571 Archbishop Grindal of York put out this injunction, which may still be read in his Register at York: "Item that at tymes when ye minister the holye Sacraments and upon Soun-dayes and other holye dayes when ye saye the common prayer and other dyvine service in your parishe Churches and Chappells, at all mariages and buryalls, ye shall (when ye minister) weare a clean and decent surples with large sleeves and shall minister the holye Communion in no challice nor anye prophane cupp or glasse, but in a Communion cupp of silver and with a cover of silver appointed also for the ministration of the Communion bread, etc., etc." Through this injunction, and other such doings, Archbishop Grindal has earned for himself the name of Archbishop "Grind all."

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ALGOMA PORT ARTHUR

Children's Day was fittingly observed in Port Arthur by special services, special sermons and special music.

The feature of the day's ceremonies was a mass meeting for school children in the Church at three o'clock in the afternoon, when over 300 children were present from the Sunday Schools in the city.

The sermon was preached by Bishop Thorneloe, from the text, "The babe wept." The singing, led by the vested choir, was hearty and congregational.

GRAVENHURST

The Bishop of Algoma paid his annual visit to this parish on Sunday the 26th of October, and as always, by his loving personality, inspired the congregation to new hope and effort. During his visit a small class of candidates were presented for confirmation. The bishop also paid a visit and held services at the Sanatorium where his kindly sympathy was much appreciated. Good congregations assembled at all the services, which were hearty and congregational. On behalf of the congregation of St. James Church he presented the departing rector and his wife with a silver Queen Anne tea service suitably inscribed. At a former gathering at the "Free" Sanatorium the Rev. P. Mayes had been presented with a brass and tray electric reading lamp on the occasion of his marriage. This had been subscribed for by members of every denomination represented among the patients and staff and bore eloquent testimony to the universal esteem in which Mr. Mayes was held. Mr. Mayes was also the recipient of a Parisian ivory toilet set from the staff and pupils of the Gravenhurst High School.

FORT WILLIAM

BROTHERHOOD OF ST. ANDREW.

Preparations are being made for the "first Lake Superior Conference" of the Brotherhood of St. Andrew, which is to be held at the head of the Lakes on November 27th, 28th, 29th and 30th.

The joint Chapters of St. John's, Port Arthur, and St. Luke's and St. Paul's, Fort William, are responsible for the idea and for the carrying of it to a successful completion.

Two joint executive meetings have already been held, one at St. Paul's rectory, the other at St. John's rectory; the next is to be held at St. Luke's rectory, next Wednesday, November 5th, when it is hoped a final draft of the programme will be made.

Speakers are expected from Duluth, Winnipeg, Fort William and Toronto.

All chapters in the Lake Superior region are invited to send delegates. On St. Andrew's Day, Sunday, November 30th, special preachers will be heard in all the Anglican Churches of the twin cities, and two mass meetings will be held in the afternoon, one at the "Corona" theatre, Fort William, and the other at the "Lyceum," Port Arthur, both at 4 o'clock. The conference will end with a farewell service in St. Paul's Church, Fort William, at 9 p.m. It is expected that the Primate of all Canada will be present, the Bishop of Algoma, and the travelling secretary, Mr. Birmingham. Committees have been appointed and are hard at work making all arrangements necessary to ensure the success of the venture.

ST. LUKE'S.

The Patronal Festival of St. Luke's Parish was observed beginning on the eve of St. Luke's Day, October 17th, with a sung Litany and an address on proper preparation for the Holy Communion by the rector. On St. Luke's Day there were two celebrations of the Holy Eucharist, one at 6 a.m., the other at 8 a.m. The rector was celebrant at 6 a.m. and the Bishop of the Diocese at 8 a.m. On Sunday 19th, at 11 a.m. the Bishop dedicated a new Bishop's chair, the gift of the W. A. as a memorial of the work and life of the late Mr. and Mrs. Sellers, the latter having been a long and zealous member of the W. A. Then followed the office for the Holy Communion in which the Bishop was assisted by the Rev. W. H. Cassap, of Levis, Quebec, and the rector. The Bishop preached an impressive and eloquent sermon on the Holy Eucharist. The service was choral throughout.

In the afternoon a service, chiefly for the children and teachers of the Sunday School, it being Children's Sunday, was held at 3 o'clock. At 7 o'clock the Church was packed at Choral Evensong, when the rector presented to the Bishop a class of adults for the Sacramental rite of Laying-on-of-hands; one young woman was also publicly received into the Communion of the Church from the Roman faith into which she had been led two years previously. The Bishop again preached a most instructive and earnest sermon on "Service," especially that part played in Divine Service.

The choir at the eleven and seven o'clock services under the direction of Mr. LeGassick and with Mrs. LeGassick at the organ, performed its part

so creditably that the Bishop not only referred to it in his evening sermon but personally congratulated the Choir Master after service, and thanked the choir as a whole.

At the afternoon service the choir was composed of Juveniles who, under the guidance of organist, Miss Hallett, led the large congregation in a most hearty and creditable fashion, so much so that the rector said some flattering things to them afterwards.

All the evenings of the remainder of the week were filled with events in connection with the Festival ending on the Octave with Choral Evensong, when the Rev. F. G. Sherring of Port Arthur, preached on the life and work of St. Luke.

The financial results of the Patronal Festival was the sum of \$266.84, raised chiefly by special offerings towards the Church debt. As the debt was \$260, the rector was able last Sunday to declare the Church out of debt.

LANS DIO.

COLUMBIA

The bishop has summoned the Diocesan Synod for Tuesday, November 4th, and following days. There are many live subjects to be considered: amendments to canons, voting of women in vestries, and the change of the legal name of the diocese. The Provincial Synod of British Columbia and the appointing of delegates to the same, as also the appointing of delegates to the General Synod of Canada for 1914, will receive our attention.

The Rev. F. A. P. Chadwick, rector of St. Paul's, Vancouver, has accepted the position of assistant rector of St. John's, Victoria.

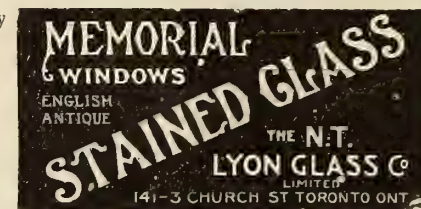
The Rev. C. G. Hepburn is now associated with the Columbia Coast Mission, and has charge of Quathiaski Cove and Campbell River.

The Rev. Arthur Nunns, curate of Christ Church, Derry, Ireland, has been appointed to the Mission of Metchosen and Sooke.

The autumnal gathering of the ruri-decanal conference of the Southern Deanery, held on the 21st inst., was most successful, only one of the clergy of the deanery was absent, and the attendance of the laity was most encouraging, being very much larger than on any former occasion.

The principal subject of discussion was the proposed change in the canons of the diocese to entitle women to speak and vote at parish meetings, the subject was ably introduced by the chancellor of the diocese, Mr. Lindley Crease, E.C. After an animated and interesting discussion it was moved by the Rev. C. R. Littler, seconded by Mr. Stacpoole, K.C., and resolved, "That in the opinion of this ruri-decanal conference it is desirable that in the best interests of the Church in this diocese, the notice of motion, standing in the name of the very reverend, the Dean of Columbia, re the voting of women, etc., should be passed by the Diocesan Synod."

On Monday 13th inst., a new parish



hall was opened in the parish of St. Alban's, Port Alberni. The bishop of the diocese was present and gave a stimulating and encouraging address. The other clergy present were the vicar the Rev. H. H. L. Seale, the Rev. Principal Seager of St. Mark's Hall, Vancouver, and the Rev. C. R. Littler, B.D. The choir has been very carefully and efficiently trained and, with other special music, rendered the Gloria from Mozart's Twelfth Mass as the anthem. Before the commencement of the service Mr. F. H. Steede was formally admitted lay reader and received his licence from the bishop. Mr. Steede was formerly a lay reader in the diocese of Rupert's Land.

The new hall is a commodious structure of two storeys and a basement for the heating apparatus; on the ground floor is a large hall for entertainments, guild meetings, etc., with kitchen and other conveniences. On the next floor is a splendid hall capable of seating 200 persons, and which for the present will be used as the parish church. It is appropriately furnished and is a great improvement on the little temporary church which has done duty for some years past. St. Alban's parish is to be congratulated on possessing so complete and adequate a home for all its agencies for active Church work as well as a dignified house for the worship of Almighty God.

The Rev. R. G. Harker is expected shortly from England to enter upon his work as assistant vicar of Alberni and Port Alberni.

MERRITT

On Sunday, October 23rd, the opening of the new Church took place. All the services were fully choral, commencing with a celebration of the Holy Eucharist at 8 o'clock. At 11 the dedicatory sermon was preached by the Venerable Archdeacon of Columbia. In the evening the service was attended by the local lodge of the Foresters and the vicar, Rev. J. Thompson officiated.

The building of the structure has been in the hands of Mr. Wilbert Fowler and the cost is upwards of \$6,000. It is the most artistic and ornate building in Merritt, and a most valuable asset to the beautifying process of the city.

The history of the growth of the Church in Nicola Valley is a record of success of which the adherents may be proud. The present vicar, Rev. J. Thompson was the first vicar to come into this district, some eight years ago, and since then the Church and Rectory at Nicola have been built. Three years ago the late Rev. Thos. Walker became the first incumbent of Merritt, and it was through his efforts that the present parish hall in Merritt was erected. His untimely death caused through an accident will be remembered by many of

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our readers. The parish hall has really been built and used for services but two years and it now gives place to the handsome new Church.

The new edifice has a length from end to end of 75 feet with a breadth of 30 feet. A concrete foundation has been laid. The seating accommodation is for 150 worshippers but provision has been made to augment this if necessary. All the interior wood work is of stained dark oak and the pulpit and baptismal font are being made by the builder to harmonize with the style of the other fittings.

It was at the last Easter vestry that the vicar and Church wardens decided to build. Since that time the friends have rallied around the cause and have subscribed no less than \$3,000. The secretary appeals for further help, which may be sent to the treasurer, Mr. A. W. Strickland. The committee of the new building is composed of the following members who will be glad to furnish any further information. Messrs. H. S. Cleasby, C. Stephenson, R. Hebborn, W. A. Heslop, Dr. Tutill, and W. R. Langstaff, secretary.

HURON SHELBURNE

The annual meeting of the St. Paul's branch of the A.Y.P.A. was held on Wednesday last at the home of Mrs. Bates. The patron, Rev. R. J. Seton Adamson was chairman and conducted the election of officers for the year. The results were: president, Mr. J. Galbraith; 1st vice-president, Miss Watson; 2nd vice-president, Miss G. Bates; treasurer, Miss L. Watson; secretary, Miss Thompson; assistant secretary, Miss A. M. White; executive committee, Miss McKitterick, Miss Berwick and Mr. W. Brett. The programme for the season was prepared and adopted. The treasurer reported the sum of \$40.00 on hand towards the \$100.00 the branch is raising for the window which the A.Y.P.A. is placing in the new church, the subject of which is, "Behold I stand at the door and knock."

The secretary reported a membership of 38. More efficient work is anticipated directly the church is finished and the branch can have its own accommodation in the basement.

NIAGARA GUELPH

Under the auspices of the Thursday Evening Club, of St. George's Mission Hall, a reception was given October 30th for the Rev. Percival Mayes, Toronto, the newly-appointed curate of the Church, and his wife.

CALEDONIA

A joint convention of the Sunday School workers, District Woman's Auxiliary, Laymen's Missionary Movement, and Clergy and Deanery of Haldimand, met on Tuesday and Wednesday. On Tuesday Holy Communion was celebrated at 10 a.m. in St. Paul's Church, the Venerable Archdeacon Irving being celebrant; the Rev. W. P. Lyon, rector of Caledonia, Epistoler. The delegates then retired to the large room at the rectory to listen to a very inspiring address by his lordship the bishop—"The Sunday School, as I find it in the Diocese." Lunch was served by the W.A. of Caledonia.

The venerable archdeacon acted as chairman for the afternoon session, and addressed the meeting on "The Importance of the Sunday School, in relation to the Church, Present and Future." An address was delivered by Rev. A. Appleyard, B.A., of London, on the aims and objects of the A.Y.P.A. At four o'clock Mr. D. M. Rose addressed the meeting on the "Desirability for greater effort among laymen to increase the Missionary Spirit."

Service was held in St. Paul's Church at 7.30 p.m., after which Rev. A. Apple-

yard, B.A., spoke on "The Relationship of the A.Y.P.A. to the S.S.," and Mr. D. M. Rose, secretary of the Laymen's Missionary Movement, made a special appeal for a greater spirit of giving toward the missionary effort. Both addresses were of a very high order, and were much appreciated by all present.

The business of Wednesday commenced with a celebration of the Holy Communion, the Rev. Rural Dean H. J. Leake,

during the last fifteen years. Although the trials and difficulties are great, the joys vastly outweigh them. Numbers are daily being added to the Church, for the mind and spirit of the Japanese is that of the seeker after truth, as it is in Jesus Christ. The address was a very inspiring and profitable one, and will long be remembered. Addresses were also delivered by Mrs. T. E. Leather, president of the W.A., Mrs. Hobson on "Missionary

clergymen throughout this diocese had an exchange in their several parishes.

St. Peter's Church celebrated its twenty-first anniversary Oct. 2, when the Very Rev. Dean Abbott, of Christ's Church Cathedral, preached the morning sermon and Rev. J. Russell McLean, Toronto, spoke at night. The church was beautifully decorated with palms and flowers in full bloom. In that the church is growing so rapidly and well in the east end we do well to remember those who at the first laid the foundations deep and strong of the Catholic doctrine and practice.

CHRIST CHURCH CATHEDRAL

The offertory at our cathedral amounted to some \$1,500 on Sunday the 23rd, in aid of the church extension and improvement fund.

St. George's Church had as its special preacher at the anniversary services on the 26th Rev. Canon O'Meara, Toronto. Bishop Stringer preached on the morning of the 2nd November at St. George's and in the evening at the Church of the Ascension.

The special meetings for intercessory prayer of this Women's Auxiliary has had an abundant answer in the offerings sent in for this special branch of home mission work. Already over \$300 has been given.

QUEENSVILLE

A most interesting illustrated lecture was given on the 22nd at Greenville by Canon Spencer, who is evidently at home in this matter, and was much appreciated by those present.

HAGERSVILLE

ALL SAINTS'

The Bishop of the Diocese dedicated numerous renovations and presentations and memorial gifts in this Church on All Saints' Eve. There is a total expenditure of nearly \$10,000.00. Mr. and Mrs. J. C. Ingles gave a tower, porch, organ chamber, extension to chancel, new pews, pulpit, two clergy desks, choir stalls, revedos, credence and altar. Mrs. Hannah Caldwell gave a window, electric light fixtures and altar vestment. The Almas family gave three altar windows. Windows were also given by the Catherwood family, Robert Barker, Mr. and Mrs. Philip Howard, Mr. Andrew Falls, Mr. and Mrs. Joseph Wilson and the Misses Mary and Charlotte Utton. After the Dedication services Evensong was said by Revs. S. Bennetts, A. W. H. Francis and the Rector, Rural Dean Leake. The sermon by the Bishop was much appreciated. The choir and congregation sang heartily the special Psalms and Hymns, all contributing to an event long to be remembered.

NOVA SCOTIA

The Church in this Diocese, which includes the provinces of Nova Scotia and Prince Edward Island, has been making careful preparations for more than a year for a General Mission, to revive and deepen the spiritual life of the Church, and make, it is hoped, under the guidance of the Almighty, a contribution to the moral uplift of the community in general.

The plan includes the whole diocese, and in due course all the parishes will be reached, and the regular work of the Church there helped by the experience of Missioners, clergymen with special qualifications for presenting clearly and simply, in a series of addresses delivered at special services, and in other ways according to circumstances, the great truths of Christianity, and showing how indispensable they are to life, really lived, whether individual or social.

For the present year, only the Deaneries of Halifax, including suburbs, and Sydney will be attempted. In the Sydney Deanery, which is co-extensive with Cape Breton Island, the dates for



The Stained Glass Window erected in the Church of St. John the Evangelist, Toronto, as a Memorial to the late Canon Williams, for forty-seven years Rector of the Church

M.A., being celebrant, Rev. P. C. Walling, rector of Cayuga, assisting. The clergy then retired to the rectory study for quarterly chapel meeting, and the W.A. to the large room for election of officers, etc. Lunch was served by the W.A., and was followed by the usual after-dinner speeches and votes of thanks.

The Joint Convention was called to order at 2 p.m., Mrs. T. E. Leather being in the chair. Mrs. J. C. Waller, a missionary from Japan, then delivered an address, outlining her work in Japan

Obligations," Mrs. Glasco on Dorcas work.

HAMILTON

The Laymen's Missionary every-member canvas was inaugurated on Monday Nov. 3. There was a lunch at the Ascension Church school room. Dr. Griffith Thomas, Toronto, and R. W. Allan, M.S.C.C., were the speakers. There were sectional meetings held in the different churches.

On Sunday the 2nd the Anglican

the Mission are November 9th to 16th, inclusive. There will then be an interval of one week, to make final arrangements, and the parishes in and around Halifax will have similar services, the dates being November 23rd to 30th.

Twenty of the clergy of the Church, some of them among the best known and ablest in the Dominion, men with a deep appreciation of the real needs of their fellows and an earnest desire to reach and help them, have been secured for this work.

Strong committees have been working out the details of preparation for the Mission, both diocesan and parochial, for several months. A great deal of work has been done, and during the progress of the Mission in the two districts mentioned this year, and in other parts of the diocese later, every effort will be made to maintain the best traditions of the Church, and to give every person within reach of the benefits of the Mission opportunities to profit by it.

The Mission has been arranged for, and will be carried out, with the avowed object of presenting the old truth of Christianity, what it is, and why we need it. The inherent power which the teachings of Christ, rightly appreciated, have to explain life, to give it value and to make it happy, to provide illumination in what would otherwise be dark,—all this will be discussed by men who are known to be able to throw new light on old subjects. They will show that the fundamental principles of Christianity grew in value the more they enter into life, individual and social.

Among other things, the Mission will be a recognition that what the Church requires, above everything else to-day, in order to have a greater degree of success in dealing with the problems which face her, is the power of co-operative effort. Men, when they are brought to a realization that the individual is only a unit in a great aggregation, where, as St. Paul says, "no man liveth and no man dieth to himself," are made better servants of the Master, for Whom St. Paul laboured, and therefore better citizens of the state. In proportion as the sense of individual responsibility is quickened, the solution of the most pressing problems of Christianity has been advanced. The Mission will be an attempt to get nearer this truth.

HALIFAX

The Bishop presided at the meeting last Friday for intercession and business in preparation for the mission. It was decided that next Friday the Bishop should give a five minute talk on the first of the messages to the seven Churches as given in Revelation I.

The committee on mass meetings for men reported that meetings would be held at 4 p.m. on Sunday, November 23rd, at the Cathedral, Trinity and Dartmouth, the speakers being Canon Patterson Smyth, of Montreal; Dean Robinson, of Winnipeg, and the Bishop of Fredericton, and on Sunday, November 30th, at St. Paul's, St. George's and Dartmouth, with the Bishop of Fredericton, Dean Robinson and Canon Patterson Smyth as the respective speakers. H. D. Romans has been appointed secretary for the mass meetings for men.

Rural Dean Cunningham Rev. J. L. Donaldson, Dr. J. J. Hunt and Douglas Tyrer were appointed a committee to complete arrangements for the open air services which are to be held at seven points in the city.

Rev. V. E. Harris, diocesan secretary, has returned from a well-earned vacation spent in the United States.

At the meeting of the Clericus Club held at Dean Llwyd's, the Dean read an exceedingly able paper on "The His-

torical Evolution of Sunday." Canon Vernon was re-elected secretary of the club. The November meeting is to be at the residence of Archdeacon Armistage.

Rev. W. P. Robertson, B.D., rector of St. John's, Truro, was the special preacher at the Institute's annual service at St. George's on Sunday afternoon.

ONTARIO KINGSTON

ST. GEORGE'S CATHEDRAL.

On Halloween, the Church Women's Aid Society of St. George's Cathedral, held a reception and presented Dean Starr with a handsome roll top desk and chair to match. The Dean was taken completely by surprise and expressed himself as deeply touched by the spirit that prompted the gift. Mrs. John Carson made the presentation on behalf of the ladies and spoke of the faithful and untiring service of the Dean in behalf of the Cathedral.

The Thanksgiving Day collection at St. George's Cathedral amounted to \$485.00. Canon Beamish of St. Thomas' Church, Belleville, was the special preacher.

KITLEY PARISH.

The Bishop of Kingston paid his official visit with Rural Dean Woodcock, on Thursday and Friday, October 30th and 31st. The Bishop held a service in the Parish Church of Frankville, there being a good representative congregation present, and dedicated several gifts, viz., the altar given in memory of the late Archdeacon Bedford Jones, also silver chalice and Bishop's chair, given by Dr. Bourns and Mrs. Edgers, in memory of the doctor's deceased wife. The Bishop visited All Saints' Church (Redan), and there was a celebration of Holy Communion, the Bishop being the celebrant. In the afternoon the Bishop visited St. Paul's Church, New Bliss, and held a Confirmation Service, there being eleven candidates, who received the solemn apostolic rite of the Laying-on-of-hands. In the evening the Bishop visited St. Anne's Church, Eastons Corners, and there dedicated a mural tablet, erected by Mr. Osborne Price of Brockville, in memory of his late father. There was also dedicated the altar desk and brass alms dish, both given by the children of St. Anne's Sunday School. The Bishop in each Church preached a most helpful and instructive sermon, with counsel to those who were being confirmed. Dr. Bidwell held a Confirmation Service at Eastons Corners, there being five candidates. There were very large congregations present at the last two named Churches, and very bright, hearty services at all the Churches. The Bishop explained in Frankville Church, that the Parish was divided, Mr. Tackaberry conducting services at the Eastons Corners end and Mr. Cantieil at the Frankville end. The Bishop's visit should strengthen the work and encourage all the Church workers and members, "to do and to dare" more for their God and His Church.

BANCROFT

The Bishop of Kingston made his official visit to the Bancroft Mission on Wednesday, October 22, arriving there from Coe Hill by train, and proceeding to Herman by auto for a service where he confirmed four female candidates, after which he returned to Bancroft where he "laid hands" on four males and five females and also consecrated an altar cross which had been presented to the church by Mr. and Mrs. Frederick William Jarman, of Hamilton.

MAYNOOTH MISSION

The week commencing Sunday, October 19th will be a noted one in the history of this mission, which is the most northerly one in this diocese.

On Sunday the congregations of Christ Church, Montegale Valley and Holy Trinity Church, Maynooth, held their annual harvest thanksgiving services. Both churches were appropriately and prettily decorated; the services were hearty and well attended; the special preacher for the day was the Rev. Canon Armstrong of Trenton.

On Thursday, October 23rd, the Bishop of Kingston visited this mission. He was driven from Bancroft to Montegale Valley Thursday morning and here he first consecrated the church and then administered the rite of confirmation to nine candidates. In the afternoon the bishop visited a new mission station at Barges Mines, where nineteen candidates were presented for confirmation.

The same afternoon, the bishop left Barges Mines for the village of Maynooth, a distance of seventeen miles and in spite of the very muddy condition of the roads and the blackness of the night, reached here about seven thirty. Shortly after eight the bishop opened another consecration service, naming the church, "The Church of the Holy Trinity." Then, after delivering a very impressive address in which he mentioned the extraordinary circumstances by which he was called upon to consecrate two churches in the same mission in one day and the loyal support the people of this mission must have given their clergy to make this circumstance possible. He admitted six more young people to full communion in the Church of Christ. Considering the bad weather, all services were very well attended not only by lay people but also by clergy. The bishop was attended by no less than six ordained clergy of this diocese besides a Trinity College student who had charge of the Mission during the summer of 1912.

At eight o'clock Friday morning the Bishop held a celebration of the holy eucharist at Maynooth, which was well attended. This completed the work of this district for this year.

The bishop in future will visit the North earlier in the season when the weather will be more favourable for driving.

MERRICKVILLE AND BURRITT'S RAPIDS

A branch of the A.Y.P.A. has been formed in Merrickville, with a large and enthusiastic membership, and good work is promised. Officers: patron, Rev. J. H. H. Coleman; president, A. C. McBride; vice-president, Miss M. Postlewaite; secretary, John Wylie; treasurer, A. Watchorn.

The junior B. S. A. at Burritt's Rapids, under D. H. Burritt, director, is holding weekly meetings for the boys of the congregation which are interesting and well attended. The girls have formed a mission study class under the leadership of Miss Alberta Kidd. The subject selected for the winter is "China."

Children's Day was well observed in both churches. In Christ's Church, Burritt's Rapids, its observance was postponed to Oct. 26th, when the church was reopened after being for a short time in the hands of the painters. A wonderful improvement has been made in the interior of the building under the direction of Mr. Spence, of Montreal. A metal roof was also put on, and some other repairs and alterations effected.

OTTAWA

On Tuesday, November 6th, the Archbishop's Conference of the Deanery of Stormont was held at St. David's Church, Wales. The subjects upon which addresses were delivered were: "The Attitude of the Church Towards Religious and Sociological Movements," by Rev. J. L. Coles, Lancaster;

"The Object and Meaning of the Oxford Movement in the Church," by Rev. A. D. T. Floyd, Aultsville, and "The Church of England Was Never the Roman Catholic Church," by Rev. T. G. Rollett, Chrysler.

RURAL DEANERY OF ARNPRIOR

The annual Ruri-decanal Conference of the Rural Deanery of Arnprior was held in St. Mark's Church, Pakenham, on October 6th and 7th. The deanery comprises the parishes of Arnprior, Renfrew, Douglas, Pakenham, Antrim, Fitzroy Harbour, Carp and South March. The Rev. W. H. Whalley, rector of Arnprior, is the Rural Dean. Each year the clergy and lay delegates from the different parishes of the deanery meet in conference in one of the parishes under the leadership of the Archbishop of the Diocese. The conference was blessed this year with beautiful weather and there was a large attendance of delegates, the following clergy being present: The Archbishop, the Rural Dean, Canon Kittson of Ottawa as special preacher, Reverends W.

(Continued on page 15.)

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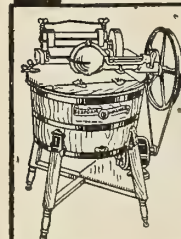
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Women's Work and Social Service

AGAIN I am indebted to a member of the General Board of the Woman's Auxiliary for the following account of the Annual Meeting, which was held in St. Simon's Parish House, Toronto, on October 21, 22 and 23. The public meeting on Social Problems will be reported upon later, I hope.

* * *

The Annual Meeting is just over, and I think we all feel it has been a successful one. Much of the comfort and pleasure of the members was due to the excellent management of the hospitality by Mrs. Reeve and Mrs. Thompson with their respective committees, as well as to kind oversight on the part of the Rector of St. Simon's and Mrs. Cayley, and of the officers of the Entertaining Board of Toronto.

There was a full attendance of General Officers and Conveners, and a good Diocesan representation, members being present from Fredericton, Quebec, Montreal, Ottawa, Ontario, Toronto, Niagara, Huron, Algoma, Moosonee, Keewatin, Rupert's Land, Saskatchewan, Calgary, New Westminster and Yukon. Among all the many friends from East and West, it was particularly delightful to welcome Mrs. de Pencier and Mrs. G. F. Smith, our two Vice-Presidents for British Columbia and the Maritime Provinces respectively; Mrs. Stringer of Yukon; Mrs. Matheson of Saskatchewan; Mrs. Lucas of Mackenzie River; as well as Mrs. Clarke of Niagara, Mrs. Sweeny, Mrs. Reeve and Mrs. Du Moulin. The loving presence of our Founder was greatly missed and a telegram of greeting was sent her on the opening day.

* * *

The meeting, which had been preceded by three days of committee and executive meetings, opened on the morning of the 21st with a Celebration of the Holy Communion in St. Simon's, when the Bishop of Toronto celebrated, and was assisted by the Bishop of New Westminster, Canon Plumtree, Rev E. C. Cayley and Rev. T. Burgess Brown. The day's business began immediately after this, and a very pleasing innovation upon the usual routine was an address of welcome from the Rural Dean, Rev. E. C. Cayley, who welcomed the visitors on behalf of the Toronto Diocesan Board. He brought to our minds what he described as the "winsomeness" of the true Christian character, and emphasized its value not only in smooth-

ing the complicated machinery of big organizations, but in possessing a real missionary force capable of drawing to Christ the most varying individualities and characters. In face of clashing opinions of class quarrels, of the innumerable bitterness arising out of modern problems, this particular message is emphatically needed by this generation.

In the collapse of the Jewish people, the prophet's message was that "in quietness and confidence shall be your strength." While the Servant of the Lord who was to bring judgment to the Gentiles, was to be distinguished by the same character. "He shall not strive nor cry A bruised reed shall he not break and smoking flax shall he not quench." This "winsomeness" will manifest itself in love and sympathy towards those who need, and its root is in constant loving communion with God.

It seemed as though this beautiful message set the keynote for the meeting and echoed through the various proceedings.

* * *

Mrs. Paterson Hall, the General President, presided over all the sessions, and most comprehensive reports were presented by the officers, together with reports of the executive and consultative committees. The external growth may be indicated by certain figures. There are now 31,780 senior members (including at least 4,846 girls), in 1,212 parochial branches; there are 16,556 children enrolled in 412 branches, the Little Helpers (below 7 years of age) not being organised into parochial, but only into Diocesan branches. The total increase is 108 branches and 5,178 members, fairly evenly divided between senior and junior members. There are 116 General Life Members, and 1,653 Diocesan.

The Treasurer referred to "growth on many lines," a phrase amply justified by a reference to the details of her splendid report. \$63,183.50 passed through her hands, and was paid over in fairly even proportions, to Canadian and foreign work; while, adding the contributions sent direct by Diocesan Treasurers, the full total reached the sum of \$101,000.00.

The Dorcas Secretary's report shewed a total money value of \$7,220.98, and was illuminated by graphic little touches about needs supplied at home and abroad, for foreign bales in considerable num-

bers are now being sent through this energetic department.

The estimates for this year's work in the fields of Honan, Mid-Japan and Kangra, accepted on the recommendation of the Consultative Committee, amount to \$26,392.00. There was contributed last year for this purpose by the W. A. \$15,190.00 (including \$3,332.00 through the Dorcas department). \$4,250.00 was contributed by individuals and Churches. The United Thank offering and United Pledge Funds are able to make a grant of \$1,400.00, and allowing for natural increase, the proposed sum of \$4,000.00 from the U.S. C.C. was authorised to be accepted as a grant-in-aid. Yet it was evident from the tone of the discussion that the dioceses will endeavour, if possible to increase their contributions somewhat beyond the amount indicated as necessary by these figures, and thus to release a portion of the grant-in-aid.

* * *

The Corresponding Secretary's excellent report described the changes among our missionaries, and told in a most interesting way of the work being done by them in their various fields. She drew attention to the furlough addresses of Miss Bowman (Japan) and Miss Grosjean (Korea), and to the departure since the last Annual Meeting of Miss Howard for Hay River, Dr. Margaret Phillips for Honan, and Miss Florence Spencer for Mid-Japan.

Two reports of peculiar interest were those of the Literature and Junior Secretaries, both shewing remarkable growth, which was further evidenced by the admirable literature exhibition arranged in a room off the main hall, and in charge of members of the Niagara and Toronto Literature Committees. The Literature Department owes much to the stimulating influences of the Summer Schools, and a happy phrase spoke of the "combination of hope and humility which illuminates the records of Diocesan secretaries." In order to facilitate the work of this vigorous department an excellent ar-

range was authorized by which supplies may be kept at the M.S. C.C. office and some stenographical assistance obtained, in return for a contribution to the office expenses of the M.S.C.C.

* * *

Most helpful and even entertaining conferences were conducted by the various officers, many questions being asked and answered. On some points the discussion was very general, and many effective little speeches were made from the floor. Great interest in particular was created by Columbia's request for a distinctive badge for Junior members, and by Niagara's resolution emphasizing the need of Bible study in the life of the individual and of the branch. After the excellent introductory speech by the mover of this resolution, many delegates spoke, and probably no subject aroused keener interest throughout the course of the meeting.

* * *

Our Annual Meeting is always a time of business, for it means the discussion and adoption of the whole year's policy and work; yet during the three days there were intervals for a series of splendid and stimulating addresses, the omission of any one of which would have been a serious loss.

Miss Gurney of the S. P. G. was a most interested and interesting visitor, and in a charming speech she emphasized the place of women in missionary work, the unending opportunities of the present day for women, and the "happy, joyful times in which we have been called to live." She said that one great problem with the work in England was to draw in the rich and the young—a problem no doubt experienced almost universally and only very partially solved anywhere as yet.

Canon Gould, in his stirring and inspiring way, gave a general presentment of the work from the standpoint of the General Board of Management, held just before our meeting, at Saskatoon. He reminded us that it was only five years since

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the General Synod's decision to support a diocese in Honan and still less a time since to Honan were added Mid-Japan and Kangra. At our own Triennial Meeting in Winnipeg, only two years ago, a truly constructive policy had been put forth by the Committee on the Revision of Method; this had set great things in motion and had inaugurated the era under which the W. A. was now developing. He described the position in each of our three spheres abroad—the workers, the buildings, the opportunities—and bid us "insist that the W. A. shall be planted in every parish in Canada which does not wish to be five hundred years behind the times."

The Bishop of Mackenzie River, whose address was like a bracing breeze from his own north land, gave the message of "opportunity, sacrifice

and personal service," which was emphasized again by Dr. Archer of Kangra, who told of hospital and dispensary work as a Christianizing force, and shewed the beautiful plans for the Palampur Hospital, the women's wards of which will contain 15 beds, and to which the W. A. will be asked to contribute \$2,500.00.

* * *

According to custom the noon hour each day was marked by a devotional period, when prayers were offered and an address delivered. Rev. E. A. McIntyre, speaking on the motto of the Auxiliary, said it was a matter of discussion whether "the tool of Christ" in the text meant the love of Christ for us, or our love for Him; but the meaning no doubt included both ideas. What is love in us if it has not been sanctified by Him? Love is the great creating and re-creating force, and in the word "constraining" there is the idea of compelling and urging. People speak sometimes as if the strongest force in the world was that of evil and its temptations, but there is One stronger than evil, and surely there is, as it were, a Divine temptation to good, the Holy Spirit ever pursuing us,—

"Whom wilt thou find to love ignoble thee,

Save Me, save only Me?"

Much of our life and work, even of our Church work, is like a great piece of machinery, only lacking the driving power of love. The great question for us each one is, is my Christianity worth anything? Is my own living of the Christian life worth sending to anyone else? Am I fit to take a hand in spreading the Gospel, in responding to the great *Permission* of Christ to help forward His own work?

* * *

Rev. C. E. Sharp, whose address made a fitting sequel to that of the preceding day, spoke on the offering of our own personality to God to be used in His service and in the fulfilment of His heart's desire. Life is always full of difficulties, and conditions do not really become easier. One of the greatest difficulties and dangers in our modern Church work is that of commercialism,—of dwelling too exclusively on external results, on the amounts of money raised, and making these the test of success. Against this the great safeguard is to be found in the development of our own personality. This is a popular idea. We are not satisfied to be "lumped together." "I feel," each of us seems to say, and it is a splendid thing to feel—"that I myself count for much in missionary work."

At the same time, this very exaltation of personality tends to make it sometimes in individuals an eccentric and even dangerous development. But God, remembering and foreseeing all this, has vouchsafed us two sure means for right development. The first of these is prayer. Prayer, we may say reverently, means more to God than it does to us. God waits upon our prayers, and not to receive them grieves and disappoints Him, for His Hand is ever upon the treasure-house of grace, waiting for our prayers in order to pour out the abundance of His gifts and blessings. Great things, blessings beyond all we can ask or think, are waiting for our prayers. Prayer should not be confined to stated times, for ejaculatory prayer is one of the greatest weapons in its armoury, and it may be used at any moment. But prayer needs supplementing by nourishment and God has supplied us with the Sacraments of grace. How many of us ever pray that the grace of Baptism and of Confirmation may be fulfilled in us? We may have different views about their meaning and about the nature of their gifts, but we know that they are channels of grace, and that the Holy Communion is the Divine means of nourishment. The linking of each communion with the phrase, "In the same night that He was betrayed," seems to remind us that neglect of this gift is like a fresh betrayal.

"Men ought always to pray and not to faint."

"Do this in remembrance of Me."

* * *

I must not forget to mention the gifts of two general life memberships, one from the Niagara Board to Mrs. Clarke, and one to Miss Florence Lea, the much valued assistant to the Literature Department, whose services were thus fittingly recognized by the members of the General Board.

By request of the Executive Committee, no afternoon receptions were given, the only event of the kind being an evening, one given by Mrs. Sweeny and the Toronto officers, at which the delegates had a much enjoyed opportunity of meeting before dispersing to their own homes, which they did with the feeling that the Annual Meeting of 1913 had been a valuable and enjoyable occasion.

HONOUR BRIGHT.

When you get into a tight place and everything goes against you, till it seems you could not hold on a minute longer, never give up then, for that's just the place and the time that the tide'll turn.—*Harriet Beecher Stowe.*

Versicles, Responses and The Litany (Tallis)

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A.Y.P.A.—Church Martyrs

Polycarp—Martyrs of Vienne—Cyprian

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THE heroic has ever appealed to the human heart. The life and death of those saints who, in the early centuries of our Church's history, laid down their lives in defence of the faith, can never fail to fascinate and stir the reader. The honour roll of those who have attested their faith by their blood is a long one. We are by space limited to the mere mention of Polycarp, the Martyrs of Vienne, and Cyprian. For an extended description of these martyrdoms we urge our readers to refer to "Turning Points of General Church History (S.P.C.K.)," a book that every A.Y.P.A. member should have on the library shelf. We also recommend Milman's "History of Christianity."

POLYCARP

Polycarp, one of the most illustrious of the early Christians, lived during the early part of the second century. The place and date of his birth are unknown. He had familiar intercourse with the apostle St. John, by whom it is alleged he was appointed Bishop of Smyrna. Thus he formed an important link between the apostolic age and the rising Church of the second century. During the persecution of the Christians under Antonious Pius, the Roman Emperor, Polycarp was seized and carried to the arena, where a great concourse had assembled for games. Jews and heathen loudly demanded that a lion be let loose upon him. The pro-consul in charge, impressed by the dignity and venerable appearance of the Bishop, sought to save him. In vain did they entreat him to retract his faith. "Eighty and six years," said he, "have I served Christ and He has never done me any wrong, how can I now blaspheme my King and my Saviour?" Finally he was bound to a stake and burned alive. In the midst of the flames he prayed and gave thanks for the honour of martyrdom.

MARTYRS OF VIENNE

Another illustration of the terrible persecutions of the early Christians is to be found in the case of the martyrs of Vienne.

A popular clamour had been raised against the Christians in the Roman colony of Vienne in Gaul (now France). They were prohibited from appearing upon the streets in any public place. Many were imprisoned and horribly tortured. We have

the names of two of these martyrs—Sanctus, a deacon of the Church, and Blandina, a woman of extraordinary faith and fortitude. Under the most excruciating tortures, such as being placed in a red-hot chair and dragged and torn by wild beasts, Sanctus would make no answer to the questions put to him save "I am a Christian." These were his last words, as he died under torture. Meanwhile Blandina had been suspended from a stake in the amphitheatre out of reach of the wild beasts in order that she might be preserved for another day's sport. On the last day of the games she was again brought forth and urged to renounce her faith. Firmly she refused. She then had to endure stripes, the tearing of the breasts, and the iron chair, and finally was enclosed in a net and thrown to an infuriated bull to be tossed by the animals before she expired. These are but samples of the barbarities practiced upon the Christians of both sexes who refused to deny the faith during the second and third century of the Church's history.

ST. CYPRIAN

The martyrdom of St. Cyprian took place during the persecution of the Christians in the reign of the Roman Emperor Valerian, A.D. 258.

Cyprian was a teacher of rhetoric at the famous city of Carthage on the north coast of Africa. In addition to being a man of great learning and talents he possessed great wealth. Some time after becoming a Christian the Bishopric of the city became vacant and a great gathering of the citizens surrounded his house and compelled him to accept the vacant See. The persecution of the Emperor Decian compelled him to leave all and flee to the desert. In time he was arrested, accused of conspiracy, and condemned to death. The spirit in which he received his sentence is recorded. "Thou must," said the pro-consul, "expiate thy crime with thy blood." Cyprian replied: "God be thanked." Many Christians at the sentence cried, "Let us go and be beheaded with him." He was at once removed to a neighbouring field for execution. He spent a short time in prayer, bound his own eyes, ordered a large present to be given to the executioner, and then submitted to the stroke. His blood was caught by Christians in handkerchiefs to be preserved as relics. His body was

burned close by but was afterwards removed by torchlight, with great solemnity and honourably sepulchred.

The Church in Canada

(Continued from page 12.)

H. Stiles of South March, W. Macmormine of Antrim, F. Clarke of Pakenham, C. Saddington of Almonte and R. Turley of Clayton, the last two named being visitors from the neighbouring deanery of Lanark. Lay delegates came from South March, Carp, Antrim, Arnprior and Fitzroy Harbour.

The Women's Auxiliary Conference on Monday was well attended, there being about sixty members, representing the W.A. and the G.A., and the Babies' Branch. In the absence of the rural dean, the rector of St. Mark's Church took the chair. After the opening devotions reports were presented by the different secretaries for their several parishes. Resolutions of sympathy were extended to the friends of the late deanery secretary, Mrs. Pinkey, and to Mrs. Stiles, wife of the rector of South March, who was prevented from being present through serious illness. Mrs. Franklin Clarke was then elected deanery secretary by the unanimous choice of the meeting. The feature of this conference was the address by Miss Parmelee of Ottawa.

Tuesday's proceedings began with a celebration of the Holy Eucharist, the Archbishop being the celebrant. The Archbishop's conference with the clergy was held in the S.S. room immediately after the service, at which some important matters came up for discussion.

Dinner was served in the Agricultural Hall by the ladies of St. Mark's congregation, and about two hundred delegates and visitors sat down.

The general conference opened in the Agricultural Hall at 2.30 p.m., the Archbishop acted as chairman, and addressed the conference, expressing his pleasure at being present at these gatherings, because he had at them an excellent opportunity of meeting and getting acquainted with the people. It was most important, he said, that clergy and people should know each other, so that the teaching of the clergy might be received by the laity with confidence. Canon Kittson then addressed the conference on the work of the Sunday School. Canon Kittson (himself a member of the S.S. Commission, appointed by the General Synod) spoke of the work which the commission had done and were endeavouring to do for the improvement of this most important branch of the Church's work. The excellent little S.S. paper, "Our Empire," was one of the fruits of the labours of the commission, and if that body had done nothing else, this alone, he said, would justify its existence. The work was growing and this year they were asking support from the Church to the extent of \$10,000. Canon Kittson was followed by Rev. W. Macmormine, who gave an excellent paper on "Layman in

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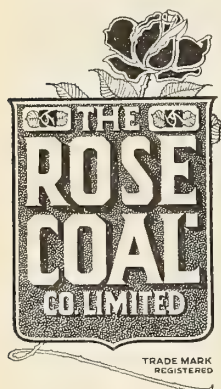
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the Church," in which he pointed out the responsibility of the laity as members of the "Royal Priesthood," and as having therefore a very important part to perform in the work of Christ's Church. Rev. W. H. Stiles gave a talk on the Prayer Book. Reverends Rural Dean Whalley, Saddington and Turley took part in the discussion.

Tea was served in the hall by the ladies, followed by a lecture by Canon Kittson on "The Heathen in Canada."

QU'APPELLE

The new Church dedicated to St. Mary, was opened on Sunday, October 19th, when Rev. M. Beardshaw preached to a congregation of over 100 people. A good collection gave the congregation the pleasure of knowing that the building was cleared of debt, although a few minor expenses are still to be met.

The building is 30 feet by 15½ feet, and is an asset of great value to the town, and we trust it will long continue to be a blessing to all who shall worship in it.

QUEBEC

LENNOXVILLE

The annual meeting of the corporation of the University of Bishop's College, Lennoxville, was held in the council chamber, October 22nd. The Bishop of Quebec occupied the chair and there was a large attendance, which included Chancellor William Morris, Rev. Dr. Allant, Dr. William Farwell, Mr. James MacKinnon, Rev. Mr. Lewis, Dr. Lansing Lewis of Montreal; Canon Shreve, H. D. Lawrence, Dr. Campbell of Quebec; Professor Boothroyd and Professor Vial.

The body of Rev. Scott Currie, incumbent at Glen Almond, who disappeared while on a hunting trip north of Buckingham, Que., was found in the woods on October 25th. Mr. Currie was inexperienced in hunting and had accidentally shot himself. The deceased clergyman came to his charge at Glen Almond and Hall's Corners last May, and was arranging to bring his wife and child out from England shortly. Much sympathy is expressed at this sad occurrence.

RUPERT'S LAND

Special Thanksgiving services were held on Sunday at St. Alban's Church, when Rev. Douglas Biggs of St. Mary the Virgin, Brandon, preached for a special Thankoffering for the H.M.F. St. Alban's parish is situated in a growing suburb and its development will be largely under the guidance of Rev. W. Morris the present rector. The hearty, well-attended services were some indication of promise.

On Sunday last Rev. Canon Murray visited St. Paul's, Shoal Lake, and its missions, where he conducted Thanksgiving services assisted by an old pupil of his, Rev. A. G. Clarke, who is now incumbent of this parish. Good congregations, hearty singing and enthusiasm

for the Church's work tended to make these services of a very high order.

Commemoration Day for St. John's College and School was fixed for Friday instead of All Saints' Day. In the morning there was a celebration in the chapel at 7.20 a.m., attended by a goodly number of the faculty, the students and the boys, and at 11 a.m. the commemoration service, attended by all, took place in St. John's Cathedral, the preacher being Rev. George Horrobin (an alumnus). At night (All Saints' Eve) the usual ceremonies of scholarship awarding, etc., were performed and a re-union of many past Johnians made a pleasant wind-up.

The Primate confirmed five candidates at Roland on Sunday last at 11 a.m., and at 7 p.m. Mr. J. Lockhead (student), and the wardens of St. John's Church, made the usual petition for Consecration, which rite His Grace immediately carried out. Then followed Choral Evensong intoned by the student and an Episcopal sermon on the value of the ceremony. Large congregations were present on both occasions and were deeply impressed by the nature of the services.

The services at Holland, Cypress River, were marked by special appeals for St. John's College. Rev. J. J. Robinson, D.D., made a strong plea for the interest of the Diocese in its educational institution, from which the Church has received so many clergy in the past. On Monday the rector (Rev. F. B. Lys) took Dr. Robinson to Glenboro, of which parish the former is priest-in-charge. Such a visit was especially welcome at a time when the St. Stephen's congregation were holding Harvest Home festivities. On the previous day Thanksgiving services had been conducted by Mr. Fred. Hughes and Mr. W. Henry Boyd, a lay missionary from Huron Diocese, and on Monday, after a public supper, an excellent programme of music and song was rendered before a large audience.

Dr. I. O. Stringer visited St. John's College on Tuesday and gave a most graphic description of his missions at the mouth of the Mackenzie River. The reclamation of the Esquimaux there is an undertaking which is already fruitful of fine results. The Bishop was passing to the East and England.

For the purpose of carrying out the resolution of the Synod to see that the salaries of clergymen in the country districts would be made larger and that none of them should be underpaid, a meeting of the Missionary Committees, which have been appointed by the Churches of the city was held October 21st in Trinity Hall, Winnipeg. As a result a simultaneous campaign will be put on commencing November 10th and will last ten days for the purpose of raising funds to meet these obligations. The results of the campaign will be

reported at a banquet to be given on the night of November 20th.

The sentiment of the meeting was that not only the various Churches should raise their assessment but should materially increase it. William Pearson, who is chairman of the movement, occupied the chair when, following a dinner, several speakers were heard. Archdeacon Fortin welcomed the various committees. Judge Curran gave a short address and Rural Dean McElheran gave a statement of the Diocese and the amounts apportioned to each. Rev. W. B. Heeney of St. Luke's gave a very interesting address urging upon the laymen the necessity of awakening, in regard to the missionary offerings of the Church.

At the conclusion of the meeting a general committee was appointed to deal with the campaign with William Pearson as chairman and R. I. Jones, secretary. Mr. Allin, assistant general secretary of the M. S. C. C., was present and spoke briefly outlining the detail work of the members of the committees who are to work in the campaign and suggested several good methods.

The first of the winter evening meetings of the Winnipeg Sunday School Association was held in Trinity Hall on the 23rd, Ven. Archdeacon Fortin presiding. A practical and interesting address on "The Art of Teaching," was given by S. E. Lang, M.A., Inspector of Manitoba High Schools and formerly of the Normal School. This lecture commences a series of six which Mr. Lang is delivering. These should be of inestimable value to the Sunday School teachers.

ALEXANDER
ST. PAUL'S

On Sunday, October 12th, Harvest Festival services were held in this church and also a special service for children. The church was full and the offering taken up on behalf of the Home Mission Fund amounting to \$25, was a record collection for a single service in this small church.

We have much to be thankful for, in that since the coming of the Rev. H. A. W. Brand to the parish great progress has been made. This parish was unfortunately in very straightened circumstances fifteen months ago, when the work was practically re-started by a theological student of Wycliffe College, Toronto. Mr. J. E. Gray, B.A., after the parish had been visited by our late general secretary, Rev. Dr. Page. Mr. Gray did a splendid work during the three weeks he spent here prior to the coming of the Rev. Mr. Brand, in gathering together some of the dispersed congregation.

Within a short time the church building underwent considerable interior repairs and alterations, and by Easter last all outstanding debts and costs of repairs and improvements amounting to something like \$350, have been met, and the year was closed with a good balance in hand. Still further improvements have been made in the church, and yet more are to be made, since we have now the means wherewith to carry out our plans.

Three months ago the J.W.A. presented a brass altar desk. We still would like to see some other altar furnishings provided also a baptismal font.

A beautiful pulpit has now been presented to the church and a lectern is shortly to be installed. These furnishings, the combined gift of a clergyman's widow in the Old Land, the incumbent and his wife, who is a very active church worker, will replace a reading desk that has for many years done duty as lectern and pulpit.

An order has been placed for the installing of a gasoline system of lighting at a cost of \$120. Better lighting has long been needed, and now that we are in a position to meet the cost the work is to be proceeded with at once.

The Harvest Festival service at Glenvale Mission was held on Sunday, October 19th last in the school house there

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The offering taken up amounting to \$18. This was for the Home Mission Fund.

The Rev. H. W. A. Brand conducted the services both at Alexander and Glenvale, and also visited Bradwardine on October 26th and conducted the Harvest Festival services at the three points there.

SASKATCHEWAN

MACKLIN

An enjoyable evening was spent at the home of Mr. and Mrs. R. W. Ellis, to mark the occasion of the departure of the Rev. Gordon Matthews from the Church here, after four years of faithful service.

Mr. E. J. Breadon, acting on behalf of the congregation and friends of Holy Trinity Church, presented to the incumbent an illuminated address and purse.

Mr. Matthews, in replying, thanked one and all for their generous tribute, and trusted that his successor would be accorded the same support as had been accorded to him during his term of office. In conclusion he asked all members to rally round the Church and do all in their power to forward its progress.

TORONTO

TORONTO

The Bishop of Toronto and Mrs. Sweeney were "At Home" to the Toronto clergy and their wives Saturday afternoon at the See House.

Bishop Lucas, of Mackenzie River, addressed the Junior Auxiliary at St. James' Cathedral, on Saturday afternoon. A good number of the city's mission bands were in attendance. The Bishop described the children of the Eskimo tribes and the Indian children. He then described the log hut in which he lived for many years, and the tiny Church in which they worshipped. So cold was it that fingers froze upon contact with the latch of the door. His grocery store was 1,100 miles away, and the grocery order was only given once a year. Forgetting the order meant being without food for a twelvemonth. The Eskimos living in the farthest north now had a Church. The Bishop's children, like the Indian children, lived in a moss bag which was laced down the front. The young congregation were greatly interested in the Bishop's remarks.

Deaconess Rebecca Barker. Head of the Rochester and Southwark Diocesan Deaconess Institution, and Chairman of the Association of Head Deaconesses of England, passed through Toronto last week on her way to Calgary.

St. JOHN'S.

Sunday will rank as an historic day in the annals of the Parish of St. John the Evangelist, Portland Street. An old military Church, and one of the oldest places of worship in the city, it was solemnly consecrated by the Bishop of Toronto at an late celebration of the Holy Communion on Sunday morning. The Bishop was celebrant and preacher, and in the consecration service was assisted by Rev. Canon Dixon, the Bishop's Chaplain; Rev. J. Russell MacLean, and Rev. T. R. Houghton, Rector and Assistant Rector of the Church; Rev. E. Horace Mussen and Mr. E. F. Manuel, B.A., Lay Reader, Trinity College.

Arriving at the west door, the Bishop was presented by the Churchwardens and officials with the petition for consecration, and, having granted that this

was the wish of the parishioners, proceeded with the ceremony, which was stately and reverent. Immediately following was the dedication of memorials to the life and work of the late Canon Williams, who for 47 years was rector of the Church, and the late Rev. Edward Costigan, assistant rector for three years. These memorials were three in number; to Canon Williams a stained glass window and brass tablet, and to Mr. Costigan a brass altar rail. Two brass offertory plates, the gift of the family of the late Edward Predman, for many years an office bearer in the Church, were also dedicated. Officers and men of the Engineers, Dragoons, R.C.R., Service Corps and Medical Corps were present. The soldiery were from Stanley Barracks. The significant fact is that the deceased clergymen were both chaplains to the forces there. In attendance, too, was a parade of veterans under Major Collins.

Canon Williams was born at Burlington, educated at Trinity University, and was the first Canadian to receive the degree of M.A. from his alma mater. Ordained in 1855, he went to the St. Clair district and endured hardships incident to the missionary's life in those days. After this he assisted at St. Paul's, Toronto, and when St. John's fell vacant in 1865 he was promoted to the post. Forty-seven years of his life were spent in serving this parish, and he was chaplain to the Stanley Barracks, being the last chaplain appointed by the Imperial Government to the British forces stationed in Toronto previous to their withdrawal from Canada. In 1908 he was made a canon of St. Alban's.

Rev. Edward Costigan was born at Portadown, Ireland, educated at Dublin, graduated L.S.T. at Lennoxville, Que., and after filling several curacies became assistant rector at St. John's in 1907. The window, which is a gift of the members of the congregation, pictures the Ascension. The work is from the studios of Robert McCausland, Limited, Toronto, and is an addition to the stained glass art of Toronto. The tablet has been erected by the officers, non-commissioned officers and men of the permanent corps of the city.

HOLY TRINITY.

On Sunday, November 2nd, the sermons at the 11 and 7 o'clock services were preached by a former Curate of the parish, the Rev. George Nattress, now of the Church of the Advent in Boston.

A son of the Rev. J. M. Neale, who wrote so many of the well known hymns, attended service at Holy Trinity on Sunday.

St. STEPHEN'S.

"Through the Rockies with the Alpine Club" was the subject of an interesting illustrated lecture which was delivered by the Rev. T. G. Wallace, M.A., under the auspices of the Men's Club of St. Stephen's Church, on Oct. 28th. The meeting which was held in the school-house was an open one and is the first of a series which the club have arranged for the coming season.

MOTHER'S UNION

On Monday, 27th October, the Mother's Union held the first meeting of the season in St. Alban's Cathedral. The sermon was preached by the Bishop of Toronto, the subject being, "The Baptismal Covenant the Basis of the Religious Life of the Child." The officiating clergy were, Rev. Canon Plumtree, M.A., Rev. D. T. Owen, M.A., and Rev. W. J. Brain, M.A. who are on the special committee appointed by the synod to further the work of the Mothers' Union in Canada. The Bishop was attended by Rev. C. Patterson-Smith. There was a noticeable

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increase in the attendance and seven new members were enrolled.

TRINITY EAST.

Right Rev. Dr. Lucas, Bishop of the Mackenzie-River Diocese, preached at Trinity East Church on Sunday evening. In the morning Right Rev. Bishop Reeve, of Toronto, who was for many years Bishop of Mackenzie River, was the preacher.

FAIRBANK

Work has been commenced on the alteration and extension of St. Hilda's Church. The building is to be moved back near the rear of the lot, where an excavation is being taken out ready for the brick basement.

BOLTON AND PALGRAVE

Harvest Home services were held in Christ's Church, Bolton, and St. Alban's, Palgrave, on Sunday, October 26th. Both Churches were beautifully decorated with flowers and fruit. Ven. Archdeacon Ingles of Toronto preached Morning and Evensong at Bolton, and afternoon at Palgrave. The rector, Rev. Mr. Westney, M.A., B.D., held services at Palgrave in the evening. The choirs rendered special hymns and anthems. Large congregations were present at all the services and the offertories were very satisfactory.

ARCHDEACONRY OF SIMCOE

The seventh annual conference of the Archdeaconry of Simcoe was held at Orillia, October 27, 28 and 29. There was a good, though by no means a full attendance at the gathering. The conference was opened by a service in St. James' Church, on Monday evening. Evensong was sung by Rev. Canon Murphy, and the sermon preached by Ven. Archdeacon Warren. The rector of the parish, Rev. R. J. S. Boyd, and the Archdeacon of Simcoe (Ven. C. L. Ingles), Rev. E. F. Salmon and Rev. R. H. Taylor, also took part in the service. The Holy Communion was celebrated at 7.30 on Tuesday and Wednesday mornings. Archdeacon Ingles was the celebrant on Tuesday, and the Bishop of Toronto on Wednesday. Following morning prayer on Tuesday, two admirable addresses were given during the quiet hour by Rev. C. E. Sharp, rector of St. Thomas', Toronto. The business meetings were held in the Schoolroom. At the first session, Rev. E. F. Salmon and Rev. N. A. F. Bourne were nominated for the position of Secretary-Treasurer, rendered

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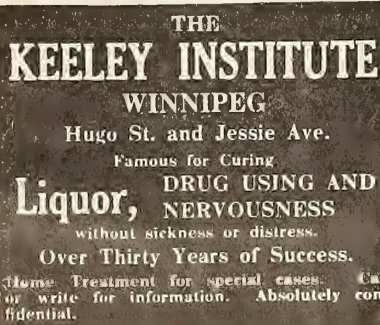
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vacant by the removal to the Archdeaconry of York of Rev. T. G. McGonigle, formerly of Islington, and the first named was elected on a show of hands. A vote of thanks was subsequently passed to Rev. T. G. McGonigle for the services rendered during the several years he had held the position. Rev. E. J. R. Biggs, Barrie, and Mr. John Keir, Dixie, were appointed to prepare and supply reports of the proceedings to the press. It was reported that there was a small balance on hand to meet expenses. The Bishop of the Diocese was present for a short time at the session held on Wednesday morning and delivered a short address, in the course of which he asked that a committee of the Rural Deans be appointed to confer with him as to the placing of the Archdeaconry on the same financial standing as the Archdeaconries of York and Peterborough. This committee was subsequently appointed. At the afternoon session on the same day Rev. Canon Morley spoke on the subject of the Cathedral. At the closing session it was arranged that the next annual conference should be held at Brampton, and a hearty vote of thanks was accorded the Rector and congregation of St. James for the admirable arrangements made for the conference and for the hospitality extended to the visiting clergy and laymen.

Archdeacon Ingles in his charge said he had paid visits to 28 parishes since the last meeting, several visits being paid to some; and he hoped to be able to visit those of the parishes in the Archdeaconry he had not visited during the coming year. The need of men for the ministry was emphasized by the fact that there were seven parishes and missions in the Archdeaconry without clergy, the services in which were at present being maintained by the aid of faithful laymen. It was an important part of the work of the laity to see that the ranks of the clergy were filled. He also referred to the work done at the recent gatherings in Saskatoon, in connection with the missionary and other work of the Church; to the importance of family prayer, and the work of the social and moral reform committee.

According to an agreement made by which the autumnal meetings of the several Ruri-Decanal Chapters should be held in conjunction with this gathering, provision was made for the several chapters to meet for the transaction of their business. The only point of business, outside purely internal matters, was the suggestion from the Diocesan Sunday School Committee as to the holding of a convention on Sunday School work for the Archdeaconry. The unanimous feeling was that it was not advisable to consider the matter at present, but to consolidate on the ruri-decanal organization which was beginning to bear fruit.

Four special subjects were brought forward for discussion at the several conferences. Rev. E. F. Salmon introduced the subject of "Gambling," discussing it in an able paper on abstract lines, and concluding with the thought that while legislation might do a great deal, the only real remedy was by persistent and direct teaching of the tenth commandment, "Thou shalt not covet." The discussion on this paper brought out a number of interesting points, notably the question of the taking for Church purposes money made by gambling, and by questionable means at Church fairs; the difficulty of arriving at a definite decision where legitimate trading and speculation ended, and gambling began; the activity of social and moral reform committees against the petty gambling, while the gambling of the big men on stock, grain and produce exchanges was not touched; and no steps were being taken to prevent the abuse of the Joint Stock Companies' Act under which companies were pro-

moted largely for the purpose of providing additional stocks on which to gamble.

Rev. H. V. Thompson, M.A., read a paper on "Vocation to the Ministry," in which he brought out some vital principles. The discussion following turned more on the question of how far clergy and others were justified in endeavouring to influence a young man to come forward as a candidate for Holy Orders, prior to his having expressed the desire to be trained following an inward monition of the Holy Spirit, than on the points raised by the paper. One view urged was that it was desirable to put the question straight to a young man with a view to inducing him to ask if the call had not come to him; and while the contrary view was maintained with equal force, it was agreed by general consent that the winter seasons should be specially used for the purpose of bringing the claims of the ministry before young men and parents, and that vocation to the ministry wherever and however it was manifested should be encouraged.

"Dealing with men," was the subject brought forward at the morning session on Wednesday by Rev. R. Macnamara, Collingwood. This was a most practical paper in which the need for special work among men was discussed, the methods of work outlined and illustrated from the experience of others and from personal experience at Collingwood. In the following discussion the clergy dealt with their own experiences in dealing with the men in their congregations, the object of the papers being to bring out the importance and necessity of doing direct work among non-Church going men to get them for God and the Church, thereby securing what would inevitably follow the getting of the head of the house, the revival of family worship, and of religious instruction in the home.

The subject of the final paper was, "Rights and duties of the Laity." Mr. S. Charters, ex-M.P.P., Brampton, read the first paper, and dealt with the subject in general terms; and Mr. George Rankes followed with an address-paper, in the course of which he scored the laity for being over-critical in many things in regard to which they had a right to criticize, for claiming as rights to interfere where they had no real right; and on being neglectful of many of their duties, notably that of attending public worship at least once a day. The question was raised in the course of the discussion whether the young people of the Church were being taught what their rights and duties were in taking a share in the management of the temporal affairs of the Church in their parishes, and through their delegates in the Synods, and it was pointed out that the A. Y. P. A. was the organization through which this practical teaching could be done—the Ministry of the Word and the Sacraments was the vocation of those specially called and ordained to the ministry, while the ministry in temporal things was the special vocation of the laity.

On Tuesday evening a well attended missionary meeting was held in the Schoolroom, at which Archdeacon Ingles presided. Admirable addresses were delivered by the Bishop of Toronto; Dr. Archer, Medical Missionary from Kangra, India; and Rev. Canon Gould, General Secretary M. S. C. C.

TRINITY COLLEGE

The opening meeting of the Trinity College Theological Society for the year 1913-14, was held on Monday evening, October 27th, when a paper was read by Mr. F. W. Colloton, L.th., on "Old Testament Criticism." The essayist deprecated the idea that a critic was a mere fault finder. After an historical survey of the history of criticism he dealt in detail with some of the questions upon which criticism is endeavoring to shed

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more light. In order to understand the evolution of the moral and religious views of the Hebrews we must have a correct knowledge of their history and we must learn to appreciate the Hebrew mind. The critic is a reverent seeker of truth. He desires to prove all things and to hold fast that which is good. Mr. Colloton's paper was followed by an interesting and spirited discussion in which students,

visitors and members of the faculty took part.

London, Oct. 31.—Hon. Graham Colborne, rector of Dittisham, Devon, for sixty years, is dead at the age of 92. He was the fourth son of the famous Lord Seaton, Governor-General of Canada.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

EMIGRANT CHURCHMAN

To the Editor:

Dear Sir,—Following the timely and interesting letter of the Rev. F. H. Brewin, rector of Woodstock, Ont., anent "Emigrant Churchmen," permit me in response to many enquiries, to give in outline the methods adopted in Galt, to welcome and retain all such newcomers. Galt being a manufacturing centre and a hive of industry, may very largely account for the great influx from the Old Country, and also may explain to some extent the cause of their prosperity.

Circumstances, therefore, alter cases. But, as our efforts have been so successful, and as the methods adopted may be suggestive and helpful to others, the following facts are cheerfully given. Feeling the need of some such organization, four years ago we started a "Mothers Meeting," on the lines of familiar work in the Old Country. Beginning with a membership of 15, we have now no less than 110 families enrolled. There are no fees whatever, and the meetings are open and free to all, irrespective of creed, calling, condition and nationality. With few exceptions, all belong to the Church of England, though some had drifted off in the mother-land to "chapel" and the Salvation Army.

Meetings are held every Monday afternoon at 2.30 in the Parish Hall, and are, therefore, under the auspices of the parish and altogether under the control of the rector, who invariably presides. The proceedings open with devotional exercises, followed with minutes, roll call, reports from sick, visiting and other committees. Then a unique opportunity is afforded by reading out the names and addresses of all new arrivals, as received during the week through the familiar cards sent by the post chaplains, and chiefly from the painstaking senior post chaplain, the Rev. M. La-Touche Thompson at Quebec. These names and addresses are given on little slips to mothers living in the respective localities, with the special request to call upon them immediately to be followed up as soon as possible by the rector. In this way we get into close touch at once with them all, the result of which can be readily imagined! An hour is usually spent in friendly intercourse, often interspersed with music, hymns and readings from popular authors, etc. Some bring their children and sewing, and everything is done to make them welcome and feel thoroughly at home.

Every month or so there is a plain tea, each paying five cents, anything left over the bare expenses being kept for children's gifts at the annual summer outing, all

the expense of the latter being also defrayed by themselves.

In this way, they are trained to be self-reliant and independent, and so far the organization has exceeded the most sanguine expectations.

E.G.—When organizing the question was raised, "Why not start a weekly saving club?" All fell in with the suggestion at once, and at it they went with a will, putting by 25, 50 cents, etc., every week. Cards were printed containing 52 little squares denoting the weeks, credit being given to the depositor, on the card and in the secretary's book opposite the name and number as in the card. In this way they saved during the first year \$400.00, the second year \$600.00 and the last year no less than \$1,380.00. This year alone they have deposited already over \$1,300.00, which will fully total \$1,600.00 by Christmas. The whole of the weekly returns is deposited in a lump sum in one of our local banks, and nothing can be withdrawn without the signatures of the treasurer and rector. All is distributed the week before Christmas, according to the amount deposited by each member, and it goes without saying that it has proved to be a very great boon. Already many of them have bought lots and houses and will, of course, become permanent citizens.

Now, apart from all this, what are the actual results?

In the first place it brings the clergyman into very close touch every week with all such newcomers.

Secondly. It brings them together in a very friendly way, makes them acquainted, and to feel at home in the new land.

Thirdly. It keeps them in close touch with their church—baptisms, banns, churchings, and attendance at public worship, especially at the evening service, being very noticeable.

Fourthly. It has interested them in the work of the church, so that they are beginning to contribute through the weekly offering and are taking an active part in our parochial work.

Such facts speak for themselves and need no further comment. One of the main things to do is to secure competent persons to act as secretary and treasurer, upon whom the onus of the work necessarily falls, and to whom its success in Galt is mainly due.

Respectfully yours,

JNO. RIDLEY,

The Rectory, Galt, Oct. 30th. Rector.

"A QUESTION OF THE CHURCH'S SYSTEM"

To the Editor:

Sir,—The question is "Why is it so hard to get the smart, up-to-date young Canadian, who is a good Churchman, to take up the work of the ministry in the Church?"

You hear often that it is because there

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is such a great chance in Canada to make money in business, and the young men naturally want to make money—(for that matter who can blame them).

Every man, who is not lazy wants to make money, and it is to be supposed that even the lazy ones want the money, but hate to "hustle" for it.

Some say, it is the parents' fault, that they do not train the boys to look to the work of the ministry as the highest of all work.

But there are all kinds of parents, and we know some of them are of the highest type of Christian people, and yet their sons are not in the Church, as clergy at any rate.

To grant some weight to both of these answers and yet with all humility, I contend, that you have not come to the answer of the question yet.

There are, however, only the parsons left, it would appear, so on the face of it, it must be the parson's fault.

So various good souls, Bishops and others tell us, but you have to be a parson, and sit around in after-session Synod gatherings, before you hear the parson's defense.

For the ordinary parson is a modest lad, and cannot easily with comfort air his grievances, before his brother parsons, lest he be accused of thinking too much of worldly things.

At the same time, be it remembered he is an honest man, and he has his own troubles.

The honest parson today maintains that the fault is not his, that his whole influence is not exerted to induce young men to take of the work of the ministry.

It is his honesty that stands in the way.

To stir up the enthusiasm of youth for the work of the ministry, is the desire of the parson's heart, but side by side with that desire is the knowledge of the unfairness of the Church's system, a lack of system if you will, in dealing with the clergy, and in all honesty both sides have to be set forth—with the result that we see today.

It may be asserted that the clergyman's life should be a life of sacrifice, and on the face of it, the contention of has to be allowed—but you have logically and decently to go further, and the principle which should rule is, that the sacrifice should be of the whole body and not of the individual.

As things are today, it is hard to refute the charge that "the system is for the man," and "every man has to fight for his own hand," which thing if it is true in practice, though perhaps not so in theory—is directly contrary to the Church's professed teaching.

For the teaching and the theory is, that every man who goes into the work of the ministry does so, for the purpose of serving the Church, and he looks to the Church for a square deal.

I wonder how many will contend that he gets it, if they stop to think over what they know to be the case—men, young in years and young in the work of the ministry, appointed to parishes over the heads of others—their equals in every way, their superiors in experience, and their superiors in merit by virtue of the work they have done.

In business it is a legitimate principle, within certain limits, to "get ahead of the other fellow," in the Christian Church such a principle is unchristian—and yet the parson, who does not wish to be side-tracked, has today to face this very issue.

It will be interesting to find anyone who can contradict this, for it appears to be so far as one can gather, what the parsons think.

It follows, that as no man, who feels that he is not being fairly treated, can put his whole heart into trying to put another man into the same position, presuming always that he is honest—that here lies the greater part of the answer to our question.

Which of course may be all wrong, as an answer, and leaves it to anyone else to give a better.

Parsons differ as to gifts and abilities, and it is well for the Church's work that it is so, but the Church should deal equally with all, which is socialism if you like, but is incidentally also a Christian principle. The unrest among the clergy is a very grave factor and it should be taken into account before an "emergency" arises.

Presuming always that this idea, as an answer to our question is right, if every man were used to the limit of his ability in the service of the Church, if salaries were equalized according to the different circumstances under which each man worked—unrest would give place to enthusiasm, and sacrifice would be cheerfully accepted, as being the lot of all.

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of a man, spiritually, mentally, physically, is a perfectly legitimate desire for a parson to have—and the wisdom of the Church could presumably devise a system, as other Churches have done, where each man should be in just such a position in her service, and should come to it, not haphazardly, but by the working of a sure system, which uses the man for the Church's good.

J. E.

A SEEKER

To the Editor:

Dear Sir,—I have been a reader of CHURCH LIFE for several years and take much interest in the many discussions of various questions therein.

I have been very much impressed by the sane views expressed in the letter headed, "Church Life and an English Septuagenarian Cleric," and I feel convinced that he has struck the keynote of the trouble.

Suppose our CHURCH LIFE or any other Church paper were given to a deep-thinking, educated heathen (that is, non-Christian), to judge Christianity by, do you think he would be convinced that Christianity was the one true religion of the world? Christ taught us to love God and our fellow-men, to be humble, and further than that, set us an example to follow.

How can any one, a young person especially, groping for the true Christian Church among the numerous denominations, be led to see the beauties of the Church of England, when its clergy fight among themselves as to whether this or that is the correct way, whether they will be High or Low Church, etc.?

The Roman Catholics have plenty of grounds to justify their statements when they point out to their people our divisions and laugh and say, "Look how these Protestant Christians love one another." I heard a young R. C. girl say once, "Your Christ is not our Christ!"

All this talk about Church Union would be of more value if some practical work were done right at home, namely:—abolish all divisions among ourselves; learn to conduct the services in the House of God in an earnest, impressive manner, not said in a sing-song manner and hurried through as they are in many Churches today; make the country clergymen's salaries such that they won't have to sacrifice wives and families when they enter the ministry of God.

If Church of England clergymen could only realize the opportunities they are allowing to slip by as they wrangle among themselves in these days of unrest when weary hearts are crying out for Christ, earnestly seeking for a place to worship God in spirit and in truth. Give up your self-conceit in Church history and past glories, and imitate Christ's humility and instead of boasting of what the C. O. England has done, rest not until the Church of the present day is such that these weary ones will say when they come to a Church of England service, "Here, at last, can I worship God with all the reverence due unto his name, where the Churches are kept sacred to the services of God, where congregational prayers and singing are hearty and sincere, not operatic performances by paid talent, where strangers are made welcome by Christ's faithful followers."

I make this one appeal to the Canadian clergy, remember you are first God's messengers, *secondly*, in the ministry of the Church of England. Oh, if those words of Robert Burns could come true, and "we could see ourselves as others see us."

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JESSIE WHITE.

Dundas, Ont., Oct 24, 1913.

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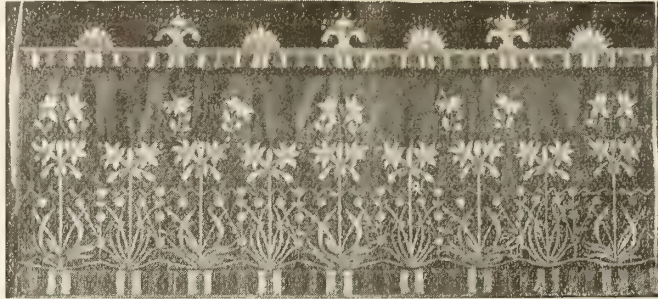
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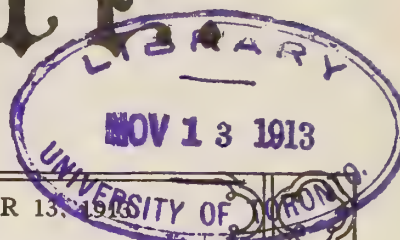
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THURSDAY, NOVEMBER 13, 1913

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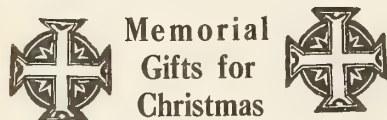
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The Week

WHENEVER we wish to give to the world at large a panacea for its troubles and its heartaches we generally spoil it by a little personal touch of our

The Personal Equation own that limits its use or its helpfulness. We could not

help noticing this in a letter that was written in a true spirit of kindness. The clergy were urged to give up their conceit in Church history, when to the best of our knowledge even the clergy know practically nothing about Church history, or at least not enough to make them conceited. The study of Church history brings a sense of shame to the reader, as he contemplates the dreadful things done under the name of religion. It also brings a profound sense of humility as he realizes how the Church has been brought through crisis after crisis, not by the work of man, but by the indwelling power of the Holy Spirit. The other point of personal limitation was in the advice to secure congregational singing instead of operatic performances. We all object, or ought to object, to operatic performances, and we all recognize the glory of congregational singing where it may be had. Yet as there are people who prefer to sit in the field and listen to the singing of a bird, rather than sing a Magnificat of their own, finding in the former a more perfect presentation of praise to

which they mentally add their own Magnificat, so there are not a few people who prefer to add their own heartfelt praise to the more perfect musical rendering of a choir. There is a tyranny of the choir and there may be a tyranny of the congregation. We had to sit next but one to a man with a powerful voice, who believed in congregational singing. He had no musical ability, but he sang heartily and devotionally out of tune all the way through. We are willing to concede to him the right to do as he did, but it meant suffering and distraction to nearly every one in the neighbourhood. We must eliminate the personal element if we want to prescribe a panacea, and we must be content to submit to and suffer for the good of the larger number. We do all need to see ourselves as others see us, even when we offer a panacea and want a millenium.

WE want a more effective system of Church management. In places we are too much under conservative rule, and in other places we are

left too free to do as we like. A man of singular gifts is too often persecuted

because his gifts are not according to rule and custom, while a man of obstructionist character can practically do as he likes. In one place we see a diocese where a rule is established that allows no variation of ceremonial or use, in another we see a diocese where it is attempted to bring things down to a common level, a sort of least common denominator. In both the wrong is for one man to suppose that his little outlook is the view of the Great Church of Christ. We as a Church are gifted with a service book of great elasticity, which allows a wide variation of presentment, and we find constant endeavour to reduce it to a wooden uniformity. We have great and unique opportunities in this present age, and we shew a great lack of comprehension in our miserable mismanagement. We can understand the veneration felt for a man like Archbishop Temple who, while personally of a narrow and restricted view of Church use, could yet not merely accept but cordially accept what he did not like, provided he saw the grace of God and holy lives in the work of his clergy. Our

present mismanagement leads to the regarding of a clergyman with distrust and suspicion if he does not fit in with personal views. When we view the use of the Church of England for some seventeen centuries, we cannot fail to see that a dead level means death.

THE living Church is the Church that presents a living sacramental system to her children. When the Church fails in

What Is the Living Church? this she fails as a living power. There is no superhuman

grace or energy in matins or evensong, but there is in Holy Baptism and Holy Communion. While we are beginning to realize this more and more, as is shewn by the increasing opportunities for Holy Communion that are being offered by all schools of thought in the Church, yet we are a long way from a full knowledge of all that it means. There are a great many members of the Church of Canada who have not grasped the truth that what they want is life and more abundant life. They cannot get life from matins and evensong and sermons, though they may get inspiration, instruction, and the germs of corporate worship. But from the sacramental system they do get life, the membership in Christ, the gift of the Holy Spirit, Who is the Lord and Giver of life, the partaking of the Body and Blood of Christ. When sacramental grace or the life of the Christian is not pressed upon our people, can we be surprised that they see no difference between belonging to us or any other church that offers them cordial fellowship, good sermons, and extempore prayers instead of book prayers. The generation that is growing up is getting frankly tired of the matins and evensong that satisfied their fathers who did not live under the modern strain of thought and life that saps and exhausts the vital energies. What they want is vital energy, and where they can get it is in the vitality possessed by the sacramental system of the Church. It was to preserve this gift of vital energy that the Church struggled against the Puritans and the foreign reformers who did their best to eradicate it. And while in the struggle the Church lost much that was helpful, and was

compelled at times to compromise, yet our Prayer Book shews that she won out on the main point. They will not come to Me that they might have life is still the bitter cry of God. They are satisfied with less than life through ignorance, and awoken at times to a deep and despondent feeling that it is all unreal and has no depth to it.

ROMANCE from its derivation refers to the nations that used languages descended from the Latin, and who were characterized by a special class of literature and history.

Romance It is, therefore, in a sense different from the Teutonic, but somewhat related to the Celtic temperament. It now stands for the atmosphere and class of the might that rises above the prosaic, mundane life of business, and enjoys the spacious realms of chivalry, adventure and symbolism. It has a great message for life because it adds a tone of other-worldliness and relieves life of its drab monotony. It is a thing to be devoutly thankful for that the religion of the Church and the Gospel has in it a strong note of the romantic. Who is more like a knight adventurer in the present day than the Christian? To him purity of devotion, love of adventure, longing to fight gigantic evils, and a spirit that sees goodness in human nature and values quixotic goodness above commercial success, are as common as to the knight of old. He has also the desire for the vision of holy things, such as characterized the Knights of the Round Table, and to him as to a Sir Galahad are visions possible. The heroic in life is still a redeeming joy in the midst of so much that is sordid and material. We should shun everything that tends to make our religious profession prosaic or commonplace, and we should find a great happiness in the romantic side of faith. There is a tendency to bring religion down to a business basis that is all right so long as it has to do with some spheres of administration. But when it comes to estimating what will pay, what will do the best advertising and produce the most material results, we are working an irreparable injury to religion. Rather should we find an added happiness in attracting the big opposition

that will perhaps leave us scarred with wounds but filled with satisfaction in the joy of struggle for a high and noble cause. It is not a really Christian line of conduct to leave untouched the dangerous evils that may bring down on us abuse and ostracism because they are the outworks of the castle of social influence, or the inner fortress of castle mammon. To take on a fight bigger than we can manage is the highest romance, if it is a fight for the good, the right, and the noble.

—

THERE are times and places when humility is proper, when we should obliterate ourselves and be seen and not heard, like little children. But one case in which we should never be afraid to speak out is when

Why Take a Back Seat? our Church is attacked or belittled. Too many of us seem to think that we should be grateful that the Church is tolerated, when we ought to remember that she is our Mother Church, and the mother of churches. We are often hampered by the thought that she has so many faults and failings, and when these are brought up against her we feel very small and think that we ought to apologize for her. The faults are the faults of her children, and not of the mother. That her children are frequently unworthy of her goes without saying, but there is no reason why we should not always protest on behalf of her greatness, her Divine origin, her unique work in the world. If any one attacks our own mother we know how to answer them, and we should be ashamed to be silent under such provocation. If people attack us personally that is quite different, and it is well at times to be silent. It is just the same with our mother the Church, who because of her motherhood is a sacred thing not to be lightly spoken against. Sometimes we hear outside opinions recognizing the greatness of the Church, that shame the half-hearted sentiments of her own children. Besides the Church is something more than our Church, it is the Church of the living God, wherein dwells the Holy Spirit, and we do not always bear that fact in mind.

—

Life, to be worthy of a rational being, must be always in progression; we must always purpose to do more than in past times. The mind is enlarged and elevated by mere purposes, though they end as they begin, by airy contemplation. We compare and judge, though we do not practise. —Dr. Samuel Johnson.

Our Old Country Letter

October 29th, 1913.

WRITING just now in Ireland, one cannot but give first place to some of the fears and distresses pressing so heavily upon Irish Church folk in connection both with the Home Rule Bill, and (as to Dublin) the terrible deadlock in labour. There is on foot a great joint effort to make peace, in which the heads of both the Roman communion in Ireland and of our own Church, are leaders. Indeed all varieties of religions, and the civic authorities, are alike earnestly endeavouring to find some acceptable and effectual way to end all these miseries, of which the daily press has given not only full but exaggerated accounts, so that I need not describe them. There are undoubtedly faults on both sides—nay, on many sides—which have led up, during a long period, to the present climax. But the drink traffic, joined to a natural improvidence and slackness which seems in-born to the bulk of the lower classes of Irish Roman Catholics, have undoubtedly quite as much to do with it all as the faults of individual employers or the neglect of the better off. Yet, these latter exist too, and have earned a Nemesis, even though there are a whole army of exceptions in the persons of philanthropic workers and conscientious capitalists, many of whom have done noble service to Dublin. The city is full at this moment of witnesses to their efforts, in the shape of many a beneficent institution or kindly endowment.

The real bar to progress is the narrow outlook and the ignorant arrogance of Rome. Look, at this moment, at the attitude taken about benevolent efforts for Dublin street arabs, who have nothing to lose, poor little wretches, and all to gain, by a new start in happier surroundings. But no! say the bigoted priests; and can one imagine a more vivid foreshowing of what is to come under Home Rule? Anyhow, we of our Church have not to learn from even kindly outsiders the care of the slum little ones, many thousands of whom have been saved and provided for by our workers in the past as is going on in the present; and that quite irrespective of creed, and often with calumny and insult for gratitude. These things are so, and ecclesiastical tall-talk cannot either efface or condone their own long neglect.

But to pleasanter themes! lest I drift further into the welter of Irish difficulties than as they touch our own faith and duty. God send the right, for it is hard even to discern.

In my last letter I mentioned the annual conference of the Church of England Men's Society, which had just been assembled at Cardiff. Sympathy with the threatened Church in Wales had dictated this locality; and then just a few miles away occurred that awful colliery disaster, casting a gloom over the whole district, and which, of course, greatly affected the tone of all the debates. But this immense annual gathering of avowedly earnest and godly laymen is a Church event of the greatest importance and interest. I have not space to dilate upon it, nor to give any detailed description of the several meetings and services. Let me give an account, however, from a leading Church paper of the "Corporate Communion" of all the delegates, which he calls "the greatest and most wonderful gathering of all." With considerable experience of men's services, both in England and in America, I know nothing," he says, "quite comparable to this service of the C. E. M. S. The visible effect of it is bound to be very great, especially at this anxious and critical moment in the history of the Church in Wales. From seven o'clock on this October morning, hundreds of men were thronging the streets on their way to the old church—not to hear a popular preacher or to listen to attractive music, but to join in the Lord's own service. And if this was a thought-compelling sight, much more so was the scene within the church itself. Nave and aisles, chancel and chapel, all were crowded with devout worshippers—men everyone of them, and for the most part laymen, pledged to daily prayer and constant service for God in His Church. . . . And as the Archbishop of York, who was the celebrant, entered with his attendants, they sang the *Veni Creator* to its grand old melody. Both sight and sound were memorable and deeply moving.

"Although the service was so exceptional in point of numbers, the utmost reverence and order prevailed. As the vast body of communicants, altogether 1,170, proceeded in single file to the altar allotted to them (according to where they knelt), communion hymns were sung, or times of silence allowed. . . . Seven Bishops and twice as many priests assisted the Archbishop; and thus the time occupied in administration was only half an hour, everything being done without haste, and with perfect orderliness; a truly wonderful service."

"When the special train conveying

the delegates to Cardiff stopped at Didcot, one of the railway porters remarked, 'Look at 'em, and they told me the Church was pretty near dead!'"

* * *

Apropos of the present outcry about Dublin—as if, alas! it were the only city with tenements and slums—I find this week an appeal headed "The bitter cry of outcast Glasgow," which says: "More than 30 years ago Bishop Walsham How touched the hearts of English people, and made them realize the spiritual destitution of East London; and ever since some of our most devoted clergy have given the best years of life to this work. . . . Would that it were possible to arouse the conscience and fire the imagination of English Churchmen about the even greater needs of East Glasgow.

"The Scottish Church is doing what she can, but the wealth of Scotland is not at the disposal of the Episcopal Church. The real difficulty is with the vast immigrant population, which has made Glasgow the second city of the Empire. The English working men with their families who have poured into Glasgow to the number of, perhaps, 100,000 are not attracted by the ministrations of the Presbyterians, and the result is that we find a vast population lapsing, if they have not already lapsed, into practical heathenism. The English Wesleyans are alive to the need; but it is time that the English Church did her part in helping her Scottish sister to minister to the needs of her own children." Here is sad reading about bonnie Scotland!

* * *

Truly there would seem to be abundant scope everywhere for the best efforts of the "Cavendish Association" (so called after its chief founder, the Duke of Devonshire), of which I wrote a little last week. A contemporary this week says, "No one who has seen the public school boys develop can fail to observe the absorbing character of their devotion to certain moral rules. They have learned 'to play the game.' The same is true of university men. The Duke of Devonshire is keen on banding these men together in recognizing the claims of national, municipal and social service. . . . No man will be without the offer of some service adapted to his taste and capacity. The ideal is noble, the means for carrying it out have been carefully planned, and the men behind the movement may be trusted to see that it will develop on lines that will be of the greatest service to the nation. All who know the Duke of Devonshire trust him. He is a man among men in his sterling honesty and unselfish devotion."

MAGNIFICENCE IN WORSHIP

AS we go from church to church we cannot help being struck by the variety of presentation that each church offers. It would seem as though each church had tried to express something of the feelings and beliefs of its building, and this is generally an actual fact. Here is a church bare as a barn, cold looking, inhospitable, everything is economical and meant for use, not for beauty. Such a church emphasizes the belief of its builder in the necessity of a sort of ascetic worship. There are people who, by temperament, require the plainest surroundings as a setting for their worship of Almighty God, and like the Puritans in the past, or the Quaker in the present, prefer bareness. There is no reason why they should not have it, if it suits them, but the question whether it suits God is quite a different matter. One is sure that God accepts worship of all kinds with an understanding sympathy that covers the defects of the worship, but we may suppose that God is a lover of beauty. Everywhere we see evidences of this, at times a beauty of grandeur, of massive impressiveness, again of quiet, but beautiful simplicity, and elsewhere of beauty magnificent in its wealth and superabundance, but never anything approaching the plain bare church in type. Where there is any plainness it is of the massive and huge style, like some churches of the conventional mode. When man builds for himself he accepts beauty as part of his scheme, or if he does not he is a subject of ridicule to his neighbours. The beauty that he accepts may be false or poor, but he accepts it as beauty and so far he is saved from sarcasm personally. Yet when people build a church how little comprehension they show of the great need of beauty, for so many churches are nothing less than an eyesore, both within and without. If our religion is a beautiful thing it ought to find expression in lines of beauty, but if it is only a sort of commercial thing or a makeshift, or an insurance against future evil, there is no reason why it should not be as plain, and ugly as the conception that lies behind it. The purpose for which we build churches is not to be rivals of superior barns, but as places for the worship of God, who is exceedingly glorious, magnificent, and a lover of beauty. In the Middle Ages men realised this in a sense that we seem unable to grasp, for they built a magnificent church for a comparatively small number of worshippers. When Westminster Abbey was built it is impossible to suppose that it held congregations such as worship there in the present day, nor did the building ever contemplate the provision for the increasing needs of the future. They built the choir for their own use, the nave was for dignity and grandeur that the whole building might look worthy of its object. Even we, who are so commonplace, feel as we look at Westminster Abbey something of the religious splendour of those minds that had such brave conceptions. From Westminster Abbey we wander through Canada and wonder whether the conception of God has not become a most unworthy one. Big factories, palatial houses, magnificent banks and houses of commerce, but churches in back streets, churches not merely of insignificance, but witnessing to a poor conception of the glory of the Godhead. A little church can be beautiful if there is a desire for beauty, while a big church can be both costly and ugly. How William of Wykeham would look with surprise at most of our churches. He would see more care taken for the warmth and comfort of those who attended than for the presentation to the world of a sermon in wood or stone of the glory of God. He was content to worship in the cold of his great cathedral, and has left us a monument of art and beauty. His idea was to show Winchester what God was worthy to receive, and we too often are merely interested in the question as to how many seats will be wanted, and whether there will be enough people to fill them.

The principal reason for building a church in the present day is the want of accommodation in the old one and not dissatisfaction with the poverty of the building, or the feebleness of its presentment as a place of worship. We can hardly imagine a congregation meeting to say that their church is not glorious enough for God's worship, and that therefore they must set to work and build a better one. We can imagine them saying that they are getting inconveniently crowded, and that it is very uncomfortable to have too many in a pew, and that therefore, they suppose something must be done to make it more comfortable. This would generally be to add a piece on one side or at one end as the cheapest way to a little more comfort, but the question of the glory of God would probably not be mentioned at the meeting. A leaking roof, a worn out furnace, or a floor carpet appeals for funds and wins response, but the cost of beautifying or adorning does not. As a rule all that is of beauty is the gift either of individuals or a few, out of a vestry or a congregation, who probably collectively look upon the expenditure as rather wasteful. And yet at the same time, so many of us shew keen appreciation of beauty in our homes, and in our personal tastes. Look at the money we spend in flowers, because we love their beauty, on pictures because they suggest beautiful thoughts. A beautiful church speaks to every passer-by of the worship that is beautiful, and as a sermon in stone preaches day by day of the glory of God. Many a person is attracted into a beautiful church, and when there he cannot but carry away an exalted conception of the Creator of the universe who so appeals to His children that they have denied themselves to build a monument of His greatness and goodness.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Should Canadian Bishops be addressed as "My Lord" and spoken of as "His Lordship?"—Enquirer.

Ans.—Many people think that it would be a good thing if the Bishops in Canada dropped a custom which, in the Dominion, has no real ground for its use. Certain of the English Bishops had a right to the title for they sat in Parliament as barons holding fiefs of the crown. It is doubtful therefore whether a suffragan bishop would have any right to the title. In Canada we believe one or two of the early Bishops holding sees who received letters patent from the crown were styled "Lord" in the letters patent. But to-day there seems no argument to justify its use in the colonies. It has grown out of the habit of imitation and will probably take a long time to die out.

Ques.—Are there any objections to the congregation joining audibly in the General Thanksgiving. It is a custom which prevails in some places and the practice has always appealed to the writer.—H. L.

Ans.—The rubric does not suggest that it should be said by the people, and if it is so said why should not the

thanksgiving for rain be said by the congregation? The use has grown out of the fact that the wording of the collect is naturally adapted to corporate use, but then so is the wording of, for instance, the Prayer of Humble Access. We do not think that it can be said that there is any valid objection to its repetition by the people, and when it has come to be the custom there is no reason why it may not be continued.

GOD'S DOMINION

A preacher once chose as his text for an address on Western Canada the eighth verse of the seventy-second Psalm: "His dominion shall be from one sea to the other." He chose that text because it is said (and, we hope, with some foundation) that this was the text from which the Dominion of Canada was actually named "the Dominion." For Canada stretches some 3,500 miles from the Atlantic to the Pacific—from one sea to another—and the legend goes that at the conference at which Canada was named "the Dominion," one of the delegates, a religious old man told his colleagues what he had read that very morning in his Bible or Prayer Book: "His dominion shall be from the one sea to the other." Thus, Canada, it is said, was named the Dominion of Canada—His Dominion, God's Dominion. Here, then, is the key-note of our task for Canada, to make it in very truth His Dominion.—*English Church Review.*

Toronto's Little Churches

II. "The Holy Orthodox Eastern Church"

By the Rev. D. Convers

THAT one of the little churches? In Russia, Austria-Hungary, the Balkan peninsula, Turkey in Asia and Egypt it is vast; indeed, generally reckoned the second largest of Christian communions. It is venerable from its antiquity. To one who has never pondered over Church history, it must seem strange that for more than half the time since Christ was on earth, the historic Church, holding traditional Christianity has been evidently one body. There were controversies and even divisions, but merely temporary ones until in the eleventh century. Some heretical bodies were cast out; but they did not appeal to the past to justify themselves. We in the twentieth century are so hardened to the idea that the historic Church is rent, as to fail to realize that for over half its long life Christian unity actually existed. Therefore we hope and pray and work for it once more. What has been, may be again. The eleventh century saw a division which still lasts on, and shows no sign of healing. Would God it did.

Then East and West (to use geographical terms) parted; Latins and Greeks (to name the chief tongues used in public services) divided. In spite of the more than 70,000,000 of its children, the Holy, Orthodox Eastern Church is small in Toronto. Should you doubt, go and see. I can give you the address and save you some trouble. For my part, I walked the entire length of Jarvis street, asking friendly postmen and good-natured police for it; but in vain. At last one of the latter said, "I don't know where it is, but I think I can tell you how you can learn. I can tell you where some Greeks live in a kind of a cellar, who perhaps will know." I followed his direction and went down into what I called a cellar, without qualification. A young man there slowly acknowledged that he was a Greek, and "speak no English," but reluctantly owned that he was "Orthodox," much as if I had charged him with being a highway robber. He knew where the church was, and after saying "Up Jarvis street," he slipped into Greek and talked faster than I can in English. "Come, show me." "Now?" "Yes, now, please." At this all the others joined in and talked at the top of their voices, gesticulating as excitedly as if on the verge of a free fight. However, he came for all that, showed me the church, and declined a tip afterwards.

He took me to 170 Jarvis street (no number on the front) and along the side of the house. The main door was locked, but through the glass I saw enough to know I was "hot" as children say in their games. At the back door, we found a card bearing "Push the bell," in English and Greek. We pushed, but no one came, although we waited long enough for my guide to tell me that he had not gone to the war, being too young, and his brother had not, "but Constantine had." Possibly that was the former priest, since the present pastor has only been here five or six months. In the afternoon, re-inforced by a brother priest, I tried again. The door opened at once and we were face to face with a stout, elderly man, a pectoral cross showing below his full beard, his biretta on his head and his wife standing beside him. "Kala hemera" was plain to him and to us; but what they added was unintelligible, except the fatal "no English." Why will foreigners talk so fast? However "Constantinople" was plain also. I understood his name to be Papa Paulos Theodore. Papa, I suppose to be the title "Pope" or "Father," but was Theodore the surname? He seemed glad to see us, and readily showed us the church, which occupies most of the ground floor. Anything more unlike our western ideas would be hard to find. No chairs, or benches, or seats of any kind. Near the outer door on a table was a picture of St. George and the dragon, and so we learned the dedication, which is a favorite one in the East, and seemed doubly natural under the British flag. Two ambons with prayer books on them marked the choir. There was no organ, as they sing unaccompanied. It is usually said that Greek churches are all modeled in their general ground plan upon Justinian's great "Church of the Eternal Wisdom," which figures in most pictures of Constantinople as the "Mosque of St. Sophia"—a hybrid title. Mosque, Arabic word for place of bending or adoration; S. or Sta. contract form for the Latin Sancta and Sophia, Greek word for wisdom but not a proper name for an individual saint. Of course poverty is shown in every detail. The end nearest Jarvis street is cut off by a screen to serve as a sanctuary. This screen, the iconostasis, has been painted to show saints and angels; no real icons on it. The rich Russian churches have beautiful ones. To my surprise and delight, he pushed

open the panel marked "S. Michael," being a door, and invited us to enter behind "the holy doors." The altar, or "holy table," was in the centre with some liturgical books on it. I did not expect to find the prothesis on the Gospel side (as we would say). Although he put the "Divine Liturgy of S. John Chrysostom" into my hands I could not find in it the "prayer of the third antiphon," which is so familiar in our own daily choir offices. I wish I knew how that "Prayer of S. Chrysostom" came to be there, for the Reformers could hardly have been familiar with the Eastern liturgies. But I could not explain to the priest what I was hunting for. Just then his wife brought him his cassock, which he put on, while he showed us a banner. I did not see the font, which must be rather large to allow of their baptizing an infant with triple immersion. I hope I can some day see that service, for the custom is not only to baptize, but to confirm and communicate the baby also. After we had seen the church we were taken upstairs into a hall adorned with flags of Greece, England and the United States, with some maps of parts of the Balkan peninsula and pictures of King George and Queen Mary. Over the sanctuary is the reception room or divan. While here, his wife brought us sweetmeats, wine and coffee. We parted with all the signs of Oriental ceremonial politeness. For one, I was delighted with my visit. I only hope I can get some one speaking modern Greek to come and interpret next time.

Alas! that there is anything to keep us apart. Ever since the rise of Islam its fierce warriors have from time to time sent some to swell the white-robed army of martyrs for Christ, and most of them have been the sons of the Greek Church. The Greek Church in Canada is the test of our ecclesiastical statesmanship. Here for the first time we Anglicans are brought into close contact with them in any large way. They have had no long standing controversies with us to embitter them as they have had with Rome. There is but one touching the creed, and so important both in their eyes and ours. We say that the Holy Ghost proceeds from the Father and the Son. Yet this does not seem hopeless since the Bonn conferences with Greeks, old Catholics and Anglicans (Dr. Liddon being the best known of those present from our communion) were able to agree on formulas which all accepted. The Anglican and Eastern Orthodox Church union has been formed to forward intercommunion. Before and since there has been more or less correspondence and conversations. Witness, the non-jurors, Bishop Torrey of Scotland, the late Archbishop of

Syra and Tenos, Bishops Creighton, Hale and Grafton. Rev. Father Puller, S.S.J.E., lectured before eminent Russian ecclesiastics two or three years ago to make them know us better and has published his lectures. The writings of Rev. Wm. Palmer and of John Mason Neale were meant to make us know them. The present Bishop of London, in his sermon at the Southampton Church Congress assumed that we must have the thoughts of them and their devotional habits in mind when discussing our own internal affairs. Of course their Patriarch at Jerusalem knows very well that our Bishop Blyth is not a Lutheran or Presbyterian; but only their learned students know so much. Great numbers know no more of us than did the Armenian priest who told his congregation: "You wish to know whether the English are Christians. They are Christians; they even have the Eucharist—such as it is. Once a year the minister goes up into the pulpit with a large basket, containing pieces of bread, on his arm. These he flings about among the people, who thus have a scramble for it in church. They also have another religious ceremony, called the national debt, which consists in offering a large sum of money every year to the Emperor of the French; a ceremony much disliked and murmured at by the people." Are you quite sure the average man with us could do much better about the Greek religious customs? The Scotch and American books have an express invocation of the Holy Ghost in the prayer of consecration, although our own has not. Therefore we are not liable to have to meet one of their old controversies with Rome. As we have no Bishop claiming power above their patriarchs we naturally escape the chief controversy. We hold the faithful departed to be generally in rest and peace, and do not, as the Latins, picture our loved one in penal fires whenever we say a prayer for them.

Many of the Canadian clergy go as far as what the late Bishop Torrey called "passive intercommunion" with them, i.e., to receive to our ministrations any individuals who may wish them without asking any renunciation of their own church. I am told that the Greek priest in Montreal visits his people in Ottawa five or six times a year, having there his services in our own S. Luke's; sometimes on a Sunday, sometimes on a week day. He instructs his people to go to the rector in his absence, who has taken several baptisms and marriages. As one of the Canadian clergy I have myself confessed, absolved and communicated three, buried one and married two, asking no more of them than I should of mem-

bers of the Protestant Episcopal Church from the States. But I hope and pray for something more than

the act of certain individuals. Meantime here they are, a test of our ecclesiastical statesmanship.

The Church in the West

IN speaking of the Church in the West and especially in the Diocese of Rupert's Land, our work among the Indians must not be overlooked. In 1820 Rev. John West was sent out by the Hudson's Bay Company acting in conjunction with the Church Missionary Society to minister to the Indians and the officials of the company. Interest in the native tribes was thus largely responsible for the foundation of the Church in the Great Lone Land.

Our interest in the Indians, moreover, is due as an act of reparation. Reading the earlier chapters of Miss Hughes' fascinating account of Father Lacombe's labours on the plains one is struck with the splendid promise of his work. But with the coming of the white man and the disappearance of the buffalo all is changed. He—the man of the beautiful spirit, the man of the good heart, as he was called by the Crees and Blackfeet respectively—"had known the Indians in their pride; kings of the open plain in their barbaric power; brave and proud, honourable and hospitable; dwellers in frail skin lodges yet lords of all the outdoor world. Now he heard of them as miserable dependents upon the charity of the Mounted Police and the missionaries. Nor was this the worst. Of this an idea may be formed from the public excommunication of "three women and two men who, in contact with low whites, had sunk as low as mankind can sink towards the animal state, and who had flouted the old priest's appeals to lead more decent lives."

The interest of the work in itself also deserves record. The Archdeacon of Columbia, in a recent letter, suggests that I should write for CHURCH LIFE some account of an Indian school he had visited. "The school," he says, "was a tremendous surprise. They have a beautiful stone chapel and these thirty or forty little Indian boys go in there morning and evening. It is too sweet for words to see them, and hear them singing their children's hymns." The appeal that the work among the Indians makes to those acquainted with it, though not engaged in it, was shewn by the demand for a senior priest of this diocese that I write of, the work of Rev. G. Bruce, who has recently been superannuated after fifty years ministry among the Indians at Fairford.

This week, however, I propose giv-

ing in outline the history of the Sioux Mission, near Griswold. In 1862 the Sioux or, as they call themselves, the Dacotahs, made a savage and concerted attack on the white settlers in Minnesota. This rising was mainly due, according to Bishop Whipple, to the maladministration of Indian affairs by the Government. Whatever its cause, it resulted in the slaughter with indescribable torture of nearly seven hundred men, women and children, and in restoring order more than seven hundred soldiers were killed.

Pursued from place to place a band of Dacotahs finally sought refuge across the border in Canada. To the consternation of the few settlers in the valley of the Red River they made their way to the neighbourhood of Fort Garry. After spending some time wandering over this district they went westward to Portage la Prairie. Here again their arrival brought terror, but it is noteworthy that bad as their record was, they caused no trouble in Canada. Finally they were established by the Canadian Government on a reserve near Griswold, a hundred and sixty miles west of Winnipeg, where they have remained peaceably until the present time.

Sometime after their settlement on the reserve efforts were made to convert them to Christianity. The late Canon Burman, I understand, was their first missionary. After several years' faithful work he was succeeded by Rev. J. F. Cox, and he in turn by the Rev. J. A. Maggrah.

To Canon Jeffrey, the secretary of the Synod, I am indebted for an interesting account of the meeting held in connection with the appointment of a successor to Mr. Maggrah. The Canon, as commissary for the Archbishop, met the assembled chiefs in council. Through an interpreter he assured them of His Grace's sympathy and desire to meet their wishes. As evidence of this he was prepared to send them a priest of their own race and language from their old home in Minnesota. In reply they assured the Canon with a flood of native oratory that overwhelmed him, that their home was in Canada, not in the States, and they looked to the future rather than the past. Old things had passed away and they had no desire to call them to mind. Only a few of the older men could not understand English and they might

be served by an interpreter. Consequently they did not want a man of their own tribe and tongue. Moreover as their home and their children were in Canada, they did not wish an English, an Irish or a Scotch priest, but a Canadian as best fitted to train their young people in the new conditions under which they lived.

The Rev. T. Dewhurst, an English-

man with Canadian experience was sent to them and has been most successful during the year that he has been with them. They have a new church with a good stone basement, which is used as a school-room and general meeting place for the mission. In view of what has been said, it will not be surprising to learn that they are considered the best farmers among the Indians. G. H. B.

World Conference on Faith and Order

October 30th, 1913.

SINCE the publication of the report of the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order, notice has been received by the secretary of that commission of the appointment of co-operating commissions by the Disciples of Christ in Great Britain, the United Methodist Church in England and the Wesleyan Methodist Conference in England, which last will act also for the Methodist Church in Ireland. The Congregational Union of Canada has appointed a representative to receive communications. The ninth Congress of the Old Catholic Churches of Europe, held in September, voted to appoint a commission.

Commissions have now been appointed representing probably more than twenty million Christians. Considering that it has not yet been possible to get the information needed to issue invitations for the appointment of commission in the continent of Europe or the near East, and other important territories, this result shews a most encouraging interest in this effort to prepare the way for Christian Unity.

The impressive list of particular and partial movements toward reunion printed in the report of the Commission of the Protestant Episcopal Church has been enlarged by the receipt of news of the union of the South India Provincial Synod of the Wesleyan Methodist Church with the South India United Church; of the union of the Presbyterian and Methodist Colleges at Winnipeg, and the appointment by the Wesleyan Methodist Conference in England of a committee to investigate the differences as to policy, etc., which exist among the Methodist churches in Great Britain with a view to discovering a basis for union.

An important congress on Union of Churches was to be held in Australia at the end of last August. No report of it has yet been received, but the earnest and sympathetic spirit displayed in the preparations are most hopeful. In Canada the union of the Presbyterian, Methodist and Congre-

gational Churches will be taken up again by the Presbyterian Church Union Committee at Toronto in December, 1913. The Methodist and Congregational churches have already shewn themselves strongly in favour of the union. In the United States, the Free Methodist and the American Wesleyan Methodist churches have commissions negotiating for organic union, and the Presbyteries of the Presbyterian Church in the U. S. A. are now voting on the union with the Reformed Church in the United States, which was proposed last year.

A meeting has been called for November 19th, 1913, in New York, of the Advisory Committee, consisting of representatives of various communions, suggested at the conference at the Hotel Astor which was reported in the pamphlet published by the Commission of the Protestant Episcopal Church, entitled "A First Preliminary Conference." Copies of that and other publications on the subject of the conference may be obtained by application to Robert H. Gardiner, Gardiner, Maine, U.S.A.

Among the matters to be considered by the Advisory Committee are: (1) Discussion as to the expenses of the further preparations for the conference; (2) What preliminary steps might be taken to carry into effect the following suggestion made at the Hotel Astor conference:—"That in order that the World Conference may have a maximum value, the questions there to be considered shall be formulated in advance by committees of competent men representative of various schools of thought, these committees to be appointed at as early a date as is consistent with assurance that their truly representative character cannot be successfully challenged."

The Orthodox Patriarch of Jerusalem has shewn marked interest in the subject of Unity, and among those most recently heard from is Mar Geevarghese Dionysius, Metropolitan of the Ancient Syrian Church in India, who writes expressing a cordial interest in the suggestion of the World Conference.

The Synod of Fredericton

The Bishop's Address

The forty-fifth annual meeting of the Diocesan Synod was opened in the Church Hall on November 4th by Bishop Richardson. The attendance of clergymen and lay delegates was over 200. The synod service was held in the Cathedral, the Bishop of Huron being the preacher.

Bishop Richardson began his charge by cordially welcoming the delegates to the forty-fifth annual meeting of the synod. He referred to the death of Rev. T. W. Street, George E. Fairweather, and Ernest Shepherd, paying a tribute to the memory of each. Referring to Mr. Fairweather he said: "Mr. George E. Fairweather was a fine representative of that long line of strong men whose names are so closely associated with the 'Stone church,' St. John. He was indeed one of the landmarks of that historic parish. For many years he was superintendent of the Sunday School, and, in that capacity, his gentle, loving character displayed itself to the best advantage. He was also a member of the parish corporation, and for some time held the office of churchwarden. By the older members of the synod, he will be chiefly remembered for his fifteen years splendid service as treasurer of the old Diocesan Church Society. Simple, sincere, and good, he was loved by everyone who knew him. The Church is the better for such lives as his."

THE BIBLE SOCIETY

The Bishop next referred to the work of the British and Foreign Bible Society, and gave it his cordial endorsement. The Bible Society, he said, was doing a work of extraordinary value to the Church of England and should have its hearty support. Without the Bible Society it would be impossible for the Church to carry on its missionary propaganda amongst peoples speaking one hundred and sixty different languages and dialects. He recited several cases to shew the great value the society had been doing to the Church in Canada, and expressed the hope that the dioceses would in future take a warmer interest in its welfare.

RELIGIOUS TRAINING

The Bishop expressed strong approval of the Sunday School as an agency for the religious teaching of the young. Secular education, which has been to all intents and purposes surrendered to the state, makes exclusive demands upon the time and attention of the child, and makes it next to impossible for the parents to give the child its religious training in

any other than a superficial sense. Other difficulties in the way of home training suggest themselves. In many homes neither father nor mother have the time to spare and in others there is no religious atmosphere at all. It is plain, therefore, that there are only two directions in which the Church can look for help in this important matter—the machinery for education provided by the State and the Sunday School.

The Bishop proceeded to point out that the public schools of the province could not be considered irreligious, on the contrary the great majority of teachers earnestly strive to impress upon their pupils the principles of faith by which they themselves are living. He was glad to bear witness to the Christian character of those who are teaching in the schools, but the teacher's desire to mould the child's character along Christian lines can only be exercised within narrow limitations. In support of this statement he cited the regulations of the Board of Education, and while admitting the value of the teaching prescribed he expressed doubts as to whether or not it could be effectively enforced.

In looking about for a remedy for this state of affairs the Bishop thought the first duty of the Church was a domestic one. They should do everything in their power to make the work of the Sunday Schools as complete as possible. In almost every parish there should be some of the laity willing to assist the clergy in the work of the Sabbath School. He was glad to note that there had been some improvement in Sunday School work in many districts as the result of stimulus which had come from the Sunday School Commission. This commission was well worthy of their confidence and he hoped that it would have the hearty support of both clergy and laity.

In regard to the religious training of the young they might see whether it is not possible to reverse at least in part the present policy of the public schools in relation to the Bible. Let us see whether in spite of former failures it is not possible for us to do something. We have been talking of Christian unity but here is an opportunity to do something more than talk.

He suggested that the Synod send to the various churches a strong memorial on the subject inviting them to meet in conference with a frank readiness to surrender anything and everything that belongs to denominational likes and dislikes alone so only

the Word of God may be more honoured in the hearts and lives of the children of our land.

STATE OF THE CHURCH

The Bishop said that the last census shewed that the Church was steadily forging ahead in Canada; the Roman Catholics are still in the majority but their percentage to the whole population is not as large as it was ten years ago. The census gave to the standing of the leading non-Roman Catholic bodies as follows:

Methodists	1,079,892
Presbyterians	842,444
Anglicans	681,494
Baptist	318,305

By the returns of 1911 the following is the standing:

Presbyterians	1,115,324
Methodists	1,079,892
Anglicans	1,043,617
Baptists	382,666

Commenting on these figures the Bishop thought they could be taken as a safe guide in estimating the actual propagating power of the respective churches. He thought the increase was not due to natural causes but largely to immigration. After making some deductions from the census returns the Bishop expressed the opinion that apart from immigration the Presbyterian and Anglican stand toward each other in the power of propagation as 25.86 stand to 25.26. In other words, said he, the two churches seem to have advanced at about the same rate.

Referring to New Brunswick, the Bishop pointed out that the last census shewed an increase of population of 20,769. As 18,632 was in the number of French speaking people it was evident that the English speaking population between the years 1901 and 1911 was practically at a standstill. The increase of nearly 19,000 in the Roman Catholic communion was due to the vastly superior prolificacy of the French speaking people—a superiority that ought to cause us some concern in view of its inevitable bearing on the religious and racial future of New Brunswick. Quoting from the census returns the Bishop shewed the standing of denominations in New Brunswick to be as follows:

	1901	1911
Baptists	80,874	82,106
Anglicans	42,005	42,864
Presbyterians	39,496	39,207
Methodists	35,973	35,558

Commenting on this the speaker pointed out that in ten years the Baptists have gained 1,232 adherents and the Anglicans 859, whilst the Presbyterians and Methodists appear to have lost 289 and 415 respectively. He considered the figures quite noteworthy so far as the Church of England is concerned and in view of the

fact that during the previous decade it lost a thousand members. One lesson which he derived from the census returns was the necessity of increasing the staff of clergy and in strengthening some of the missionary staff.

CHURCH FINANCES

In discussing Church finances the Bishop referred to an apportionment of \$6,766 placed on the board this year of which \$339 was for work among the Jews. This item he said was a new one but he felt that the Church should not fail to accept its share of responsibility in the matter. He remarked that the wicked and baseless charges being brought against the Jews in Russia might tempt them to follow the example of the Church in the United States in an expression of sympathy. He explained that the allotment for missionary work on the diocese of Fredericton was the smallest on any diocese in Canada.

The Bishop thought the Church should deal more fairly and honestly with its missionaries in the matter of stipends. The system in vogue made no distinction in the matter of stipends between married and unmarried men. The present average is a little less than \$750. He hoped the recommendation of the board for an increased stipend would receive the earnest consideration of the synod.

THE CATHEDRAL

The speaker dwelt at some length with the restoration work of Christ Church Cathedral and called attention to the fact that it was the spiritual home of the diocese and was entitled to their support. The generosity of Mr. James H. Dunn in providing a new set of chimes was fittingly referred to, and it was pointed out that the cathedral authorities had been left with a deficit of \$5,500 on their hands.

In closing his address the Bishop warmly praised the work of the Women's Auxiliary and the Brotherhood of St. Andrew. His concluding words were:—"And now my dear brothers in the faith, I commend you and your work to Him who alone can guide and strengthen you. May the grace of our Lord, the love of God, and the fellowship of the Holy Ghost be with you all. Amen."

Do you observe why the wise men saw the King when all the others that night at Bethlehem were blind to Him? The simple reason is that they were seeking Him, and just because they were seeking Him, they saw.—G. H. Morrison.

"The one supreme luxury of life is sympathetic companionship."

The Church in China

Kaifeng, Honan,
October 12th, 1913.

THE old saying "time flies" is the only word suitable to describe one's days in the foreign field, which simply seem to fly. The reason is no doubt that one is so tremendously busy all the time. Life is lived in a land of immense opportunities, the workers are so few and the needs so pressing that one must be ready to fill half a dozen positions at the same time, so to speak, or else when the occasion has passed realize that what might have been done is now beyond recall.

One realizes that it is a good thing to have each day so full especially in a land like China, where temptations are so strong and where the nervous strain is so severe. One does not desire "spare time" in which to think of self-interests, and there are none of those many things our some friends enjoy, which although very good in their place, are often most used by those who desire to "kill time." In the mission field we have no time to "kill."

The work of the mission is going on again in all its branches, and although we are still under martial law the schools have a very good proportion of students, and this in spite of the fact that none of the Government schools have yet opened, owing to the unsettled state of affairs. The martial law and the fact that no one is allowed on the streets after 9 p.m. makes the work in the city very difficult. The services have to be very short and directly after all must go to their homes, and those who generally meet afterwards in the inquiry, or reception room are denied this opportunity much to the detriment of our work. The night schools have also not been opened for the same reason. As I have been taking the place of one of our sick members in St. Andrew's School, I have not been sorry for this excuse. The language study still demands a great deal of our time, and there are so many things which would crowd it on one side.

Last week was eventful in the election of Yuan Shih Kai as the first president of the new Chinese Republic. We sincerely hope that those who so strenuously opposed his elec-

tion may now see that peace is what China most needs. One is already conscious of a reaction from the sweeping changes which followed the advent of the republic. The conservative element among the gentry have already caused a withdrawal of the proclamation of religious freedom, and the Parliament is now considering making Confucianism the state religion of China. We feel that this will put us back under the same old restrictions under which Christianity laboured with the old regime. This change is no doubt due to the haste of those reformers who would see China a new "America" in a day. Among them are a great many who are Christians and who could have had a considerable influence with the government if they had been more diplomatic, now the President has found that the salvation of China rests with the more conservative element among the people, and though we have ample reason to believe that Yuan Shih Kai is a reformer, we cannot expect the Chinese, the most conservative people in the world, to give up all their cherished customs at once, even though they are convinced that foreign peoples have much which it would be to China's interest to know.

The educational problem is just now receiving a good deal of attention in the Chinese newspapers. As our Canadian Church Mission in Honan has taken up this branch as its special work, your readers will be glad to hear something of this great need. I quote from the *Central China Post*: "The old educational system had many drawbacks. Still what China is to-day she owes to a great extent to that special system of education which has amidst all the changes of dynasty kept the Chinese a nation. Through it the extremes of this vast land were knit together and even alien dynasties which swept more than once over the land were conquered by the Chinese old education. When it was abolished some eight years ago, it was hoped that the elementary schools on modern lines would spread all over the country and that before a few years had elapsed every Chinese child would be compelled to attend such a school. However things in China move slowly. The ministry of education has calculated that there are about forty million Chinese children wanting education. This would need about one million schools to meet their needs. An up-to-date investigation by the same board shews that the whole number of educational institutions (elementary, middle and high schools) amounts only to 35,998.

These are visited by 875,760 scholars. These figures, even if very roughly calculated still show that over forty million children are not cared for with a compulsory and systematic education. Some fifty thousand schools have still to be established to meet the most urgent demands. This is a tremendous deficit for a country and state whose strength and prosperity is rooted in its educational development."

Under the old system it was almost impossible for but a small percentage of the people to obtain what would be considered a good education. The time, not to speak of the patience required in learning to write the Chinese characters would alone debar any but the gentry or those who wished so to earn their living. The commercial or labouring classes depended on the writing man whose living in turn consisted on writing letters or teaching a few pupils, and continuing the study of this endless language.

In closing I am very glad to be able to report that all our sick members are once again back in the mission. Mr. Williams is still weak

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but daily gaining strength. We still trust to the earnest prayers of our friends in the homeland and thank God who has brought us in safety through so many perils.

C. M. TRIVETT.

The Brotherhood of St. Andrew

A largely attended meeting of the Junior Local Assembly of the Brotherhood of St. Andrew was recently held in Ottawa at St. George's Parish House.

The parishes represented at the gathering were St. Matthew's, All Saints', St. Bartholomew's, St. Luke's Trinity (Ottawa South), All Saints' (Westboro). Very satisfactory reports were presented by the delegates from these parishes. All reported being engaged in either Bible Class or Sunday School work along the lines of personal service. Amongst other matters decided at the meeting it was resolved that the active chapters enter into an effective campaign for the extension of the work in Ottawa. This should prove of great benefit to the cause and it is hoped that results may soon become apparent.

The business part of the meeting being concluded, the chairman called upon Mr. Ralph Sampson to address the gathering. Mr. Sampson, in the course of a very excellent half-hour talk, carried the boys with him in a vivid description of the junior conferences held during the recent National Convention in New York, at which he was privileged to attend. His remarks were most apt and he succeeded in interesting all present with his experiences.

Mr. Bliss, the President, after summing up the Assembly work, closed with a strong appeal to all to join in

the effort being made by the Brotherhood in Ottawa to reach every parish as a means of marking the thirtieth anniversary of the Brotherhood's existence. The special aim is to hold a Men's Communion in every parish in the city and suburbs, marked with special addresses during the day to all young men. If this can be brought about, St. Andrew's Day will be a notable one in Ottawa.

Special tributes were due to Mr. Jack Dawson and Mr. Cyril James for the way in which they have assisted to make the Assembly meetings so successful.

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The Church in Canada

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HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop,	
Bishop of Kingston	Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S.P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D. Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

The Right Rev. Bishop Lucas of Mackenzie River, spoke to the children in the pro-Cathedral of St. Luke on Children's Day. There was a magnificent mass of scholars drawn from the Churches of St. Luke, St. Stephen, St. John, St. Peter, and the Shingwauk Fanquier Memorial Chapel. The Bishop addressed this inspiring congregation from the pulpit, his talk bringing vividly before our eyes the life of the children Indian, Esquimaux and others "out there." The descriptions of Baby's fortunes on appearing in that decidedly frigid zone will long be remembered and in future the Evening Hymn which the Bishop sang in Indian and very solemnly made the children repeat in English—will be hallowed by a more Catholic flavour as each remembers the brother and sister out away, away there!

The Bishop also preached at the morning and evening services of the pro-Cathedral.

SAULT STE. MARIE

ST. JOHN THE EVANGELIST.

The parish was strengthened by the coming of the Rev. E. G. Heaven from Murillo; his work will lie mainly in connection with the west of Steelton and centre around St. Peter's Church, Harris and Bucklev which now has the full order of administration. The Bishop of Algoma preached at Evensong and the Rev. W. Hardy Johnson, priest in charge, read the service; the Rev. E. G. Heaven, deacon, read the lessons.

BYNG INLET

ST. JOHN THE DIVINE.

The Church has been presented by Mrs. W. E. Bigwood with a very beautiful set of White Eucharist Vestments, consisting of Burse, Chalice Veil, Maniple and Stole. The work was done by the sisters of St. John the Divine. They were used for the first time on All Saints' Day.

The people of the parish presented their rector, Rev. W. Sydney Weary, on his return from a two weeks' holiday, with a bonus of fifty dollars.

The Vestry has sent to the Church in White River a small quarter cut oak Altar (folding), which had been used here in the Union Church when the Anglicans held service. The Altar was a gift to the Anglicans of Byng Inlet

by a Mr. O'Connor who was lay reader, in memory of his wife.

The W. A. are busy in preparation for their Xmas sale which is to be held on the 27th of this month. They are making preparation for nine booths.

The St. Andrews' Brotherhood have appointed two delegates, the rector and Mr. A. Chamon, to attend the Laymen's Missionary Banquet in Parry Sound on the 17th.

TEMAGAMI

Photographs of the Church taken at the time of the Harvest Thanksgiving, October 26th, shew how well the work of decorating was carried out by Mrs. Stevens and Mrs. Weeks. Those who were present at the services heard the Venerable Archdeacon Gilmore, D.D., preach a sermon full of simple spiritual truths.

FREDERICTON

ST. JOHN

The meeting of the Deanery of St. John on the Festival of St. Simon and St. Jude was the largest for many years. It was held in the parish of St. James, the celebration being at St. James' church and the chapter meeting in the board room of the Wiggins Male Orphan Asylum. It was most successful in every way. The two visitors, the Very Rev. Dean Llwyd, of All Saints' Cathedral, Halifax, and the Rev. F. G. Newton of Sarnia, Ontario, made a few remarks and greatly added to the pleasure of the occasion. The third Chapter of Romans was read in the original and short comments made upon it. The discussion on the superannuation suggestions was very animated. The members of the chapter seemed to have very pronounced views and were unanimous that neither of the plans submitted to the synod were suitable. It was evident that no plan would be acceptable that would prove a burden to clergymen who already found it difficult to support themselves on their meagre stipends and to parishes which already were struggling with their financial problems. It was also expressed that the synod had no warrant to dictate the domicile of the men who received a grant from the fund. The chapter then adjourned for dinner, which was held at the rectory and which as ever was a most pleasant function. At the afternoon session the rector, the Rev. H. A. Cody opened a discussion on the "Boy Problem." He told of the difficulties he had

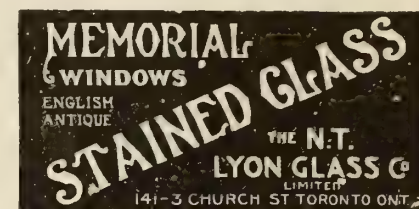
encountered in his parish and the efforts he had made to overcome them, and the main deductions he had drawn from his experience, that we should take advantage of the gang spirit, keep the boys busy and allow them to judge their own delinquents. The discussion thus opened was found very difficult to close. Every rector had tasted of the problem and all had something to add to the subject. Dean Llwyd made a plea for more spirituality in our work; that boys responded to the appeal to the heroic and the religion of Christ was in the long run the only appeal that would hold. This sentiment was heartily endorsed and all admitted that the various societies should never lose hold of the main reason for which the church exists. It would almost seem as if another chapter meeting might continue the same discussion with no little profit. It was the intention that the Rural Dean should lead a discussion on "Current Events" but the time was gone and this was left over for the next meeting. All present felt that the Rural Dean, the Rev. W. H. Sampson, was to be congratulated on the success of the first chapter meeting since his election. The Rev. E. B. Hooper and Mr. J. K. Scammell were appointed deanery representatives on the board of missions.

The annual service of the Church of England Institute was held in Trinity church on the Festival of St. Simon and St. Jude. The Very Rev. Dean Llwyd of Halifax was the special preacher, and all thought it was the most successful anniversary for many a day. A celebration of the Holy Communion was held at 11 o'clock, and evensong at 8 p.m. The following clergy were in the sanctuary and assisted in the service: The Reverends W. H. Sampson, G. A. Kuhring, J. Millidge, E. B. Hooper, G. F. Scovil, H. A. Cody, W. A. Dunham, P. Coulthurst and R. A. Armstrong. The sermon by the Dean of Nova Scotia was a beautiful exposition of the text, "We Love Him Because He First Loved Us."

ST. LUKE'S.

Commencing Wednesday, October 22nd, and ending Monday, November 3rd, there was held a splendid mission in connection with this Church. The missionary was the Rev. F. G. Newton, rector of St. John's Church, Sarnia, Ont. Mr. Newton is a graduate of one of the old English Colleges, but he has been in Canada for some years now and understands and appreciates fully our Canadian life with its manifold problems. Mr. Newton has a quiet, argumentative, conversational style of preaching, which at times creates a silence charged with spirituality that makes one feel at once the power and reality of religion. Mr. Newton's influence, however, is not confined to the pulpit. Any man may find in him a strong and deep sympathy and a readiness to help. That Mr. Newton is a hard worker will appear from the fact that during the mission he held three services a day, excepting Saturday. At 3 o'clock there was a quiet hour for Christian workers. At 4 o'clock the children came in large numbers to hear a new but very interesting and helpful discourse on the Catechism. At 8 o'clock there was the regular mission service for all.

A special feature of the Sunday services was a Mass Meeting for men at 4 o'clock. If one can judge, it might be said, that the men's services were not only the greatest surprise but by far the most encouraging in their spirit and influence. In these days when it is said that the gospel has lost its hold on men, it was a rare feast for one's eyes to see the nave of St. Luke's Church, which seats comfortably about eight hundred people, almost filled with men. On the second Sunday at the time of the men's service there was a big Orange parade going on but this appeared to make no difference in the



numbers gathered at the mission services.

The mission will be in every way a great help to this parish.

Some repairs and improvements are about to be made in St. Mary's Sunday School room, Chatham, and the Archdeacon is endeavoring to arrange for a series of illustrated lectures during the winter.

HURON

The Rev. Jas. A. Robinson, M.A., B.D., Inspector of Sunday Schools for Grey Deanery made an official visit during the last week in October to the Parishes of St. Paul's, Shelbourne; Trinity, Durham; St. James, Dundalk; St. Paul's, Chatsworth; St. George's, Owen Sound, and St. Thomas', Brookholm. The object of the trip was two-fold: to become familiar with work in the Parish and also to bring the Parish into closer touch with work of Sunday School Commission. To further this object addresses were given at teachers' meetings; The free pamphlets of Sunday School Commission distributed, and statistics collected from Rector and officials. It was gratifying to note while Grey stood fourth in the fourteen Deaneries of which the Diocese of Huron is composed, and second in amount per scholar in report of collections for Children's Day last year, yet larger offerings were expected this year. Many Sunday Schools are adding the Home Department to their work and altogether the outlook for the future of Sunday School work in Grey County is very bright.

LONDON

Rev. E. Appleyard, rector of St. Matthew's Church, East London, has been chosen rural dean of East Middlesex, in place of Canon Craig, who sent his resignation to the bishop. Rev. A. L. Beverly has been appointed secretary of the rural-decanal chapter, in succession to Mr. Appleyard.

A semi-annual meeting of the chapter in Cronyn Hall, Oct. 24, was attended by nearly all the clergy of the deanery and lay delegates from each congregation. The missionary apportionment in the parishes was discussed and all reported satisfactory progress. All parishes are using the duplex envelope system, which is working satisfactorily. Church extension in the deanery was discussed and progress reported.

Dr. C. C. Waller, principal of Huron College, reported progress on the new chapel under construction there, and stated that the date of dedication would be December 10, at noon. Dedicatory services will be held at the college and a special service in St. Paul's Cathedral on the same date in the evening.

Mr. J. K. H. Pope addressed the meeting regarding the Laymen's Missionary Movement. He spoke of the conference to be held in the city on the 14th, and asked for

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the hearty co-operation of the clergy and laity alike.

It is probable that early in the spring work will be commenced on extensive additions and alterations to Bishop Cronyn Memorial Church. The church now has a seating capacity of 850 people.

The Church of the Redeemer will be enlarged during the coming year by the erection of a Sunday School room and an addition to the auditorium of the present church building. Work on the new buildings will be undertaken early next spring.

The erection of the proposed new Sunday School building, all the organizations of the church are co-operating, the Women's Guild and the Anglican Young People's Association of the church each preparing to take a very active part in raising the building fund required. The present church building is entirely free of debt.

Mrs. Wyckoff, assistant secretary of the Dominion A. Y. P. A., was the speaker at a well attended meeting of the St. James' branch, South London, Monday evening.

Mrs. Wyckoff gave a report of the young people's convention which was held in Toronto September last, and at which many helpful suggestions for increasing the efficiency of the association were brought forward. Mrs. Wyckoff pointed out in a most able manner the necessity for proper organization if the association was to fulfil its purpose in the church. Her remarks were followed by an interesting discussion. In moving a vote of thanks to the speaker, Mr. Richard Crouch expressed the view that the tendency of the A. Y. P. A. had in the past been too much toward the social side. While that had its place in the activities of the association, he felt that it would be well in future to try to place more emphasis on the more serious aspect of the work.

CARGILL

Children's Day was observed in the parish and in Penderton on the day appointed by the Sunday School Commission, by the use of the special services provided for the occasion. On the following day, also in accordance with the recommendation of the Commission that parents and children and teachers should meet together in a friendly way, recitations were given from the Holy Bible by members of the Sunday School.

PETROLIA

The autumn meeting of the Ruridecanal Chapter of Lambton was held at Christ Church on October 28th. The Holy Communion was celebrated in the morning in the Church, Rev. Canon Davis of Sarnia celebrant. After which the Chapter convened for business in the Schoolroom. The Rev. Canon Davis was re-elected Rural Dean. During the afternoon session papers and addresses were given by the following clergymen and laymen: the Rev. S. P. Irwin of Watford, on "the conditions of the Church in Lambton"; Mr. J. H. Robinson of Warwick, gave an instructive paper on "What laymen can do"; Mr. Charles Jenkins spoke on the subject of "the newly organized Provincial Synod"; Mr. G. H. Sabler of Sarnia, gave a paper on the "problem of how to hold the older boys in the Sunday School"; Miss Ford of Petrolia, followed with a paper on the "Primary Class." All of which drew out very interesting discussion.

The evening session was well attended and the audience greatly interested in the Rev. R. Bosock's stirring address on "Life and Church work in the Yukon."

MONTREAL

MONTREAL

The congregation of St. Stephen's, November 2nd, celebrated the 40th anniversary of the coming among them

of Very Rev. Dean Evans as rector. In the morning Bishop Farthing preached a special sermon and in the evening Rev. Oliver J. Booth preached.

An address presented at the morning service and read by W. Williamson, the rector's warden, expressed appreciation of the work their rector had done during his service in St. Stephen's. Mention was made of the fact that he had been instrumental in the erection of three parish Churches during his ministry, under circumstances in which the Dean himself was compelled to assume the chief financial responsibility and management. During this time the parish had grown from very humble beginnings into one of the best equipped in the city.

Dean Evans, in replying, made reference to the loss sustained by the death of Archdeacon Ker. He was thankful, he added, that his congregation was willing to overlook any errors he might have committed.

Bishop Farthing paid a warm tribute to Dean Evans as a man and a clergyman and referred to some of his accomplishments.

There passed away on the last day of October, a venerable and widely respected priest of this diocese, in the person of Archdeacon John Ker, for twenty-four years rector of Grace Church, Point St. Charles, at the age of 65. The Archdeacon was born at Newbliss, Monaghan, Ireland, in 1848. He came to Canada in 1872 taking his divinity course at the Diocesan Theological College; in 1876 he was ordained by Bishop Oxenden. During the next five years he organized the parish of Glen Sutton, Quebec, and on leaving there he became rector of the parish of Dunham, where he remained until 1889. In that year he was appointed rector of Grace Church, Montreal, where his work will be long remembered and from which he resigned last Easter owing to ill health. In 1889 he took his B.D. degree and four years later his D.D. degree at Trinity College, Toronto. He received the same degrees in Bishops' College, Lennoxville, of which University he was a member of the council and corporation. The funeral took place on Monday last from Grace Church, and no nobler testimony could be given to the work which he has done than by the vast silent congregation that thronged the building from end to end; old, aged and little children were there, all whom he dearly loved. There were in attendance over fifty clergy who came to pay their last respects to a much beloved priest, among whom we noticed the Venerable Archdeacon Naylor, Rural Dean Carmichael, Canon Paterson-Smyth, Professor Abbott Smyth, Canon Horsey, and the Rev. A. P. Shatford.

The opening sentences of the burial office were read by the Incumbent, Rev. J. Ellis Ireland. Psalm 39 was rendered by the choir and the lesson was read by the Very Rev. Dean Evans.

Bishop Farthing said the concluding prayers and gave the blessing. The choir sang "Peace, perfect Peace," as they preceded all that was mortal of their beloved rector, down the aisle. The procession from the Church was an immense one, and the numbers of those who gathered at the grave in Mt. Royal Cemetery, actually exceeded the numbers of those present in the Church, a wonderful testimony to the faithful work of a parish priest who gave himself without stint to the welfare of his people, and who lived to see a noble Church edifice erected and entirely cleared of debt.—R. I. P.

The field day for missions was held on Sunday. This was preceded as in former years by a day of intercession conducted by the Bishop of Algoma.

The special preachers at the different Churches were as follows: Christ Church Cathedral, Rev. Canon Gould and Bishop of Toronto; St. George's, Bishop Lucas and Rev. Dr. Rennison; St. James', Rev. Dr. Rennison and Rev. A. P. Shatford; St. Stephen's, Rev. Dr. Symonds and Bishop Lucas; The Advent, Rev. Canon Kittson and Rev. Canon Scott; St. Matthias', Bishop of Toronto and Rev. T. J. Stiles; Good Shepherd, Rev. T. W. Savory and Rev. R. Hewton; St. Simon's, Rev. Dr. Rexford and Rev. O. A. Anderson; St. Jude's, Rev. O. T. Bruce and Rev. Canon Gould; St. Edward's, Rev. J. S. Ereaux and Rev. W. Sanders; Grace, Bishop of Algoma and Dean Evans; St. Clement's, Rev. R. C. Blagrove and Rev. F. C. Ireland; Trinity, Rev. T. Bunbury and Rev. Canon Kittison; St. Luke's, Rev. E. A. Anderson and Rev. R. Y. Overing; St. Thomas', Rev. W. L. Armitage and Dr. Archer; St. Mary's, Rev. O. Warner and Rev. D. B. Rogers; St. Cyprian's, Rev. Dr. Chartiers and Rev. T. Bunbury; All Saints', Rev. T. J. Stiles and Rev. P. C. Blagrove; St. Alban's, Rev. H. Mount and Rev. T. W. Savory; Ascension, Rev. H. M. Little and Rev. L. Skev; St. Martin's, Rev. L. Skev and the Bishop of Montreal; St. John the Evangelist, Rev. Canon Scott and the Bishop of Algoma; St. Paul's, Lachine, Rev. O. J. Booth and Rev. W. T. Armitage; St. Phillips', Montreal West, Dr. Archer and Rev. Dr. Rexford; St. Barnabas', St. Lambert, Rev. A. P. Shatford and Rev. Canon Paterson-Smyth; St. Mark's, Longueuil, Rev. I. Tee and Rev. E. T. Canel; St. Margaret's, Rev. Rural Dean Robinson; St. Cuthbert's, Rev. F. E. Baker; St. Augustine's, Rev. F. Stephenson; St. Aidan's, Rev. A. H. McGreer; St. Colamba's, Rev. R. H. Buchanan; St. Matthew's, Rev. F. Stephenson; St. Andrews (Ahuntsic) Rev. J. A. Osborne.

Under the auspices of the L. M. M. a missionary supper was held in St. James' School House on the next evening the speakers being the Rev. Lawrence Skev of Toronto and Dr. Archer of India. Our diocesan assessment for the year is \$16,700.

NEW WESTMINSTER

ST. MARK'S HALL.

On Tuesday, October 28th (SS. Simon and Jude), the October meeting of the Council of the Hall, and the Second Annual Opening Meeting, were held in St. Paul's Parish House, Vancouver, the former in the afternoon and the latter, which was a public gathering, in the evening.

At the former much important business was transacted bearing on the year's work, and most encouraging progress and prospects reported.

On the platform at the Annual Open-

ing Meeting, were the Rt. Revs. The Bishops of Caledonia, Senior Bishop of the Province and President of the Anglican Theological College of British Columbia, of which St. Mark's is an integral part; the Bishop of New Westminster, Dr. De Pencier; the Bishop of Columbia, Dr. Roper; the Ven. Archdeacon Scriven of Victoria; the Ven. Archdeacon Heathcote of Vancouver; the Revs. the Principals of Latimer and St. Mark's Halls; the Revs. W. T. Meeling, M.A., and C. C. Hoyle, M.A., of the Staff of the Hall; A. McC. Creery, Esq., L. H. Minchin, Esq., the newly elected Bursar and Registrar of the Hall; and R. H. S. Cresswell, Esq., Vice-Chairman of the Council of St. Mark's, who, in the absence of Harold B. Robertson, Esq., Chairman, occupied the chair.

A very representative audience filled the large Auditorium and listened with the deepest interest to the speeches and reports. The Ven. Archdeacon Scriven opened the meeting with prayer. The Bishop of New Westminster delivered a most impressive address on the needs of the Church's work for men and the manner in which the endeavour was being made to supply them. The matter had been specially pressed upon him at the meeting of the M.S.C.C. in Saskatoon at which he had been present recently. He was followed by the Bishop of Caledonia, Rt. Rev. F. H. DuVernet, who expressed the deep satisfaction it had been to him, from the beginning of the work of St. Mark's Hall that such an institution had been begun. The Hall was an integral part of the Anglican College and without it the College Plan would not have been complete. He looked forward to a time when four-fifths of the work of the Halls would be done in common. He then addressed the students on the unique and permanent value of the Bible. The Bishop of Columbia referred in complimentary terms to the work of Principal Seager in the occupancy of his difficult post and encouraged the students to unsparing theological study in view of the needs of the age, and to entire and prayerful devotion to their work. The Ven. F. C. C. Heathcote urged the students to be natural in their ministerial work, pointing out the insincerity of artificiality.

Messrs. G. C. P. Wells and C. W. Silk, two of the students of the Hall, gave bright and intensely interesting accounts of their work in missions during the summer, the former on Vancouver Island, the latter in the Okanagan.

The Principal in his report stated that there would be 17 students in the Hall this year; that there were now over 200 subscribers in the Province to the funds of the Hall and that that number is being steadily increased. His great object as far as finances were concerned was to make St. Mark's a

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self-supporting institution, and that it is merely a matter of a short time and some work to bring this about. He also referred in the warmest terms to the work of the Women's Guild on the Hall. His concluding remarks consisted of an appeal to parents and friends to use their influence to lead young men to choose the ministry as their life work, and said that until the Church in Canada was producing men from her own ranks for her own ministry she could not be said to have arrived at the beginning of her normal life as a Church.

NIAGARA

NIAGARA-ON-THE-LAKE

The historic old Church of St. Mark's has just completed the celebration of the twenty-fifth anniversary of the appointment of their rector, the Rev. Canon Garrett to the charge of that parish.

On Sunday, November the Second, there were special services of great interest. In the morning a celebration of the Holy Communion was attended by a large number of those whom the venerable rector has from time to time prepared and presented for Confirmation during his long ministry in Niagara. The Rev. W. L. Baynes-Reed, of Toronto, who was the preacher at this service and also at the evening service, delivered appropriate and practical sermons to the large congregations assembled.

On Monday the Bishop of the Diocese and Mrs. Clark together with the clergy of the deanery of Lincoln and Welland, assembled in Niagara to offer their felicitations to Canon Garrett who is also Rural-Dean. Holy Communion was celebrated in the morning, the celebrant being the Bishop. The Rev. Guy B. Gordon, rector of Niagara Falls, Ont., preached the sermon in which he referred to the sterling worth of the Rural-Dean and the honour in which he is held both by the people to whom he has ministered for so long a time, and also to the clergy of the deanery and diocese who have been his fellow-workers.

Luncheon was served by the ladies of the parish in the Parish Hall, at which the various religious bodies of the town were represented by their respective pastors. The Rev. Father Sweeny, priest in charge of the Roman Catholic Church in Niagara; Rev. Mr. McGregor, minister of the Presbyterian Church, and Rev. Mr. Smith of the Methodist Church, all expressed in well-chosen words their esteem for Canon Garrett as a fellow-worker and friend, and hoped that he might be spared many more years to labour with them.

The Bishop, on behalf of the clergy of the deanery, presented to the Rural-Dean, a beautifully illuminated address together with a gold mounted cane, and in the course of his remarks observed that while there were many who had been in the ministry for twenty-five years, it is, in these days of change and unrest, a very rare thing to find a man who has faithfully devoted himself for so long a period to the work of ministering to one parish. Rev. W. L. Baynes-Reed and Rev. Canon Bevan also said a few words, to all of which Canon Garrett replied with characteristic humility and depth of feeling.

The celebration was brought to a close in the evening when a reception was held in the Parish Hall at which a goodly number of the parishoners were present to greet their rector and his esteemed wife. On behalf of the congregation, Mr. J. Masters, churchwarden, presented to Canon and Mrs. Garrett a bag of silver amounting to \$62.75, and later in the evening on behalf of the choir, made the further presentation of a handsome silver-mounted writing set. A varied pro-

gramme of music rendered by the choir and others was much enjoyed, and the Rev. H. L. A. Almor, rector of Merriton, and Rev. C. E. Riley, of Homer, tendered their felicitations to the congregation and to their rector and his good wife.

THOROLD

There was another most pleasing service at St. John's Church which seems to have the multiplying power of good deeds, and the Bishop on November 2nd dedicated in the evening, ten new chimes of bells recently installed, in memory of the fifteen children of the late George Keefer, first churchwarden of the parish of Thorold. A beautiful memorial window to George and Mrs. Calcot was also dedicated by the Bishop. In the morning the Holy Rite of Confirmation was administered to twenty-two candidates. Canon Spencer, a former rector, and Canon Sutherland, assisted at these services.

To many old Church members the name of George Keefer is a household word, made so, by the first Bishop of this diocese, Thomas Brook Fuller, L.L.D., whose chosen friend he ever remained. It is a coincidence that this week's papers contained a notice of the death of the father of George in Otawa, at the advanced age of 92.

BURLINGTON

St. Jude's Church Sunday School has been the loser by a recent fire which consumed its Town Hall. Pending the completion of their own new school building they had rented rooms there, and suffered the loss of books, chairs, piano, etc.

HAGARVILLE

At the Monday evening banquet held in the Parish Hall, some \$66 were realized. Much outside interest is attached to the gifts of Mr. J. C. Inglis, son of the sainted rector of Drummondville. The preacher, Ven. Archdeacon Inglis being a father to J. C. Inglis and sons of Rev. C. L. Inglis, Drummondville, now Niagara Falls. A passing tribute may well be permitted to the memory of Charles Lycester Inglis, for many years the devoted priest of All Saints' Church, from whose utterances, those who had the privilege of attending his long ministry, bear with them, the sound teaching of the doctrines of the Church in their entirety, and who regard them as an heritage of priceless worth. "For all Thy saints O Lord, our grateful hymn receive, who followed Thee, obeyed, adored, and strove in Thee to live."

NOVA SCOTIA

The Mission in the Diocese of Nova Scotia opened on Thursday evening, November 6th, in the Island of Cape Breton with a special service for the reception and benediction of the Missioners, which was held by the Bishop at St. George's Church, Sydney, the mother Church of the Island of Cape Breton.

Owing to Rev. T. B. Clarke being laid up with influenza, his place as Missioner at Whitney Pier, has been taken by Rev. Francis Sanderson.

In addition to the work of the various committees each rector and his church-workers have been busily engaged in the necessary local preparation in the parish, including the distribution of literature and notices, and personal visitations.

Besides the work of preparation for the Mission in Cape Breton, the Central Committee has been kept busy in preparation for the Mission to be held in Halifax, Dartmouth, Eastern Passage and Bedford from November 23rd to 30th. The clergy of the Diocese gen-

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erally have been invited to spend as many days as possible in the city in attendance at the Mission, and the W. A. have appointed an Hospitality Committee with Miss Ella Ritchie, who filled so ably a similar post for the Bicentenary celebration, as Secretary.

The Halifax Local Committee has been meeting every Friday at the Church of England Institute for a meeting for intercession and business preparation for the Mission. The meetings have been well attended and much useful preparation accomplished.

In order to bring the Mission before all the citizens of Halifax, a circular has been prepared to be sent out to all names in the city directory. Bands of workers met at the Institute last week both afternoons and evenings to address some 20,000 envelopes, and it is intended to appeal for volunteers from the older boys of the Sunday Schools to distribute these a few days previous to the opening of the Mission.

A special committee consisting of Rural Dean Cunningham, Rev. N. LeMoine, Rev. L. J. Donaldson and Dr. J. J. Hunt has special charge of the arrangements for open air services, which are to be held during the noon hour near Taylor's and Moir's Factories by St. Paul's and St. Matthias; near the Cotton Factory by St. Mark's; near Clayton's Factory by Trinity; on the Water Front by St. George's; and at the South End Terminals by the Cathedral, as well as open air services previous to the Mission services in the evening.

A strong committee is preparing for the Mass Meetings for Men, consisting of the Dean, Rev. L. J. Donaldson, William Currie, Lay Evangelist of St. Paul's; Dr. M. A. B. Smith, President of the Church of England Institute; H. D. Romans, President of the Church Men's Society; G. E. M. Stephens, President of the Local Assembly of the Brotherhood of St. Andrew; President A. S. McKenzie, President of the Cathedral Men's Club; D. Colquhoun, President of St. George's Church Men's Society; Dr. F. W. Stevens, President of Christ Church Chapter of the Brotherhood of St. Andrew. This committee has appointed H. D. Romans its Secretary and has planned for Evangelistic Services for men on Sunday, November 23rd, at the Cathedral, Trinity and Dartmouth, and on the 30th, at St. Paul's, St. George's and Dartmouth.

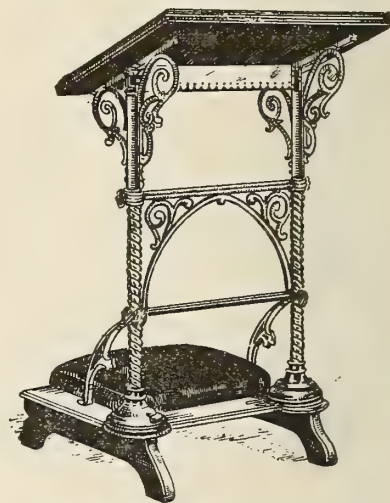
The Women's Auxiliary will hold their annual service and corporate communion on St. Andrew's Eve, Saturday, November 29th, at 11 a.m., when one

(Continued on page 16)

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Women's Work and Social Service

LAST week I promised some account of the "Social Problems" meeting held in connection with the annual meeting of the Woman's Auxiliary, and I am very grateful for the following report, kindly furnished for the purpose by a member of the W. A.

* * *

Is there any opposition between missions and social service? Is there any opposition between Christianity and social service? Is not social service, rather, one of the essential expressions of Christianity? Is not Christianity the necessary foundation for true social service? We answer yes, to each question, yet we know that there has developed in the thoughts of some people a separation between the two, and, owing perhaps to our own slackness in recognizing the Christian claims of social service, there has arisen a king who knows not Joseph and who claims that social service is better done—or even that it is only adequately done when it is entirely separated from Christianity. But notwithstanding, missionary and social service are really linked so closely together that it is impossible to separate them by any dividing line, and we felt in thoroughly fitting that at our annual meeting the General President of the W. A., Mrs. Paterson Hall, should have presided over a meeting dedicated to the consideration of "Social Problems and the Missionary Ideal."

* * *

Miss Saunders, National Secretary of the Young Women's Christian Association, whose subject was "the reaction of social problems on missionary work" spoke from the standpoint not only of student volunteer work, but of actual missionary experience. She began by quoting Bishop Gore's striking statement that "Salvation is for life eternal, but that this salvation must shew itself here and now," and pointed out that "salvation" has a social as well as an individual significance.

In India, for instance, social questions are provoking deep thought. Last year the Barrows lectures, delivered in different centres in India and thronged by crowded audiences, consisted of "a brief survey of the principal movements in the West to improve the physical, economical and spiritual conditions of the indigent, the anti-social, the working men, and to stimulate the progress of the race." The lecturer pictured the state of affairs under which in mediaeval lines "sturdy beggars" preyed upon society and shewed how the social fabric in

India is being injured by the thousands of religious mendicants, how it is being demoralized by indiscriminate alms-giving, and by the example of idleness and selfish isolation practised under the veil of religion.

Then again, it was pointed out in these lectures how India is suffering from the effects of the ideal of ascetic renunciation with the accompanying doctrine of fatalism, and against this was set the Christian conception of the sacredness of human life, of the claims of weakness, of the duty of protecting health and preserving life because man is made in the image of God; in a word, the Christian message of "more life and fuller."

With the quackery and prejudice and the demonology which masquerade as science in so many parts of the East, was compared the teaching and development of scientific medicine, the conquests of science over disease and disorder, over land and sea and air, and the place of science in the revelation of the Spirit of Truth. It was shewn that though "sociology can never be a substitute for theology," yet it can help us to understand and guide the life of God in the lives of men. Philanthropic work can never take the place of worship, faith and spirituality; but it can make unbelief ashamed in the presence of its demonstration that Christianity is not merely an idle speculation, or the luxury of ecstatic emotion, but is the power of God in this world, and a power before which misery, pauperism, crime, sin and war are sure to be subdued."

* * *

But on the other hand, the thoughtful East sees many parts of Christendom where the faith and practice of Christianity seems to have no touch; it sees the corruptions of municipal and political life, the terrible industrial disorders, the bitter class strife, the white slave traffic. The East looks into our actual practice, and seeing our failure completely to redeem our own world, deduces the inherent capacity of our holy religion, and so the call of the East is for us to advance in social redemption, to assert and establish the claim of Christ in every sphere and department of life, to "Christianize the social order" of our own community.

The three movements—the Labour Movement, the National Movement, the Woman's Movement—are each influencing the East. Eastern lands are being profoundly changed by their own industrial revolutions. Great mills, great centres of industry, are springing into being; women and

children are being swept into factory life; the East is looking to us for help in solving its own industrial problem, and it is only as the Spirit of God moves the hearts of men and women, that any notable advance towards solution is possible. The wonderful National Movement is expressing itself partly in the desire for a national church, and in the growing consciousness of the gifts of nationality seen in so many and such diverse forms—in energy, efficiency, courage, truth, on the one hand; in gentleness, humility, contemplation, courtesy, on the other.

The Woman's Movement, too, is stirring the East, and some of its manifestations are highly dangerous—the sudden self-assertion, the rapid breach with old ideals, of conduct and decorum, and the violent extremes which necessarily result. There must be leadership and the question is whether the leadership will be won and exercised by Christian women who are rejoicing in the liberty wherewith Christ has made them free. For the sake of the East we should be pressing forward to afford right leadership, and some of us may be called from our own social work at home to go to the solution of some of their problems.

* * *

Miss McCollum, Superintendent of the Toronto Down Town Church Workers' Association, gave a vivid picture of the origin, aims and methods of this work. In the district which it includes there are gathered about 100,000 people, 12 to 15 living on an average in one house. In one parish in the associated group are 25,000 people, 4,000 of them nominally Anglicans.

The district is a land of factories; it is a land of "roomers"; there are no homes, and as soon as the people can manage to do so, they move into localities which offer a better hope for home life. It is a land of saloons; it is a land of disease. In the limits of this district are 454 families under tubercular inspection,

while in the district touching it on the north, the number drops to 80.

Can anyone be surprised to learn that it is also a land of spiritual deadness? That the struggle for life, the hardness, the dullness, the hopelessness, alienate men's hearts from God, and make the work of trying to reach and help them a peculiarly difficult and discouraging one.

Social work is carried on by the Association. Last year, for instance, 1,300 children and 800 mothers were given a day's outing, 89 babies were cared for in the rest tent, and many little lives were saved by these and similar ministrations. Yet the real object of the association is the salvation of the soul, its recovery and awakening to the knowledge of God and of His Fatherly care and love.

* * *

Then followed Miss Elwood, head worker of Evangelia House Settlement, who said that close to the root of social problems is the industrial evil, and closely intertwined with it is the thread of all our social relationships. Problems are many and pressing, and we must earnestly hope to be delivered from the belief that we are sufficient of ourselves to solve them by ourselves. "En Jesus Christ toutes les contradictions sont accordées," said Pascal, and there is no solution apart from Him. Labour leaders, no less than Church leaders, are seeing in Christ and in personal religion the key to social adjustment.

"Playing the neighbour to the person next us" is the right way to work, and did not our Blessed Master teach us that wherever we are, there we are to be neighbourly. When institutions and communities and legislatures and nations are living by this inspiration, they will find the adjustment, but till then, individual effort must work its best, and personal knowledge of our neighbourhood will shew the way.

We must know our own village or town or city, on its under side, where the great body of un-churched people are living. Then we shall not be deceived, for instance, by the fair

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appearance of apparently the whole population streaming to church on Sundays. Curiously enough, the social desire to come together on Sundays is one of the causes that operates in keeping people from church. In New York a million people are non-church goers. How can we hope for the righteousness that exalteth a nation, or for the inward happiness of the spirit, or for the love and sympathy of true neighbourliness, if people are out of touch with Christ, and are out of the way of thinking or hearing about Him.

Settlement work is simply a form of neighbourliness; you live in your neighbourhood; you study it and enter into its life; you try to be helpful and friendly. It is a great centre of activity; there will be the clinic and dispensary, the milk depot, the kindergarten and first book classes, the gymnasium, games and clubs, friendly visiting, country holiday work, and so on. It is a social and spiritual centre, and a link with the family life of its neighbourhood, parents and children being all equally at home there. It is greatly concerned with the amusement problem; the whole family share in the recreation of the

settlement, so that neither old nor young are obliged to find their entertainment in compartments from which the other class is excluded. In a word, the Settlement tries to be a good neighbour, and every town, as well as every city, should have its own Settlement.

* * *

Much of the effect of these admirable and beautiful addresses would have been dissipated if they had not been related to the work of the W.A., and this was accomplished by Mrs. Plumptre in a striking concluding address, in which she "set her three pearls" into the frame of W. A. aims and activities; set them so beautifully that the pearls and their frame were seen to make one perfect and artistic unity. Reminding us that the Church's work was the work of winning souls, she shewed how impossible it had become for the Church to keep strictly to this work, because of the social conditions suggested by "over-crowding" and associated evils. The aim of the W. A. is "to aid and encourage missionaries," and it had been shewn how the work of the missionary abroad is complicated and

hindered by the existence of social evils at home inconsistent with the revelation of the Christian faith. "Haven't you enough on your hands?" people said, but pressure is forcing us outward towards social problems, and diocesan auxiliaries are forced by this pressure to ask for guidance. "Why should we be thinking of social problems now when we have never before done so?" It is simply because of the flood of social consciousness that has been sweeping over us in the last five years. It is also because of the new social conditions. Take immigration, for example, and you will see that the real problem is caused by ourselves. We have not been ready for our immigrants, and it is chiefly our own unreadiness which makes them a problem. How can you expect an immigrant to make a good citizen when you see the house he is expected to occupy and the conditions under which he is expected to live? The entry of women in enormous numbers into industry is another aspect of the changed conditions, and you cannot successfully attack any of these questions from the purely religious point of view. You must summon to your help those who are

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Then think of the many points of contact between the new social gospel and our missionary ideals. Each of them has its three-fold chord—the note of "study of conditions"; the note of "stewardship of possessions"; the note of "service of life." The new conception of the Kingdom of God is of a kingdom embracing, not only all nations and kindreds and people and tongues, but also all classes and conditions—the worlds of business, of science, of thought, so that all sides of human life may be purified and perfected by the redemption which is in Christ Jesus. And nothing short of this complete redemption can fulfil the ideal of His revelation to mankind.

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children's eyes. The Church in Canada, faced on every side by powerful sects, needs some such help to retain her children. Here is the means, tested and true, ready to hand.

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting salvation—Amen.

AFRICA

HAVING RECEIVED THEY BEAR WITNESS

Numbers of Africans from Southern Nigeria are engaged in mining at various places on the railway line from the coast to Comassie in Ashanti. The Bishop of Accra (Gold Coast) says of these immigrants: "The Yorubas are always notable for being earnest Christians, and do great credit to the missionaries in Southern Nigeria, whence they come. We get Bibles, Prayer Books, and other literature for them from Lagos, in their native language, and they purchase in large quantities. They often establish their own church communities and build a church without any assistance from outside."

STILL ONE HUNDRED AND TEN MILLIONS TO REACH

The latest religious statistics for the Dark Continent give 9,000,000 as adherents to Christianity, 40,000,000 Mohammedans, and 81,000,000 pagans. If the entire population were divided among the ordained missionaries now at work, each would receive 88,000 persons as a parish.

FOR CHRIST OR ISLAM? THE NEW CONDITIONS CREATE CRITICAL SITUATIONS

In setting forth the present conditions of the struggle between Christianity and Mohammedanism in Africa and the practical problems arising out of these conditions, the Rev. G. T. Manley, in the *Church Missionary Review* says the conditions of moslem propagandism have fundamentally changed within the last generation. Up to the middle of the nineteenth century the story of the conversion of the pagan tribes of the north and east of Africa was one of little variation. A few Moslem traders would settle in a territory, take to themselves wives and servants from the people of the land which thus became DOTTED WITH MOSLEM HOUSEHOLDS. A trade would be opened up with their own Moslem kingdom. An ambitious or fanatical Moslem king would begin a war of conquest. This would be kept up until at last a Moslem government was established. This was the second stage. In the first stage the invading Moslem trader gathered round him a Moslem family, in the second stage the Moslem ruler gathered round him a Moslem community. His immediate subordinates were of his own race and faith and these would be recruited from the

native population. Political positions required them to learn and adopt the language and customs of their Moslem rulers.

And here comes in the

DISTINCTIVE FEATURE OF ISLAM

the religion is so interwoven with the social fabric that it is really little more. Once Moslem law and customs have been adopted, the step required to adopt the religion also is but a very short one. No conversion of heart is demanded, no drastic reformation of manners. Islam does not require the Pagans to abandon their charms, superstitions, or immoral lives. As Mohammed said, God has "made it easy" for them.

The only real hope of Paganism in the country was in war. If some pagan chief, or confederation of chiefs, threw off the Moslem yoke and reasserted their independence, then Islam died out or was ejected, and Paganism remained in possession. But if the Moslem rule lasted for four or five successive generations, the conversion of the country inevitably proceeded.

In view of all the facts, it is perhaps rather remarkable that the process of conversion has been so slow. We are apt to forget that five or six centuries have elapsed since Islam was first preached on the shores of Lake Chad and the banks of the Niger.

The sudden irruption of European influences towards the close of the nineteenth century produced a

FUNDAMENTAL CHANGE IN THE CONDITIONS

Four causes may be assigned for the spread of Islam in the past: trade, conquest, marriage, prestige. The factors which resisted it have been war, tribal isolation and conservatism. But modern conditions have destroyed all that formerly enabled the tribes to resist Islam.

The struggle between Islam and Christianity for the possession of Africa

GROWS KEENER EVERY YEAR

The crisis of this struggle is fast approaching, and the present is a great testing-time for the faith and spiritual power of the Church of Christ. Islam and Christianity have now been brought face to face in Africa; and in the next few decades the pagan

parts of the continent will have to make their choice between them.

There is, indeed, no time for delay. The crisis is upon us. Every time the newspapers announce a new railway in Africa, or a new advance in trade or communication, we must realize that the spread of Islam is thereby quickened, and that new tribes and peoples are thus being brought face to face in our day and generation with the choice between Mohammed and Christ.

CHINA

THE CIRCULATION OF THE SCRIPTURES

In 1912 more than four and a half million Bibles and Scripture portions were put into circulation in the Chinese Republic by the American Bible Society, the National Bible Society for Scotland and the British and Foreign Bible Society. The share of the last-named society was 13,069 Bibles, 55,885 Testaments and 1,779,793 portions, whereas its issues in the English and Welsh languages in the same year amounted to rather more than 1,250,000 volumes. During the first five months of the present year it circulated 200,000 more books in China than during the corresponding five months of 1912, and at a meeting of the Shanghai Committee of the Society last June estimates were accepted for printing forty-one new editions of the Scriptures in various forms of Chinese or Tibetan, amounting altogether to 1,158,000 copies. If with the Chinese it shall be as it was with the Berians, that they receive the word with all readiness of mind and search the Scriptures daily "whether these things were so," who can estimate the results of this work of distribution?

The true proficiency of the soul consists not so much in deep thinking or eloquent speaking or beautiful writing as in much and warm loving. . . . Those who truly love God love all good, wherever they find it. They have no quarrels. They bear no envy. O Lord, give me more and more of this blessed love! —St. Teresa.



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The Church in Canada

(Continued from page 12)

of the Missionaries will be the special preacher.

The Dean and Archdeacon Armitage are a special committee to arrange for special meetings for students.

Rev. R. P. McKim, of St. John, will have special charge of the open air work and the services at the Argyle and Albermarle Streets Missions in St. Paul's Parish.

HALIFAX

The annual festival service of All Saints' Cathedral was held on October 31st. Evensong was said by Canon Hind, the lessons being read by Archdeacon Armitage and Canon Vroom.

President Powell, of King's College, was installed as Canon, and Rev. C. W. Vernon, editor of "Church Work" and secretary of the Church of England Institute, as honorary Canon at this service.

Canon Powell, the special preacher, chose as his text "Who are these which are arrayed in white robes and whence came they?" He emphasized the work of the coming mission as being to make men saint-like, and urged that the Cathedral should be a great centre of spiritual life and power for the uplift and the redemption of the fallen, the careless, the wanderer, the lost.

Rev. L. J. Donaldson and his congregation are planning with energy and enthusiasm for the celebration of the 25th anniversary of Trinity Parish, which will be observed from November 15th to the 18th. Bishop Courtney has kindly promised to be the special preacher.

Rev. Clement Kynnersley Whalley, now in charge of Oromocto, N. B., has been appointed curate at St. Mark's.

ONTARIO

Bishop Mills celebrated the thirteenth anniversary of his consecration as Bishop on All Saints' Day.

KEMPTVILLE

The W. A. have sent their annual bale of clothing and a box of groceries to the Indian school at Chapeau.

MADOC AND QUEENSBOROUGH

The Bishop of Kingston visited this parish on October 1st and 2nd. At the Guild Hall, Crookston, a large congregation awaited him, and nine persons were presented by the rector for Confirmation, four of whom were adults brought up outside the Church. After the service the Bishop was driven to Madoc, where he was entertained at the Rectory by Rev. C. J. and Mrs. Young. In the evening service was held at St. John's Church, when eight candidates were confirmed, Revs. Byers, Hall and Dumas taking part in the service. The Church was well filled, the members being anxious to greet their Bishop. The following morning, the Bishop along with the Rector, proceeded to Queensborough by automobile, and service was taken in St. Peter's Church.

The half yearly meeting of the Hastings Rural Deanery met the following day at the Rectory, Madoc. Rural-Dean Creggan presided and there were present Rev. C. J. Young, B.A., rector; C. M. Dumas, Bannockhorn; F. G. Kirkpatrick, M.A., Tweed; A. L. Green, Belleville; and Mr. Boutillier, Coe Hill. A profitable and pleasant meeting resulted.



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The Women's Guild at Crookston, held a dinner and concert in the hall on Wednesday, November 5th. The receipts amounted to about \$400, which will nearly wipe out the debt on the new shed and drive house. Excellent addresses were made. The rector, Rev. C. G. Young, acting as chairman.

ATHENS

On Sunday, November 2nd, the Bishop of Kingston visited the parish of Athens, of which the Rev. W. G. Swayne is rector, for the purpose of holding Confirmations. At the morning service at Oak Leaf ten candidates were presented, and the Bishop also dedicated two memorial windows, Altar Rails, and Altar Service Book. There was a large congregation in the afternoon, twelve candidates were presented at St. Paul's, Delta, and a pair of Altar Vases dedicated—here also there was a very large attendance. In the evening a class of forty-two was presented at Christ Church, Athens, and an Altar Service Book dedicated. At this service the attendance was truly remarkable, every available space in the Church was occupied. A large number who could not get in heard, though they could not see the service, from the schoolroom in the basement. At Oak Leaf the chancel window was a memorial to the Rev. William Wright, a former rector, and the window in the nave to Mr. and Mrs. Edward C. Webster, pioneer churchmen of the parish, and life-long communicants. The Communion Rails were the gift of Mr. Peter Johnson and his sister. The Altar Service Book was presented by the Communicants of the Church. The Confirmation class had also presented a brass Altar Desk, which will be dedicated on a future occasion, having been delayed in transit. The Confirmation class at Delta presented the Altar Vases, and the class at Athens gave the Altar Service Book. Altogether the services throughout the day were of a memorable nature and reflect the high-

est credit on both the rector and congregations.

OTTAWA OTTAWA

Hospital Sunday was observed in all the Anglican churches October 2. Donations of jam were taken for the different hospitals.

All Saints' church celebrated the 14th anniversary of its opening on October 2. The rector, Rev. A. W. McKay, preached in the morning and Rev. Canon Smith, of Hull, at night. The annual reunion of the congregation took place on the following evening.

At a meeting of the St. Matthias' branch of the A. Y. P. A., held November 4, the following officers were elected; Patron, Rev. E. A. Anderson; president, Mr. James Milk; vice-president, Mrs. Jas. Milk (re-elected); secretary, Mr. Arthur French; editorial secretary, Miss E. A. Tomkins.

ALMONTE

Rev. Canon Kittson of Ottawa delivered an illustrated lecture in the town hall on Nov. 12. His subject was, Church History in Westminster Abbey.

QUEBEC

The Rural Deanery of Quebec met on November 5th at the Deanery, Quebec, and listened to accounts of the Saskatoon meetings of the M.S.C.C. and S.S. Commission. The notification of the proposed increase of the missionary apportionments for next year by \$40,000, was received with general approval, as also the proposal to take more active steps towards converting Canadian Jews. As regards the S.S. Commission it was reported that definite representations were made by Quebec to the Commission in favour of more definite Church teaching and that at the recent Sherbrooke Diocesan S.S. conference an unanimous motion was passed memorial-

izing the Commission to abolish the international series of lessons.

In the afternoon the question of Church extension in Quebec city was taken up and the rector of St. Peter's spoke of the proposed new Church to be built in the centre of his parish, which is now becoming a populous suburb of the city owing to various new railway and government works. A site is chosen on ground quite near the historic spot where the Christian Cross was planted in Canada by Jacques Cartier in 1535. In such historic ground, it is surely fitting that our portion of the Catholic Church should erect a worthy temple for the worship of God.

It is announced that Dr. Symonds and Rev. W. J. Southam will be the speakers at the anniversary services of Trinity Church in November.

A Brotherhood Chapter has been formed at the Cathedral. At St. Michael's, Bergerville, the Church of England Men's Society is in operation.

Dr. Farrar, a former Assistant-Bishop in Quebec, has been made Bishop of Honduras, according to report received.

The Rev. C. T. Lewis, Rector of Bury, has been elected Rural Dean by the clergy of the Deanery of Cookshire, in succession to the late Rural Dean Robertson. The appointment has been made by the Bishop of Quebec.

RUPERT'S LAND

MORRIS

A beautiful service marked the Festival of All Saints' at Morris, where the Church of that title witnessed the Confirmation of thirteen candidates by the Primate. The number of worshippers made a record in the Anglican annals of this little thirty-two-year-old mission and consequently the choral service was very hearty, for over 150 voices joined in singing the offices and the favourite hymns, such as "We are Soldiers of Christ," "O Jesu, I have promised." The Archbishop delivered two inspiring addresses and after Evensong gathered the Confirmers together, talked to them quietly for fifteen minutes and then presented in their behalf a noble gold cross to Mr. C. J. Sutton, the student-in-charge, whose uplifting and energetic labours he heartily commended.

WINNIPEG

Preaching in St. Luke's church on Sunday, Nov. 2, the Right Rev. Dr. Anderson, Bishop of Keewatin, stated that the Church Missionary Society had contributed between two and three million dollars for mission work in northwest Canada. If it were not for their efforts, he affirmed, the Church of England would be practically non-existent in the northwest today. He enumerated the mission stations established in the northwest as far as British Columbia and the Yukon and north to the shores of the Hudson Bay, since 1823, three years after Rev. John West came to the Red River valley, and, how from these efforts came St. John's college and St. John's cathedral and numerous churches and mission stations. He mentioned that the congregation of St. Luke's had increased its Missionary offerings from \$800 to \$8,000 and hoped this amount would be doubled.

ST. MATTHEW'S.

At a supper given to the male members of his congregation by the rector, Rev. R. B. McElheran, in the basement of this new Church, it was decided that each man would give a regular and special annual subscription towards the cost of the building, which is \$100,000.

Two hundred men signified their desire to contribute, so that the debt should be wiped out in three years and a peal of bells added, and the general tone was one of encouraging support. Alderman Gray announced that the city council would change the name of Lavinia avenue (where the Church stands) to "St. Matthews' avenue." On Sunday, November 9th, Dr. Griffith-Thomas preached at three services at which amazingly large attendances shewed the interest in the opening of this handsome addition to Winnipeg's Churches. St. Matthew's S.S. now numbers over 800 children and sixty teachers.

ALL SAINTS'.

This Church kept its Patronal Festival in the accustomed way, though without a rector. On the eve Rev. R. C. Johnstone, L.L.D., the indefatigable locum tenens, preached a preparatory sermon after plain Evensong, taking the intermediate State as his theme. On the 1st a celebration was held in the chapel which could scarcely accommodate the communicants. The Guild of St. Mildred made a corporate Communion and later in the day these young girls realized \$150 by their annual sale of work. On Sunday of the Octave celebrations were held at 8 a.m. and 11 a.m. (180 communicants). Dr. Johnstone impressed his hearers at the Choral Evensong by a powerful address on the text "Non nobis, Domine . . ." and the congregation was moved by the appeal made to them to bear witness to the truth connected with the great Festival.

St. John's cathedral, the mother church of the diocese, ceased to be a place of public worship following evening service Nov. 2, at which the preacher was Rev. Canon Matheson. The service was attended by Hon. Sheriff and Mrs. Inkster and Mrs. Cameron, three parishioners who attended the first service there fifty-one years ago.

Following evening prayer, at which the Very Rev. Dean Coombes and Rev. Prof. Ferguson officiated, Canon Matheson preached, selecting as his text Isaiah 46-9, "Remember the former things of old, for I am God, and there is none else. I am God and there is none like Me." Dwelling upon the associations of St. John's with the Church in Canada, he said it was the missionary centre of the evangelization of the vast territory extending from the Yukon to the watershed of Labrador. Amongst many others, there were three great personalities whose lives were commemorated by the cathedral. It was from this spot that Bishop Anderson set forth in 1852, and made that long journey which prepared the way for the coming of Christ into the vast regions surrounding James Bay. The preacher alluded also to him, who, in a single lifetime, developed the vast territory of Rupert's Land into nine dioceses, and was the first to restore the primitive organization of the church in a self-governing ecclesiastical province. It was from here sixty years ago that Macdonald went forth to the most remote point in this huge Dominion, at the very time that Selwyn set out from England to New Zealand, and cried from his distant field to the Anglican church, "Fill up the void; fill up the void!" and neither of them cried in vain.

"We say tonight, with heartfelt intensity," concluded the Canon, "thank God, thank God that he reached here in the days that are past, and we add, please God, we shall never cut ourselves off from His heritage of religious force by deserting this site. We leave this present structure—many, in fact, would have loved to preserve it, if it were possible. But, after all, it is only stone, it is only a body, but the spiritual associations of the spot we shall never leave as we pass temporarily to another house of worship. We resolve, for God, to erect here as soon as we are able, a building which shall be a worthy sacrament and embodiment of those priceless traditions."

The school-house, which has been enlarged and fitted up for worship, will be used as the pro-cathedral until the \$250,000 edifice which is to replace the old structure, which was built in 1862, has been erected. It will meanwhile be the repository of the font, in Italian marble, erected in memory of the first Bishop, Bishop Anderson; the pulpit, erected in memory of Archbishop Machray; and the lectern, presented to him after being at the cathedral twenty-five years; also the reredos, placed in memory of old parishioner Perry.

TORONTO

TORONTO

Bishop Stringer, of the Yukon, will leave for the Old Country in about two weeks, in an endeavour to raise funds for his diocese. The Bishop arrived in the city a few days ago after an extended tour through the West. The Bishop has just received word of the safe arrival in the Yukon of the two clergymen who left earlier in the year. Rev. Mr. Swanson and his bride, who are at Little Salmon have done good work since their arrival there and they have had their little Church completed. The Bishop will leave for the Yukon in the spring.

ST. PAUL'S.

Sunday, November 30, is the day appointed for the opening of the new St. Paul's. Archbishop Matheson, Primate of Canada, Bishop Sweeny, Bishop Lucas and Bishop Reeve will participate in the ceremony.

Archdeacon Cody will preach the farewell sermon in the old Church on Sunday, November 23rd.

Following the most classic examples of gothic architecture the new St. Paul's has a nave 91 feet in height. This almost vies with Westminster Cathedral's 102 feet. It excels most of the historic English Cathedrals. The interior design is beautified by its gothic tracery.

Col. Arthur Peuchen is the donor of the carved oaken pulpit. Havergal Ladies' College has contributed two carved oak reading desks.

The cornerstone was laid by Hon. S. H. Blake in September, 1910. The new Church will cost \$324,000.

A new organ has been donated and will be completed at an early date.

GRACE CHURCH.

The members of the Woman's Auxiliary and the Woman's Guild met at the Rectory on November 7th and presented Mrs. Broughall with an antique rosewood spinet, a writing desk, brass fittings and small desk lamp as a token of their love and appreciation of her work among them.

ST. MARY MAGDALENE'S.

St. Mary Magdalene's Church celebrated on Sunday the twenty-fifth anniversary not only of the setting apart of the parish, but of the ministry of Rev. Charles B. Darling, its present rector. The heavy downpour of rain interfered greatly with the attendance, particularly at the morning service, but as the festival services are to be continued next Sunday it is expected that

the many friends of the parish will then take the opportunity of joining in the commemoration of its silver jubilee.

At the morning service the preacher was Rev. C. Paterson-Smyth, of St. Alban's Cathedral, who spoke upon the words of St. Paul to the Corinthians, "We are fellow workers with God."

Rev. C. Ensor Sharp, of St. Thomas' Church, preached at the evening service, dwelling upon the subject of David and his relation to the Temple. The progress of the parish of St. Mary Magdalene, and the long and faithful preparation made for the erection of a worthy building in which to worship God were dealt with, and attention drawn to the success which had finally been achieved in the present building, which is an example of rare architectural beauty.

Next Sunday Bishop Reeve will preach in the morning, and in the evening Bishop Scadding of Oregon.

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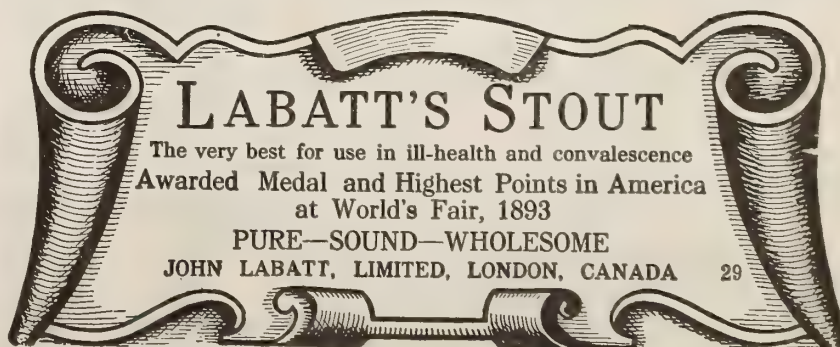
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ST. JOHN THE EVANGELIST.

In recognition of his seven years' work as Sunday School Superintendent and his splendid service as people's warden, Mr. W. H. Hosken was last Thursday night honoured at a concert under the auspices of the Men's Club of the Church. Mr. W. H. Ashworth presided, and Rev. J. R. MacLean delivered an appreciative speech. Mr. Thomas Thompson read an illuminated address to Mr. Hosken, who, along with Mrs. Hosken, was made the recipient of a silver salver, the presentation being made by Mr. Charles Jones.

ST. CLEMENT'S.

The Bishop of Yukon, Right Rev. I. O. Stringer, who has been working among Eskimos and Indians in the Far West for over twenty years, preached in St. Clement's Church, Eglinton, on Sunday evening.

HOLY TRINITY.

The Advisory and Finance Committee met last week and with one voice agreed to recommend the congregation to have a new organ installed at a cost not exceeding \$10,000—and backed up their recommendation with a subscription list of \$1,125—towards the first payment.

The Rev. John Hodgkinson preached on Sunday evening, November 9th, especially to young men. The Boys' Club of the parish attended this service.

The Superintendent of the Sunday School, Mr. Thos. Hopkins, is meeting with success in raising funds for a lantern for the School, and will have it in shortly. The Chapel is being rearranged and renovated for use during week-days.

TRINITY COLLEGE.

Another name has been added to the steadily increasing list of men of Canadian birth or education who have been elected to the highest office by our sister Church in the United States. At the recent meeting of the General Convention of the Church held in New York, the Rev. Frederick Bingham Howden, M.A., Rector of St. John's Church, Washington, D.C., was elected to be Missionary Bishop of New Mexico. The Bishop-elect received his university education in Trinity College, Toronto, where he graduated B.A. in 1891, and M.A. three years later. He was ordained by Bishop Potter in 1894, and his clerical life has been spent in New York City; in the Diocese of Maryland, where he was Rector of Emmanuel Church, Cumberland, and Archdeacon of Cumberland; and in the Capital of the Republic, where he has done excellent work during the past eleven years.

Mr. Howden has not yet decided whether he ought to accept the election or not. If he decides to do so, arrangements will be made for his consecration in the early part of the new year.

Mr. Howden's election makes the sixth graduate of the University of Trinity College, Toronto, to be thus honoured by the Church in the United States; a noble line of great men—Rowe, Anderson, Brent, Scadding, Du Moulin, Howden. The consecration of Dr. Du Moulin is fixed to take place on the Festival of the Epiphany, 6th January, 1914.

The Annual General Business Meeting of Convocation and the Annual Ser-

vice will be held on Wednesday, November 19th. The programme is as follows: 3.30 p.m., Annual General Business Meeting in the Library of the College; 4.30 p.m., Informal Gathering in the Provost's Room; 8.15 p.m., Annual Convocation Service in the Chapel. Preacher—the Rev. H. H. Bedford Jones, M.A., Rector of Brockville.

W. A.

The Diocesan Monthly Board Meeting of the W. A., held in the School-house of the Church of the Epiphany, on Thursday, November the sixth, was both a long and an interesting meeting. The reports of the delegates to the annual meeting of the General Board, made up a very large part of the programme.

As these reports have been published before, it is unnecessary to repeat them. The Diocesan officers read their monthly reports. The Corresponding Secretary reported, one new life member, a new branch organized at Newmarket, and the branch at Ferrytown disbanded. The Treasurer's receipts amounted to \$757.30, expenses \$418.24. Twenty-seven bales were sent from the Dorcas department, also two surplices, two cassocks, and a set of altar vessels in a case. Personal Xmas bales for clergy in the missionary districts of this diocese will be packed this month, and contributions in money will be very welcome. From the Junior department two outfits were sent to "The Pas," Saskatchewan.

A Junior Conference will be held in St. Simon's parish house on November 24th at 7.45 p.m.

Six new books have been added to the library. The P. N. C. amounted to \$182.80. Five men have offered for service in the Diocese, but seven missions are still unsupplied.

Sixty-one new members have been added to the Babies' Branch.

The Leaflet Secretary announces that the General Board had decided to increase the price of "The Leaflet" to twenty-five cents per year. Nine visits were made by the Hospital Committee.

The President introduced Mrs. Lincoln Carlisle, who has succeeded Miss Campbell, as Recording Secretary.

The Secretary of the Diocese of Ontario was also introduced, and spoke a few words.

Miss Carter, Treasurer of the General Board, was another welcome visitor, who made a very happy little speech. Rev. C. V. Pilchin was the speaker at the noon hour.

His text was the second clause of the W. A. prayer, "Who in the days of Thy Flesh, didst vouchsafe to accept the services of faithful women." And from it, he gave a very beautiful, helpful address, taking the word "service," as the keynote.

Mrs. Wallace, from Japan, later in the day, told very interestingly, of her life in that country—where she and her husband have spent twenty-three years. Most of that time has been spent in Nagano, the great Buddhist centre.

The E. C. D. fund, amounting to \$419.54, was divided as follows, \$150.00 to the Bishop Bampas Memorial Church at Moore Hide, Diocese of Yukon; and the balance to the Church building fund, Neda, Japan.

An important step was taken, when the "Board" by resolution accepted the \$35.00 suggested by the General Board, as Toronto's contribution to the "general pledge fund," for the coming year.

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The next meeting will be held in the Church of the Redeemer Schoolhouse, on December 4th.

The Bishop has appointed Prof. A. H. Young of Trinity College, to be his historiographer of the diocese in the place of the late Dr. J. George Hodgins, who occupied the position for many years.

COOKSTOWN

On Sunday, October 12th, the Rev. A. J. Fidler, M.A., Rector of St. Clement's, Eglinton, preached the Harvest Festival sermons. Mr. Fidler is the son of the late Rev. A. J. Fidler, who for twelve years worked as the pioneer missionary in this part of the country; he was warmly welcomed. The number of Communicants exceeded any previously recorded number.

On October 19th the Rt. Rev. Bishop Reeve administered the Sacrament of Confirmation to fourteen candidates at St. Luke's Church.

The Rev. Father Lewis, of St. Thomas', Toronto, conducted a four days' Eucharistic Mission at St. John's Church, from Thursday, Oct. 30th to Sunday, Nov. 2nd. The Holy Mysteries were celebrated each morning at 7; a children's service was held each afternoon at 4.15, instructions being given on successive afternoons on the obligations of Holy Baptism, or admission to membership in the Catholic Church; on the care of the Good Shepherd for the sheep within the Fold of the Catholic Church, and on the Seven Sacraments of the Church. Each evening a service of instruction and intercession was held at 8.15, instructions being given on The Holy Communion, the central act of Christian worship; the Church's preparation for Holy Communion, repentance, confession and absolution; and the Real Presence in Holy Communion. Special services were held on Sunday.

COLBORNE

The sixtieth meeting of the Rural Deanery Chapter of Northumberland was held at Colborne on October 27th and 28th, with the following clergy in attendance, Rev. E. W. Pickford, Rural Dean, Rev. R. J. Moore, T. J. Fenton, C. Carpenter, Canon Morley, C. H. Brooks, C. W. Holdsworth, H. R. Mockridge, Canon Davidson and F. J. Sawers.

At the evening service on Monday evening, Rev. R. J. Moore of St. George's Church, Toronto, preached. There was a celebration of the Holy Communion at 8 o'clock on Tuesday morning. The Chapter met at 10 o'clock at the rectory, and after the routine business was disposed of the Greek Testament passage, Phil. ii. 1-9, was read and Rev. C. Carpenter gave a carefully prepared paper on this passage. The discussion was very profitable. The mid-day prayers for missions were said, after which Rev. R. J. Moore read a paper of great value on "The Church and Her Outlook."

The clergy were hospitably entertained at luncheon at the rectory and a

hearty vote of thanks was moved to Rev. and Mrs. Fenton for their kindness.

After luncheon Canon Morley gave an interesting address on the subject of St. Alban's Cathedral and many questions were asked and answered. The Rural Dean spoke of the L. M. M. conventions, after which the closing prayers were said.

It is expected that the January meeting of the chapter will be held in Lakefield.

WYELINDGE

As it might be of interest to readers of CHURCH LIFE to know how the members of the Church of the Good Shepherd here succeeded in erecting and handsomely furnishing a fine brick Church, I might give some details.

In the year 1910 the corner stone was laid by the Bishop of Toronto and work began. In the late summer of 1911 the building, with the exception of the basement was completed, costing in the neighbourhood of \$3,500, without seats and furnishings. To meet this cost the members contributed generously and got much kind assistance from friends, and particularly from one gentleman of Toronto who contributed \$1,000.

In the meantime the Ladies' Guild had been hard at work for some time and had accumulated some \$600, with which they bought most handsome seats and furnishings of black ash. Later on in the fall of 1911 the Church was duly opened for service, and services with a good attendance have been regularly held ever since. After the opening, a loan of \$1,500 was secured at 6 per cent. interest to pay off the greater part of the remaining debt, and since that time the Ladies' Guild have raised and paid off \$100 a year and interest, for two years, and this year \$200 and interest, thus reducing the loan to \$1,100. Since last payment was made, October 25th last, we have received a most generous and unexpected gift through the Ven. Archdeacon Warren, from the Women's Auxiliary of Toronto of \$175.00, which now goes to further reducing our debt. The Ladies' Guild and wardens will ever feel very, very grateful for this last and most unexpected generous gift.

A. LUMMIS,

November 3rd. Warden.

WHITBY

The Annual Patronal Festival and Thanksgiving services of All Saints' Church were held on November the first and second. The festival commenced with a celebration of the Holy Communion on Saturday (All Saints' Day) at 8 a.m. The services on Sunday were of a special character. They were taken by Rev. R. W. Allen, rector of the Church, assisted by Rev. Joseph Fletcher. Rev. Dr. Boyle, Dean of Divinity at Trinity College, was the special preacher. The music by the choir was exceptionally well rendered. The Thanksgiving Collections were among the largest in the history of the Church. The day was an inspiration to all and clearly shows the prosperity of the Church. Repairs to the extent

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Friday, November 14th, 8 p.m., Mr. Bryson, rose grower to J. T. Moore, Esq., on "Rose Propagation," with lantern illustrations; Friday, December 19th, 8 p.m., Mr. Allen, head gardener to Sir Edmund Osler, M.P., on "Roses in the Greenhouse"; Friday, January 16th, 8 p.m., Mrs. Allen Baines, on "Rose Pests, Friends and Diseases"; Friday, February 20th, 8 p.m., Mr. Leonard Barron, editor of the Garden Magazine, New York, on "Rose Classification"; Friday, March 20th, 8 p.m.,

the President, on "Ways of Planting Roses, in Contrasts of Color"; Friday, April 17th, 8 p.m., Mr. McVittie, head gardener to Sir Henry Pellatt, on "How to Plant Roses, the best Soils and Situations. Admission 25c., season tickets \$1.00—working gardeners are admitted free. The place for the lectures is to be the Margaret Eaton Studio, North street.

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The Association will hold their annual convention in Victoria Hall, Queen street east, Toronto, from November 19th to the 21st. The executive has made an effort to make the programme better than any ever prepared before.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

APPEAL FOR CHURCH AND MISSION HOUSE AT CARMACK, YUKON DIOCESE

To the Editor:

Sir,—I beg to acknowledge the following sums for the above object. Bishop Bompas offered himself for the field in his last days. Rev. C. Swanson has been recently appointed first rector.

Previously acknowledged.....	\$70.11
Mrs. W. B. Hamilton, Collingwood.....	5.00
Mr. and Mrs. Chas. E. F. Russell, Montreal.....	20.00
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Subscriptions may be sent to me.
(REV.) T. G. A. WRIGHT,
95 Maple St., London, Ont.

THE CHURCH AT CHIPEWYAN

Editor of Church Life:

Dear Sir,—I was pleased to see in your issue of October 2 a picture of St. Paul's Church, Chipewyan, for not only have you very clearly reproduced the church, but also you show up well some of the scholars who were present when Mrs. Roberts took the original photograph, previous to the alteration of the church yard fence which I had repaired and brought out to the proper level, and also a porch added to the church, which we all found to be a great comfort during the cold weather.

The sacred edifice owes its erection to the efforts of Bishop Reeve, and is one of the most comfortable and well built Anglican churches of the North. It is constructed of squared logs and all the interior woodwork is hand sawn. The ceiling is dome shaped and is an excellent conductor of sound.

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from some of my late scholars at intervals which I much appreciate.

ORLANDO JAMES ROBERTS, F.Ph.
Incumbent of Emmanuel Church,
Battenburg.

EVENING COMMUNION

694 Rosser Ave., Winnipeg.

All Soul's Day, 1913.

To the Editor of Church Life:

In this week's issue you print a letter from X. Y. Z., on Evening Communion, and I trust your correspondent will not mind if I state the Catholic side of the case.

To begin with our Divine Lord instituted the Holy Eucharist after the Passover, which commemorated the deliverance of the Israelites from Egypt, and this took place at night. The Passover was celebrated fasting, as a most solemn religious act, and not as an ordinary meal, and therefore our Lord and His Apostles were fasting when they received their first Communion. The Jewish Church was the antitype of the Catholic Church, and the Passover was the type of the Holy Eucharist, which commemorates our deliverance from sin and death, and this took place early on the first Easter Day. It is therefore fitting that it should be celebrated in the morning. Evening celebrations make the Catholic religion no better than the Jewish. When we read of the Eucharist being celebrated at night, it does not seem to be early in the evening, and perhaps one reason why the Apostles did so was to avoid persecution; the same might be said of the first and second centuries, in which periods some Protestants are fond of telling us Evening Communion were common, though I have never seen any patristic quotation in its favor.

As to the practice of the Anglican Church, it would seem that she intends the service to be preceded by Matins and Litany as services of preparation, and followed later in the day by Evensong as a service of thanksgiving. As a Catholic, I do not defend the practice of say three or four celebrations early in the morning, and a late celebration, preceded by Matins, without communicants, I would like to see Matins and Litany said, say at 9 a.m. and the Eucharist at 9.30 with sermon, as the chief Sunday service. The church certainly does not contemplate a celebration after Evensong. Of course, if the church did not believe her Lord to be present in the Blessed Sacrament it might be different. For how can a man be "guilty of the Body and Blood of Christ," and "eat and drink his own damnation," by merely eating bread and wine. How, in the name of common sense, I say, how, indeed? Evening Communion were unknown at the so-called Reformation, and if the Church had intended to authorize them, some directions would have been issued in the Prayer Book. But no book has ever had any. The same may be said about fasting, and many other things.

I did not know St. Paul's advice about eating and drinking referred to breaking fast before communicating, and if adults are to fast before Baptism, as the Prayer Book plainly directs, how much more ought we to fast before meeting our Divine Lord in the Sacrament of His Love. I fear I have written too long a letter, but one thing more, I venture to assert that if these Low Churchmen would approach the Sacrament of Mercy and Peace, I mean "go to Confession," they would realize what the Blessed Sacrament of the altar really is, they would be more zealous for its honour, and we should hear no more about Evening Communion.

Yours faithfully,
"A WINNIPEG CATHOLIC"
(B. Murdin).

"COMPREHENSIVE TEACHING"

Dear Sir:

In this Diocese of New Westminster there are two Theological Halls for the training of men for Holy Orders. St. Mark's Hall and Latimer Hall. As they both belong to the same branch of the

Church you can understand something of the shame we try to hide, and the reason for the excuses our Leaders try to manufacture.

At the annual meeting of St. Mark's Hall, last night, Oct. 28, his Lordship the Bishop of Caledonia, tried to throw dust in our eyes by explaining that this second hall was necessary in order to provide for the "comprehensive teaching" of the Church. That admission means (1), that the Bishop himself is fully convinced that the teaching provided at the other hall, Latimer, is not the "comprehensive doctrine" of the Church. It means further, (2), that the teaching at Latimer Hall is either "one-sided," or false. Again it means, (3), that the teaching at St. Mark's is either supplementary to the "one-sided" theology of Latimer, or fully "comprehensive." Like motorists, some of us protect our eyes from dust. And that being so, we can still see that two theological halls are not necessary, because one is defective. Our effective school for the one faith is still the honest policy. As His Lordship of Caledonia admits, the deficiencies of Latimer Hall may I ask him then, why not follow on to the simplest solution, and shut it up? If to keep it in existence necessitates the expense of a second hall; it continues not only a burden upon the Church, but its product is dear at the price; namely, a future priesthood, doctrinally deficient in the "Comprehensive Doctrine" of the Church. We churchmen are not getting our money's worth. We are paying for two halls, because (as the Bishop explains) one of them is not up to the standard. My advice (now that the Bishop has taken us into his confidence) is "close down the failure, and throw all your energy and capital into making the other more, and more efficient."

Yours faithfully,
"COMPREHENSIVE."

AN APPEAL FOR HELP

To the Editor:

Dear Sir,
I am just placed in charge of this large mission, our church is old and in need of repairs. I am asking that you will kindly publish an appeal for me in your paper. The mission of Battle Harbor, Labrador, is in straightened circumstances. The church at Battle wants repairs. School Chapel at Fox Harbor only half finished, people too poor to help, except with labour.

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(Rev.) W. K. PITCHER,
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Few of us have far to look for the fault of egotism. It may not show itself in boastful words—we may have too much taste for that; but what of the desire for praise, admiration, personal distinction which corrodes the service even of good men and women? Take care lest your very philanthropy and "work for God" is feeding your vanity and self-conceit. Sins of the spirit are as bad in the eyes of Christ as sins of the flesh. He never spoke a harsh word to the publican and sinner, but He lashed with scorn the "Scribes and Pharisees, hypocrites." The sins which respectable people lightly commit every day of pride, indolence and indifference to the sufferings of the poor may be worse in His sight than the more flagrant ones of those not blessed with the same environment and opportunities of enlightenment. —Selected.

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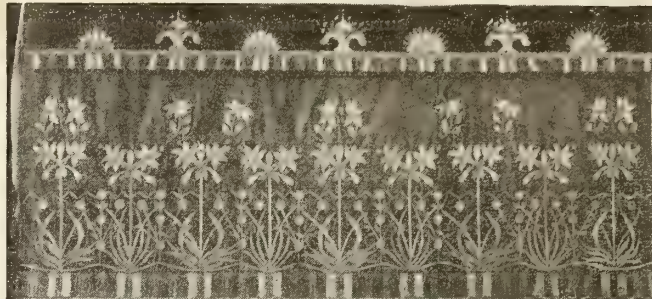
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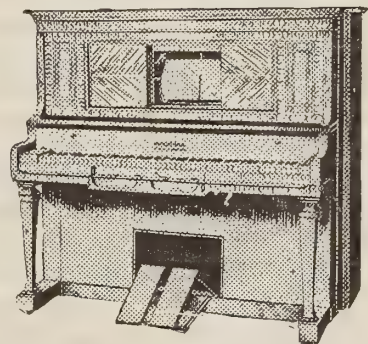
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The Week

AT the American General Convention just concluded in New York the question of giving a legal status to the various communities of men and women

Communities working in the Church was decided

in the affirmative. Hitherto the communities of men such as that known as the Holy Cross, and those of women known as Sisterhoods have been tolerated or appreciated, as the case might be, but from now on they will have a legal status and take an official position in the Church. This is, of course, only a matter of justice and was evidently so recognized by the Houses of Deputies and Bishops. There are people who still object to community life, and who are apt to see in it nothing but an approach to Rome or an imitation of Rome, and such people can only be converted to a truer judgment when by some unforeseen circumstance they are brought in contact with the benefits such communities confer on the spiritual, educational and suffering life of humanity. Even communities have dangers to face and limitations to overcome, but none who know their manner of life, and the valuable work that they do can be blind to the inestimable benefits they confer on the Church. Here in Canada we have but one community which is native to the country, that of the Society of Saint John the Divine. They con-

duct an Hospital for Women, where a great many cases are treated free; they have a boarding school for girls, and a kindergarten for day pupils; they engage in slum work and Sunday School teaching, and in all the departments of their work they produce good results. Parents of very differing views send their children to the schools for the sake of the influence exerted upon their children. As Sunday School teachers they always fill their classes and keep them filled, and in slum work their influence is often wider and deeper than that of the clergy. The Church in Canada would be much poorer without them, and would be much richer if we had a community of men. Some people love to call those who follow the community life "monks" and "nuns." Well, a rose by any other name would smell as sweet.

NO names are so often quoted as authorities as the names of certain bishops of the Reformation period, say, for instance, Cranmer, Ridley, Latimer and Hooper.

Reformation Authority

We do not object to their being quoted, but we do think that it is a great pity that so vast a weight is attached to their opinions. There were a great many other bishops of the period who were men of light and leading, but somehow these particular names, with a few others seem to block the whole horizon. The truth of the Reformation cannot be justly based on the opinions of a few men, especially if they were extremists. One cannot but notice in Gairdner's *Lollardy and the Reformation* that the appeal to state documents and contemporary history throws a very different light upon the personages of the period. One can always expect and admire conscientiousness, but when it is tinged with fanaticism, and a bitterness that is unchristian and unfair, one begins to hesitate to accept opinions coming from such sources. We cannot drink pure water from a dirty fountain. There is too much tendency in controversy to appeal to well known names rather than to the general feeling and impression of the majority of the nation. It is also to be remembered that many of the reformers were uncertain of their own views and position, and even Cran-

mer could recant, and then recant his recantation, and there is a natural diffidence about an appeal to such persons. We are not criticizing the lives of men who gave themselves up to a martyr's death, but we have a right to weigh more carefully than we do the value of their opinions as evidence. No book has had such a vogue as authority for the Reformation period as Foxe's *Book of Martyrs*, and yet when viewed in the light of all the state documents produced by Gairdner, its authority shrinks to a very appreciable extent.

THE chancellor of the Diocese of London, England, has given a decision that a picture of the crucifixion could not be hung in a church without the general desire of the congregation. The general desire of the congregation in this case was expressed by the vote of the vestry, when 37 were against it and 27 in favour of it. His decision was based on the supposition that a picture of the crucifixion was a rarity in English churches. The same newspaper records that at another church in London the marriage service was used without any giving of the bride, and with the excision of the vow of obedience on the part of the woman. Both of these were regarded as a moral indignity by the lady who wished to be married. She had a perfect right to feel so, but why then go to a church to be married?

The serious part is the question as to how far a clergyman may or should go in his desire to be all things to all men. Fortunately the sanity of the majority of the members of the Church of England would solve such difficulties rightly. If a man offered a picture of the crucifixion that was a really good work of art, the sane Churchman would accept it, even if he did not personally find help from such a picture, or if he were not in favour of having pictures in churches. Christians should not go to law about such matters. In the same way an ordinarily sane person would say that they did not like the Church of England marriage service, and would go where they had nothing to object to, such as a registry office. It is a sort of unchristian tyranny for each individual to expect that the whole

thing should be altered or revolutionized to suit his or her personal likes and dislikes. At last it would lead to a condition of a remnant so inorganic that no one could possibly find objection, except on the plea that it did not mean anything, and so was unworthy of being used at all.

WHEN all other humour fails, we find a modicum of amusement in the daily press, and especially in the head lines. We were looking at the heading of a newspaper that was reporting the doings of the American

Convention, in which it said that the convention had turned down the proposition of electing a Pope. This is too funny as a saying about the Protestant Episcopal Church of the United States—a Church that cannot at present see its way to the excision of the word Protestant as unmeaning and unreal when applied to a branch of the Catholic Church. We did hear of a white Pope and a black Pope at one time, and this other idea would give us a Protestant Pope, which seems an innovation. Still it made a good heading and caught the eye, and induced the reader to go through the article in order to find what it was all about. That was what it was meant for as far as one could see. We are becoming so blasé that we need everything served up in a striking—even if false—way so as to attract our dull minds. It seems a pity for it is gradually producing a note of exaggeration in everything that is intended to attract the dull eye, or reach the dull ear. We cannot go back until we have gone on long enough to experience by adverse results that simplicity and truth are really more refreshing than decoration and lies. Already people say too frequently that one must not believe the reports in the papers because they are exaggerated. One hundred are reported dead, and it turns out to be twenty, and people find their feelings harrowed for nothing, discount the next true tragedy and pass it by as unreal. As a consequence it is far more difficult to move people to sympathy or to righteousness because they have been so often deceived or played upon. When the wolf really comes he will therefore find that he can do his kill-

ing in the midst of the public life, for no one will believe in the call of the sufferer, or the dying. However, it helps to sell the paper.

THE time at which the office of matins or Morning Prayer was said has a distinct bearing upon the hour of celebrating the Holy Communion, because the Prayer Book assumes that matins precedes Communion. In 1532 Sir Thomas More complained that many laymen will not rise in time to hear matins before breakfast. It is probable that 6 or 7 a.m. were general hours, as for instance in the time of King Edward IV. In 1547 the Archbishop of York directed that matins should be said in York Minster at 6 a.m. or 7 a.m., according to the time of year. After the restoration of Charles II. six and seven were the hours kept for matins at Canterbury and Worcester. During the reign of Queen Elizabeth,

5 a.m. was the usual week-day hour for matins in London churches. Until a few years ago the bells of some city churches were still rung at this early hour. Paterson writes in 1714 that in all parish churches morning prayer and sermon begin at 10 a.m. and on Sacrament days the service begins a quarter of an hour sooner. On week days matins were still sometimes as early as six. The ordinary hour for dinner in London was then 2 p.m., while people of fashion dined at three or four. The practice of saying matins on Sunday at eleven o'clock began late in the eighteenth century and was chiefly caused by the ignorance and slackness of the parochial clergy. Tradition ascribes the origin of eleven o'clock Sunday matins in London to the Reverend James Townley, who chose that hour in order that fashionable people might come to hear him render the service in the style that he had learned from Garrick the actor. Townley was a friend of Garrick and also wrote farces.

Our Old Country Letter

November 5, 1913.

THE Bishop of Winchester—"fresh from his Church Congress triumph"—has issued a frank and strong appeal to all parties for candid and more sympathetic consideration of the "Women's Question," not limiting it to, or dealing separately with the suffrage. "Is it," he asks, "as hopeless and impossible as may be thought to clean the state and begin a new chapter?" He believes that the time has come (says one reporter) "for the whole problem to be faced on broad and generous lines." In the religious world, he sees a condition of opinion favourable to a frank and sympathetic treatment of practical proposals for the betterment of woman's position, and this, too, is true of political parties. He is satisfied that evil has been done by concentrating on the suffrage, and speaks out plainly on the public repugnance to the methods of the militants. He asks them to proclaim a truce of God, "for the benefit alike of men and women, and for the relief of an inflamed and most unwholesome conviction of our common life." He asks the opponents to be prepared to grant an amnesty for the past, and desires them to consider strenuously whether the vote is not an indispensable condition precedent to women having her proper place. Public opinion on this point he wishes to see elicited by a referendum, or by some other machinery. His appeal has

been well received, and may do something towards peace.

"It is remarkable," pursues our writer, "to find so many diocesan conferences passing resolutions in favour of the representation of women on church councils, and, whatever be the motive, there is no doubt that ecclesiastical opinion in these circles has progressed greatly during recent years." It certainly has! Only a few years ago, the two Houses of Convocation refused loftily so much as to consider an influentially signed appeal of women—who do most of church work—to be even electors for church councils!

* * *

In Scotland a happy advance has been made in the direction of church union, i.e., of the different bodies of Presbyterians. "A first meeting was held last week of the hundred representatives appointed by the general assembly of the established (Presbyterian) church to formulate such modifications of its present constitution as may satisfy the "United Frees" that the spiritual independence of the church as regards the State, would be fully secured under the proposed reunion. The proceedings were private."

I am much interested to observe the same longings towards union stirring in Canada and America, as in the home church. Yet one feels the great need there is for "the spirit of wisdom" is any such movement.

More than four thousand sailors of all ranks and all ages met last week in St. Paul's Cathedral, London, for the annual service for seafarers. The choir was recruited from the Royal Naval College, Greenwich, the cadet ship *Worcester*, the Royal Hospital School, Greenwich, and choirs from Western churches and from Windsor. The Chaplain of the Fleet and the Bishop of Adelaide read the lessons, and the hymn, "For those in peril on the sea," was sung with magnificent effect. The Archbishop of Canterbury said that only in London did such a huge muster of seafarers ever take place for Christian worship, and in his address spoke of England's care for her sailors, and our prayers for the Divine watchfulness over those adventurous nights and days, on which England's greatness stood. He alluded, as was inevitable, to the unfortunate *Volturno* and its recent lessons for us all.

* * *

Am I not right in thinking you are ahead of us in realizing the necessity of teaching teachers? But we are advancing! Here is an account of St. Christopher's College, Blackheath, London, established for the improvement of Sunday Schools. Five years ago, the suggestion that a training college should be opened for Sunday School workers, was met in every direction with the rejoinder that no ladies would give time and money to train for the Sunday School. Today, seven dioceses are employing ladies, trained at St. Christopher's College, to visit Sunday Schools, to advise as to methods and to do what lies in their power to train superintendents and teachers.

At the same time, a prejudice against training teachers still exists. "Training is supposed to stuff its victims with more knowledge than they can digest, to drill them into a mechanical uniformity, or to prime them with theories which put practical common sense out of court."

And there is demonstrated how needless are such fears, and the effectualness of the mental attitude enlightened by training, versus the light of nature. A trained teacher will realize the waste of energy and the almost inevitable failure of methods which are badly chosen or badly applied. The appeal that is being made to increase facilities for training teachers of the Faith, forces us to face the questions: "Is the present condition of religious education such as may reassure those who are anxious for the future of our Church and nation? Are the results in practical effect at all commensurate with the output of time, money, energy, at present employed? If

not, why not?" And he finds the cause in "lack of right mental attitude."

True teacher-training does not *cram*, does not drill into mechanical uniformity, does not suppress individuality, does not exalt method above personality. It aims at making the most of the teacher himself, and then, though a "disciplined personality will be his principal instrument, he is no trusty soldier who argues that because he has the best of rifles he need not be trained to shoot."

* * *

Irish miseries and fears are unchanged, as no doubt you know. The Dublin labour troubles linger on, inflicting acute misery on those only incidentally concerned and innocent of "strike" methods, while the actual strikers are supplied from England. And the Home Rule menace to Church, to liberty and to loyalty draws grimly nearer

EACH BY NAME

Never a foolish little lamb
Astray in the gloaming dim,
But the tender Shepherd knoweth its
name
And calleth it home to him.

In the flock and the fold the sheep
are his,
And he keepeth them close to his
care;
And each for itself in the shepherd's
heart
Hath its own peculiar share.

Never a moon so wrapped in mist,
Nor a hill so grey and dun,
But the Shepherd counteth his lamb-
kins there,
And watcheth them one by one.

Never a day so bleak and chill,
Nor a night so dark and drear,
But the tireless love of the Shepherd
waits
For the sheep that are waiting
near.

Never a weary, way-worn sheep
In the great world-flock to-day,
But they hear the call of the Shep-
herd's voice,
May follow him and obey.

The Shepherd hath ransomed the
great world-flock,
He hath bought it for his own;
And he loveth and guardeth it one
by one,
As were each in the world alone.
—Margaret E. Sangster.

The memory of our sins—forgiven though they be—keeps us humble, keeps us low at the feet of Christ; but it sends us on our way to works of greater love, because much has been forgiven.

WHAT GOD THINKS

IT is very easy to form an opinion upon a matter of life and conduct, and both include belief, and then some day to wake up and find that one has all along made the mistake of not considering what God thinks about it all. Such an awakening would be painful, but it would also be very salutary. For God will certainly be the judge of the life, and it would be well and wise to keep the thought always before one that His opinion is the only one that will have any weight at the day of judgment. How often we find people holding to views and opinions just because they are their own, or because they are the shibboleths of some party that they belong to. Reason has no influence with them, other people's opinions are simply wrong because they are different, and the dread possibility that God may be on the other side never occurs to them. Even beautiful lives of purity, nobility, and self-sacrifice count for nothing if they belong to those who think differently, and they cannot understand that God fulfils Himself in many ways. More especially would we plead the necessity of consulting the mind of God by humility and prayer when it is a question of taking a lofty or a narrow view of the means of grace that God provides in His church. Take for example the view of whether the Holy Communion is a mere commemoration of the dying love of Our Lord, or a sacrament that simply abounds in vital energy, that feeds and nourishes the spiritual life of the receiver, and perfects the union between God and man. We may have thought the matter out very seriously and solemnly, and have come to the conclusion that the narrower, devitalised doctrine is the true one. But suppose that someday, perhaps, in the world to come, we find that we misread the possibilities of God's love and power to confer grace. We should practically find that we had been in the position of saying "How can this man give us His flesh to eat?" Just because we could not understand, and would not listen, we had spent a lifetime in limiting God's power of benefitting humanity. We cannot in such a case fall back upon our finite intellects as a sufficient source of infinite knowledge, nor can we imagine anything that would relieve us of the necessity of being speechless. If it is God's way of working in the world, there is nothing more to be said. At least it would seem that a reverent view that supposed the higher meaning would not, even if wrong, be doing so great an injury to the conception of Divine Love and Divine grace. To suppose that God can and will do these marvellous things must be a higher conception than to suppose that He cannot or will not do them. In the ultimate issue the man who believes in real sacramental grace has nothing to lose thereby, even if he be mistaken, for he still commemorates the love of God. On the other hand, the man who takes the lower view, if he be mistaken, has lost a lifetime of sacramental grace, and brings his pound wrapped up in a napkin. It brings us back to the original statement of the importance of trying to realise the mind of God. We are too apt to trust to book arguments, and to the pure intellectual discussion, and not to give enough weight to our intuitive sense that God will do great acts for us. It seems more like God to give us Himself in the Holy Communion, because it is in a line with His giving healing to one who touched the hem of his garment, or to those who felt the touch of His hands upon their blind eyes, and leprosy smitten bodies. The very fact that it implies a vast, mysterious, life-giving energy is more like what we can imagine of the love of God. We have a right to suppose that the forgiveness of God would be more ready for those who over-exalted Him, or who unduly enlarged upon His power and compassion, than for those who, however conscientiously minimized and limited the possibilities and the efficacy of His grace. The one might be the result of an adoring and impetuous love, while the

latter savours too much of the self-sufficiency of the human mind that hankers after the fruit of the tree of knowledge of good and evil. The former is coupled with a deep and reverent humility, while the latter easily tends to loud argument, uncharitable criticism, and cold negation. We may not keep God as an abstraction out of the realm of any function of our life, but must ever remind ourselves that whatever we think, or do, or say, will be judged according as God thinks.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Explain briefly what attitude the Church of England generally took towards the Pope prior to the Reformation.—X.

Ans.—As regards the temporal power of the Pope, the attitude was one of continual warfare and opposition to Roman claims. As regards the spiritual jurisdiction there was in England, as in the whole of Europe, a disposition to recognize the dignity of the Pope as *primus inter pares*. The greatness of the Roman See, and the work it had done for Christianity helped this recognition. The general ignorance of early history also prevented any true knowledge of the meagre evidence, sometimes even false, upon which the Roman claims were founded, and so men accepted those claims as valid.

Ques.—Did the Roman Catholics ever partake of Holy Communion as given by our Lord?—X.

Ans.—We suppose you mean did they receive the Communion in both kinds, but the question is not quite clear. In the 11th century the custom began of dipping the bread in the wine. This was forbidden by the Council of Claremont in 1095, Pope Paschal in 1110, and by Council of London in 1175. Robert Pulleyn in 1140 gives the injunction that "the flesh of Christ alone should be distributed to laymen." The doctrine came into general use in the 13th century and it was authoritatively sanctioned at the Council of Constance in 1415.

It is not clear what you mean by the last part of your second question, which we have therefore omitted. Please put it clearer.

"If we meet with unkindness and contempt from the world, we remember the trials and the contempt which our blessed Saviour suffered in it."

A.Y.P.A.

IMPORTANT MEETING OF THE DOMINION COUNCIL

TO establish local councils in all centres of A. Y. P. A. activity was one of many important subjects dealt with at a meeting of the Dominion Council at the Synod Office, Hamilton, on the 8th inst. Delegations from Hamilton and Toronto have already asked for authority to organize such Councils, but as no provision is made as yet for same in the Constitution, the matter was left over for further consideration, though most of the members of council agree that the plan if properly carried out would be well worth while. Another important matter considered was the necessity for a better means of communication between branches, and past President Clarence Bell, of Toronto, advocated the publishing of a small monthly paper as the best means of accomplishing that end, and after considerable discussion, it was decided to publish such a paper. A sub-committee was appointed to make the necessary financial arrangements, and to edit and issue the first edition. A permanent editorial staff, etc., will be arranged for at a later meeting.

Owing to changed conditions, it was deemed advisable to revise the Constitution, and a committee was appointed to draft necessary amendments and submit same to the next meeting of Council.

The Secretary, Rev. E. Appleyard, of London, reported that since the recent Dominion Convention, there has been a considerable increase in correspondence, showing a very wide-spread interest in the work, letters being received daily from points all over Canada. A most encouraging letter was received from Rev. W. A. Fyles, of Winnipeg, dealing with the healthy expansion of the Association in the West. The Secretary was requested to write Mr. Fyles thanking him and expressing the appreciation of the Council for the work that he is doing and empowering him to hold a local Convention in Winnipeg or any other Western City, which, in his judgment, appears best. A letter was also received from Mr. Thomas Scott, of Calgary, reporting the organization of several Branches in that city.

Toronto's Little Churches

III. The Mennonite Brethren in Christ

By the Rev. D. Convers

IF you ever left the train at Lancaster, Pa., especially on a market day, your ears told you, you were in the midst of the "Pennsylvania Dutch," and your eyes, that you were among the "plain people." You saw the women with quiet, calm, peaceful faces, never weak, but strong in the patience which follows self-repression for faith's sake, and happy in the victory over self, looking at you from the close fitting white caps under their "poke bonnets" (a feminine friend corrects my "big sun-bonnets") with dresses severely plain in cut, of subdued, sad colors, the little fringeless shawl, generally of the same material as the dress, coming to the waist behind with the ends crossed in front. No Quakeress, nun or sister ever wore a more distinctive garb than the Amish woman. That these people living the calm, even life of prosperous farmers should be the descendants of the fanatic Anabaptists of the sixteenth century is one of the strangest reversals history shows us.

The Zwickau "prophets," Munzen, Storch and Stubner had come to Wittenberg to tell Luther he was not thorough enough. He, returning from his retirement, thundered at them in eight powerful sermons, scorned their "spirits," rejected their "prophesyings," and would have none of them, closing the churches against them. Over the country they go, preaching fiercer and fiercer socialistic teaching, dwelling on "the good time coming" in the near millennium, rousing the spirit which brought on "the Peasants' war." Yet the white Christ did not set up His throne on earth; Jan of Leyden reigned instead. For two or three years Bernard Rothman had preached much as Munzer did, near Munster in Westphalia, converting Burgomaster Knipperdolling to his views. The Bishop was driven out. Rumor began to say "The Saints will possess the kingdom" and rule from Munster. Jan Matthyszoon, the Haarlem baker, proclaimed himself to be the prophet Enoch; and claiming to wield the "sword of the Lord and of Gideon" sallied out with thirty followers to rout the Bishop's army, but were all killed. Then Jan of Leyden, having abandoned his tailor's goose, became the "successor of David," and was crowned king in "Zion," at Munster. Salt Lake City under Brigham Young fifty years ago was bad. Munster was worse. King Jan's visions and

revelations made him proclaim polygamy; he married four wives, beheading one in the market place in a fit of frenzy. "The Saints must have all things in common." Orgies and licentiousness grew more and more, until in fire and blood the kingdom fell when the city was captured June 24, 1535. Woe, double woe, to the vanquished! Woe from the State! Woe from the Church! In January, 1536, King Jan, Knipperdolling and Krechting were tortured by red hot pincers and hung in iron cages from S Lambert's steeple. Henceforth the name Anabaptists, "Re-baptizers" becomes a title of ill-omen to both Church and State; hated by the religious for immoralities and heresies; and feared by civil authorities as lawless and rebellious. A few fled to Groningen in Holland, and in 1537 asked Menno Simon to be their minister. Who was he? A Dutchman born at Witmarsum in Friesland, the year given varies from 1492 to 1505. Obscurity hangs about his family and early years. Ordained a priest at 24 he served a few years at Pengium. Unrest and unsettlement was in the air, preparing for the Reformation storm. The first question to disturb him was naturally, is transubstantiation true? Eventually, he concluded, "No." A greater shock came in 1531 when he saw an obscure peasant, Sieke Synder, suffer death at Leeuwarden rather than accept infant baptism as true. Menno Simon never joined the Munster "Saints." Indeed, his first published book is a polemic against Jan of Leyden. Rejecting absolutely their violence, he sympathized with much else they held; therefore assented to the request made, and was ordained an elder by Obbe Philipsz, a fugitive from Munster, working till he died, 1561, at Oldestoke in Holstein, through Holland and North Germany to build up a body "without spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

Menno Simon's mind seems to have turned from doctrine to practical matters and morals. His own life, the peculiarities of his organization all illustrate the power of reaction. No oaths, no war, non-resistance, never take life; he seemed to know how to take men on the re-bound and tame their fanaticism. He taught strongly the power of ex-communication which he put rather in the general body than in any civic or church official. Natural-

ly, such a body tends to divide and sub-divide on every point. Some matters you know, are small from one point of view, but may involve a great principle. The Mennonites grew strong in Holland and parts of Central Europe. Their refusal to take part in wars involved them in trouble with rulers. Internal divisions weakened them. There were the "Fine," eager to excommunicate for every offence and the "Coarse" who wished to do so only for serious offences and to receive back on repentance. Generally, the "Fine" carried the day. Catharine II. invited them to Russia, settling them on or near the island of Khor-titz in the lower Dnieper or elsewhere in Southern Russia, where land, freedom of worship and guarantee against conscription in war were given. But in 1871 an edict warned them that this would cease in ten years, and that during that ten years they could sell their property and migrate. Agents came to Canada and the United States, much land was bought and many came to this continent. But these were not the first to land. As long ago as 1683 some, sympathising with the Quakers, settled near William Penn's city of Philadelphia, where their language and nationality gave their settlement the name of Germantown, and five years later they put out the first protest against the slave trade made in America. On a ridge above the Wissahickon Johann Kelpius gathered the strictest into a monastery where night after night they watched to see if Christ had come yet. Conral Beissel had spent some time in a like house at Schwarzenau, came to Germantown, hoping to find there the perfect church. But Kelpius was dead, and the brothers and sisters scattered. After working as an apprentice with Peter Becker, he went to live as a hermit in the upper Conestoga valley. Round him, after his employer had baptized him in the Pequa, rallied some of the stricter and more devout. To this day at Ephrata you can see the Brothers' House, the Sisters' House, and the Saal or Prayer Hall on the hill. Built without a metal nail, held together by wooden pins; with rough planks below the windows in the cells, six feet by nine. No inmates now peer out of these windows to see if Christ is in sight. But the influence is strong in the neighborhood. At meetings with men on one side, and women on the other, exhorters still ask them to "give themselves up," to "turn plain," and to keep the old customs. To disentangle the twelve different bodies in the United States is beyond me. To be a "peculiar people" and bar out worldliness by excommunication chiefly,

is their aim. Worldliness is a big idea, but it can show itself in many little things. Dr. Liddon likens it to the vast cloud of smoke to which every chimney contributes; when you look from the hills across the city how huge and black and dense it is; but when you go into the street and look up, the blue seems unstained, and it is hard to see a trace of smoke. So take the instances condemned by them, and it is not always easy to see why they are worldly. Mustaches are worldly, and therefore, some shave the upper lip. To shave is worldly and therefore the followers of Jacob Ammen, the "Uplanders," in Switzerland to this day, use no razors. The military and civil officials and the "young bloods" centuries ago wore rows of gay buttons on their coats; and the fashions of six, eight or ten years ago, called for large buttons on ladies outdoor wraps, therefore the devout Amish holds his clothing together by hooks and eyes. "Hookers," they are sometimes called. One or two Amish have been in Toronto, and some representatives of other bodies. But at 189 Brunswick Avenue, is the Bethel of the Mennonite Brethren in Christ. By way of history, the Reformed Mennonites were formed at Berlin, Ontario, in 1874, and in '75, merged with "New Mennonites," to make the "United Mennonites," and with the "Evangelical Mennonites" formed in Pennsylvania some sixty years ago, and with some who came from the Riven Brethren, formed the Mennonite Brethren in Christ. A copy of their discipline is open by me, giving the twenty-nine articles of faith. Contrast, "I acknowledge one baptism for the remission of sins" of the Nicene creed with their article on baptism; and we find one grave difficulty in the way of unity.

Article XIX says "The Lord Jesus has instituted and commanded feet washing, who also himself washed the disciples feet and has thereby given an example that we ought to wash one another's feet. John 13: 4-17; 1 Tim. 5: 10." It may not be easy for one who expects a biblical command for every act, and looks to the Bible as each understands it for himself to distinguish Sacraments giving grace, e. g. Baptism, from feet washing, which has in the historic church been practiced in many monastic orders and elsewhere. Naturally, the sacramental teaching of the followers of Menno Simon leaves us wishing for much more. Some of the stricter bodies have held that as excommunication parts one from the Lord and marriage is only to be in the Lord; the marriage is dissolved by the excommunication. Article XXIII. "Jesus has forbidden His disciples

and followers all revenge and resistance." Here and in forbidding oaths (Art. XXIV.) Menno anticipated Quaker teaching. "We believe that the hope of the church is centred in the personal return of our Lord and Saviour Jesus Christ." They hold the millennium and the Judgment Day. Even if the "Society of the Woman in the Wilderness" (Rev. XII, 14-17) no longer exists at Ephrata.

Go amongst "Toronto's little churches," and you will find how strong has been and is their faith in the Second Advent. Even when disappointed as dates fixed for it have come and gone; they watch for it, hope for it, pray for it, as most of us do not. The more we make of the Advent Gospel, the more we hold out friendly hands to them. We need not settle day, or month, or year, when. "Not for you to know the times or the seasons." Where? We need not answer with Hoffman "Strassburg," or with Joe Smith, Jr., "Jackson Co., Missouri," or with later Mormons, "Utah." Rather, "As the lightning cometh out of the east and shineth unto the west, so shall also the coming of the Son of Man be." But to go back to the old burden of the Advent teaching, "Watch and Pray, for you know not when the master of the house will come," is to lay stress on an article of the creed, common to them and us and very dear to their hearts. Surely we need not fall into any such wild dreams of the millennium as roused the Munster "Saints" to their terrible kingdom of Jan of Leyden. We can soon preach it since Advent is almost on us. After the Articles of Faith, in their Discipline, follow the general rules giving their position on some matters disputed in the past among them, "duties of members" tend to prevent quarrels and lawsuits, singing they deem of great importance, but musical instruments and choirs cannot be allowed; as they have discovered that "Holy Scripture gives us no definite instructions as regards the mode and style of apparel," perhaps they may conclude the same about life insurance. Some will think 1 Tim. 5: 8, quite as much in favor of insurance as the passages they quote against it. Every Mussulman will applaud their position about intoxicating liquors. But only the Wahabees and Mahdists will agree with their attack on tobacco. If I have to choose between their condemnation of secret societies and the Mormon line of forming one for murder, I should side with them; but other courses are open. Some forms which may or may not be regarded as their grouping for a liturgy, and directions about conferences end the book.

Their discipline may be—I think it is, stricter than can be carried out in any large body. But some of us who fret over our own laxity, and have realized the difficulties of enforcing any, and know how marked a man one becomes by doing so, will find it easy to pray that they may "live six centuries

in six years" (as a Frenchman said of his contemporaries) in their appreciation of doctrine; and then help us where we are weak, as Father Kelly's book on unity suggests. Meanwhile we take off our hat to those who have preferred to lose numbers rather than sacrifice principles.

Synod of British Columbia

The fourteenth annual meeting of the Diocesan Synod opened with evensong in Christ Church Cathedral on November 4.

In addition to clergy and delegates from nearly every parish in the Diocese, there was a large congregation. The service was taken by the Rev. J. W. Flinton, of St. Mark's Church. The Reverend, the Hon. T. R. Heneage, acted as chaplain to the Bishop.

THE BISHOP'S CHARGE

In the course of his charge, Bishop Roper mentioned that in the city of Victoria the most striking evidence of progress has been the completion and opening of St. John's Church.

CHRIST CHURCH CATHEDRAL

Speaking of Christ Church Cathedral, the Bishop remarked that during his recent absence from the diocese, the Dean was good enough, in addition to his own responsibilities, to take charge of the diocese as his commissary, and upon the Bishop's return wrote saying that he must thank all the clergy and laity for the help they had given him by their co-operation and kindness, and that he wished to express his heartfelt gratitude to them.

In June last Archdeacon Scriven was publicly welcomed back again, strong and well after his severe illness last winter, and he will, now act as commissary during the Bishop's absence.

The Cathedral Church, the speaker went on to say, should be the mother church of a diocese as a whole, and the establishment of a small body of men was needed, who as Canons of the Cathedral will be charged each one with special duties connected with the common work, and will be free to devote their time, so that the centre of diocesan life may ever be in close touch with the distant missions. The foundation of such a Cathedral Chapter was promulgated some time ago, but, the Bishop said he would be glad if the Synod would, by resolution, endorse the plan, for even if it were brought fully into existence at once, without the co-operation of the whole diocese, it could not in its actual working be effective. Speaking of the new Cathedral, the

Bishop said, "Outwardly, there is little to show for our year's work upon the new cathedral building. Nevertheless, the progress that has been made is very real and very important. After consultation with a strong committee, who came voluntarily to our aid at the call of myself and of the Dean, it has been officially decided that the new cathedral shall be built on Bishop's Close. In reaching this conclusion, we were very greatly helped by the opinion of Mr. W. D. Caroe, an eminent English ecclesiastical architect, who paid a visit to Victoria last Autumn. The old site is very dear to many. Even as a newcomer,



The Bishop of British Columbia

it is dear also to me. But the arguments for Bishop's Close are stronger.

"Mr. J. C. M. Keith has been appointed architect, and is preparing plans based upon his designs of more than twenty years ago, revised now in accordance with altered circumstances and the change of site.

"Other steps have been found necessary, and are now in process of arrangement in order that our procedure may be simplified and the responsibility for the construction of the new buildings rightly placed. The present site will be retained, and, in some way still to be discussed and determined, utiliz-

ed to supply an endowment for the cathedral when we have built it. I trust that it may not be long before all preliminary steps are completed and an appeal can be issued for contributions towards the commencement at least of this great undertaking."

CITY MISSION SOCIETY

With the help of the Archdeacon, the Bishop went on to say, he had planned for the organization of a society, the name for which he would suggest being the Victoria Anglican City Mission Society. The objects of the society are to provide for the pastoral care of members of the Anglican Communion in public and charitable institutions, to take oversight of the Chinese mission, to do such work among new immigrants as may prove necessary, and feasible, to supply workers for the opening of new missions within the city, and to promote in every way possible the extension of the church work in the city of Victoria and its vicinity.

GENERAL REVIEW

The general review of the Diocesan story showed that the year had been one of growth. Seven churches have been completed or begun during the year, five have been added to, three church halls have been erected, two vicarage houses have been built and two repaired. Many clergy have been added to the staff. The stipends of the clergy in all parishes dependent upon the mission fund have been increased, and the work of the church has been extended in all directions. Financially the year had not been without anxieties, yet there are ample grounds for thankfulness and courage. It has been a year of transition, in which the Diocese has been passing from the position of dependence upon the M. S. C. C. grant to a self-supporting basis. The clerical financial agent has done excellently well. The Women's Auxiliary have come to the practical aid of many of the churches and missions, and all thanks are due to every branch for their constant interest, work and gifts. There is still no effective Pension Fund. Thanks are specially due to the B. C. Church Aid Society; nothing could have exceeded the kindness with which the various officers and members of the Diocesan Committee welcomed the speaker in England, their zeal and eagerness to help touching and impressing him exceedingly. The Bishop of Caledonia, as Senior Bishop, had sent notification that the Provincial Synod shall meet here in Victoria next, on the Wednesday preceding Ash Wednesday, and in September of next year,

the General Synod will be held in Vancouver. The Bishop also spoke briefly on the Sunday School Work of the Diocese and its needs, and the Church and Industrial Problems.

BUSINESS SESSION

The Synod met for business in the Cathedral schoolroom on Wednesday morning, the Bishop presiding. On the motion of the Rev. Baugh-Allen, the Rev. Canon Cowley was welcomed to the floor of the Synod. The Rev. J. H. S. Sweet, submitted a report to the Committee on credentials of the lay representatives, announcing that Mr. Clive Phillips Wolley has been appointed in the place of Mr. Dauber at Somenos, and Mr. George Luther at Alert Bay.

Among the reports presented were: Registration of Parochial Ministrations Committee, Committee on Sunday Schools, Parish Bounds Committee, of the Clergy Pensions Fund Committee, of the Clerical Financial Agent of the Diocese, of the North Deanery, the first annual report of the Theological College, of the Executive Committee, of the Financial Committee, and of the Committee in charge of the Widows and Orphans funds.

At the morning session the following were elected: Clerical Secretary, Rev. J. H. S. Sweet; Lay Secretary, Mr. F. W. Blankenbach; Treasurer, Mr. Wollaston, and Auditor, Mr. J. S. Floyd.

The Bishop, in his remarks upon the election of the above, commented on the high character of the work which had been voluntarily done by these workers in the church. Too much could not be said in the way of praise of those who undertook to give their assistance in these offices. Nominations were then taken for the various committees.

WOMEN AND VESTRIES

Provided a second reading of the resolution introduced at the noon session of the Synod by the Very Reverend the Dean of Columbia, having reference to the right of women to vote at vestry meetings, passes with such an overwhelming majority as the first, women in the diocese of British Columbia will have the power to vote at vestry meetings of their parish churches hereafter. A full year, however, must elapse before the resolution comes up for confirmation, and it will be interesting, meantime, to watch the progress of sentiment on the subject.

The introduction of the resolution by the Dean was preceded by an exposition of his reasons for asking for the extension of the suffrage therein asked for, which would entitle female members of the church

to the same privileges as members of the vestries, as those enjoyed by the male parishioners of the church at the present time. They would not however, be eligible for office as church-wardens or as members of the church committee, or as members of the Synod.

THE TREASURER'S REPORT

Was read on the third day. It showed that the total receipts for the year were \$280,094.42, including interest amounting to \$20,300.76. The expenditure had been \$266,645.37 leaving a balance of \$13,445.05.

The treasurer, Mr. P. Wollaston, in his remarks, stated that the finances of the diocese at the present were in a strongly healthy condition, and that they would continue in the same condition if correctly conducted. He also expressed his gratitude to the British Columbia Church Aid Society in the way they had helped and were helping. He also wished to thank publicly the Rev. C. R. Littler for the excellent and able way in which he has assisted the treasurer.

The report of the finance committee was presented by Mr. Blankenbach and adopted, as was also the report of the committee of the Clergy Widows and Orphans fund. The clerical financial agent's report was read by the Rev. C. R. Littler, which was decidedly satisfactory, showing that the income of the diocese derived from the Quebec contracts amounted to \$13,515, and that since June of 1912 this meant an increase of \$8,024 per annum.

During the afternoon and evening sittings on Thursday, many

RESOLUTIONS OF VERY VARYING INTEREST

were presented to the Synod; the more important being a change in the Constitution, to define more clearly the clerical membership of the Synod, the clause in question being made to read: "the clergy who are, for the time being, subject to the Episcopal jurisdiction of the Bishop according to the Canons of the General Synod of the Church of England in Canada, and whose names are duly entered on the Official Register of the Clergy of the Diocese." A motion to appoint a committee to draft a new Canon on the formation of new parishes. To appoint a committee to draft a Canon on election of delegates to the general and provincial synods. On regulations for governing voting for executive committee, governors of the provincial Theological College, Delegates to General Synod and Delegates to Provincial Synod. A proposed Canon on Insurance of

Parochial Buildings. To appoint a Committee to approach the Legislature with a view to the changing of the name of the Diocese.

Votes of thanks were passed to the British Columbia Church Aid Association for very valuable assistance, to the press, to the Rector and Churchwardens of Christ Church

Parish, to the Clerical and Lay Secretaries of Synod, and a vote of sympathy with the Reverend A. E. Price in his serious breakdown of health.

On the approach of midnight the Synod was adjourned, the Bishop dismissing the members with the Benediction.

A.Y.P.A.—The Moon, Our Neighbour

The Eighth of a Series of papers in connection with the Topic
Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

THE earth's nearest celestial neighbour is the moon. That world is a sphere composed in all probability of materials closely similar to those well known ingredients which form the solid substance of our earth; and it revolves around the terrestrial planet at an average distance from its centre of about 239,000 miles. The diameter of the moon is a little over one-quarter the diameter of the earth. From this fact we may calculate quite readily that the moon is only one-fiftieth the size of this great world it lights so well at night. The moon revolves around our earth once in a period of about 28 days and these two mighty bodies are carried together annually in their long and common journey around the sun. The earth revolves on its axis once every 24 hours, but it takes the moon 28 days to complete a single revolution upon its axis. One result of this circumstance is that the moon presents to a terrestrial observer perpetually only one-half of its surface and we do not, and in all probability never may, see the surface of the other side of our midnight luminary at all. When we consider that the nearest star is thousands of millions of miles away from us and never presents any other appearance than that of a very bright and small point of light to the observer, it is apparent that the moon is much more favorably situated. Even to the unaided eye this celestial lamp of night presents definite surface features which can be followed with but little difficulty; and mankind has been familiar with these surface features of the moon through all the sweep and passing of the ages.

When a telescope is applied to the moon, however, its surface features are magnified, and the moon will admit of magnification to a very extensive degree indeed. In the large observatories in the world, magnification has been applied by the aid of instruments to such an extent that if there were to be found any building upon the moon's surface measuring more than twenty feet on each side it would

be presented in the instrument as a noticeable speck of brightness or of darkness. Astronomical perfection has not passed beyond this point to the present. But humanity is not without a superb hope that astronomical science following fast in the footsteps of every other physical science may see in the next few years the production of a more finished optical assistance which will enable astronomers to observe objects of much smaller dimensions than 20 square feet. And in the light of this expected development, objects the size of a human being, it is hoped, may be seen on the surface of the moon by observers of the present generation.

The face of the moon which is presented to our view contains many circular walls, or ringed plains, both large and small, together with undulating slopes, lofty peaks and mountain ranges. The smaller circular enclosures are suspected to be the lunar remains of worn-out volcanoes which, during the period of an earlier condition in the history of the moon, probably were marked by a tempestuous volcanic activity. The ringed plains have no particular meaning as far as science at present can discover and their origin and use are buried in unfathomable mystery. These volcanic craters and the ringed plains multiply exceedingly in that part of the moon which, from our earth, presents the appearance of being the south pole; while the northern part of the moon's surface is covered with vast tracts of bright and dusky level territory. The moon's luminous portion is of a gleaming lustre and the impression is formed quite easily that this brighter part is composed of a rocky substance highly impregnated with some ingredient resembling silver and therefore of a very highly reflective character. The duller portion of course is not composed of or faced with this reflective substance and this has led astronomers to call that part of the moon dried up seas and oceans, lakes and rivers. During the time following "new moon" and when the sun is

commencing to shed the mighty splendour of its beams upon "the thin, fair crescent in the west," the high walls of the craters and of the ringed plains interpose between the sun's light and the surface of the moon, with the result that the rising sun causes vast shadows to fall heavily across that portion of the moon away from the source of light, and day after day as the sun approaches the moon's zenith these shadows recede and grow shorter until the sun is on the lunar meridian at noontide when the shadows entirely disappear. Subsequently when the orb of day passes the meridian and approaches the sunset side of the moon, viewed from our earth, the shadows are thrown in an opposite direction and extend far toward the disappearing side of the moon until they are blotted out of sight by the obliteration from the sunlight of that portion of the moon on which they rest.

The moon's surface never seems to change, although in the little crater Linne astronomers appear to have detected some variation in its formation as compared with fifty years ago, but the evidence supporting this contention is very limited in character. Astronomers, however, are giving this aspect of the subject at present a careful examination. The change on the moon's surface may imply the existence of life and the absence of life from the orb of midnight has been regarded long as one of the certainties of lunar information.

It is supposed that the moon once consisted of mighty warmth and splendid life. There is no water on its surface, and around it no atmosphere is found. No verdure brightens upon its glittering face and it probably knows nothing of vitality or the marvels of human beings. How long it has been since life, like the falling of some shattered star, disappeared from the moon can be the subject only of the wildest guess or faintest fancy.

The moon being our nearest neighbour and its brightness so refulgent, it furnishes the interested with constant entertainment and the hopes are abundant its hitherto unexplored and unrevealed features soon may open their treasures to the anxious astronomers, who hope its myriad marvels may not forever escape the persistent gaze of man.

Whether this ever shall materialize or not the gleaming globe hung high in the darkened sky night after night increasing to its fulness and waning to a silver ribbon in the skies fills the observer with glorious admiration and respect for the bountiful Creator

who, having flung the clustering constellations through the boundless depths of blue has made none of the stars or satellites of the universe in vain.

ALBERT R. J. F. HASSARD, B.C.L.
Toronto, November, 1913.

Vocation

IN considering the subject of vocation, perhaps it would not be amiss to intersperse it with a few remarks on avocation, for does it not appear to the serious student of human nature in the present day that in the minds of some people these two may be somewhat confused, or their relationship reversed or misunderstood—this applies more to women than to men, but man, is this not the woman's age? Everyone in this life has a vocation, whether he be conscious of the fact or not, but the extraordinary thing is, that many who are fully alive to the consciousness of their vocation, are the very ones who are thrusting it aside, and trying to fill the void with their avocations, while many an unawakened soul goes blissfully on, endeavouring to their utmost to make good—perhaps sub-consciously, or probably from hereditary instinct. What is really meant by vocation? The Anglo-Saxon meaning of the word is simply a calling, and when we speak of the calling of our lives it surely amounts to just this—the work right at hand that God calls every individual to do for Him—the Master-builder, in the erecting and perfecting of that super-human structure—mankind—that work which we will be held first accountable for, no matter how clever we may be at anything else. Of course, it may not be so bright or full of interest as something else, and we may not gain much adulation from our friends—and who among us finds it easy to forego that?—but, stand and admire a beautiful building—mayhap a cathedral—admire the architecture and the cunning workmanship, and then think, what would the result have been if no lowly labourer could have been hired to have carried hods of mortar to the masons on the scaffolding. That cathedral is just the outcome of the architect with his plans down to the labourer with his hod doing their work with the materials given them. And what is avocation? We have the same Latin word with a prefix, which, of course, alters the meaning to a calling from or away. Yes, it is probably work we are not called to do but which nevertheless we find highly interesting and much more to our taste than

our own particular task—that architect may have been a brilliant lecturer and the labourer was probably quite a hand with a garden, but if these things had been first with them, either the cathedral would never have been built, or its progress so retarded that the work would have been taken from them and given into the hands of others.

So far we have been treating of this theme in general, but the trend of thought in the present day seems to lead us to think of it more particularly in its relationship to women. In the lower animal kingdom the sole vocation, if it may be called that, of the female, is motherhood, but in the human race this is an impossibility, due to various causes, the preponderance of females, moral laws, the right of choice which it is a woman's privilege often to reserve to herself as to a wedded or celibate life, and so forth; therefore it follows there must be thousands of women in the world who have other vocations than motherhood. In the past, the spinster, unless indeed she were a Queen Elizabeth or Florence Nightingale, had rather a sorry lot, but all that has become changed. She is now awake to the fact that she has her share in this life's work, and many, sisters-in-religion, deaconesses, missionaries, nurses, and teachers, could cry shame upon scores of their married sisters for the manner in which they are forsaking their vocations, or giving them a secondary place, for there is not one among all the noble army of single women-workers who would not yield the palm to wifehood and motherhood as the highest vocation of all, simply because God ordained it, when He created Eve for Adam's helpmate and caused Mary to be the mother of our Blessed Lord. Woman seems to have some advantage over man in regard to this matter of vocation, inasmuch that she often enjoys the right of changing and replacing it by another. For example, a woman who is a doctor of medicine before marriage, may go on with her practice after marriage, but it is no longer her vocation, not even her thinking so will make it such, it may be an avocation. Her husband may have been a physician too, but he gets no chance of a second

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choice, his vocation remains unchanged, but if she can realize this truth, his calling will be strengthened and intensified by her aid and by the new responsibilities and obligations he has incurred, thus presenting the only true union of man and woman, when one's work is the complement of the other's. What then is the reason so many wives and mothers are giving their best efforts to their avocations, or worse still, their pleasures? Even penetrating Canada the desire many of these are evincing for meetings, deputations, councils and so forth, is appalling. Not for one moment are we so old-fashioned now-a-days as to maintain that a wife and mother has no place but her home, but as she has chosen home-making as her calling, and as it is conceded by the ablest authorities to be the greatest factor in the strength and building of a nation, let her consider well ere she leaves the task to others, to answer an imaginary call or to follow an avocation. There is a tiny text—"Know thyself." Perhaps if Canadian women took it to heart and learned to grasp its truth, there would be small difficulty in realizing what work He required of them, and doing it, what delight and help would then be found in avocations.

—Mabel.

Strength is the ideal of a noble life. Victoriousness is the characteristic of a life of faith. Indeed, the only hope of blessedness is through overcoming. Heaven's heights lie beyond the plains of earthly struggle, and can be reached only by him who is strong and who overcometh.

—J. R. Miller.

"Many a one by being thought better than he was has become better."

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ALGOMA PORT ARTHUR

ST. JOHN'S.

Mr. H. R. Merrix will be added to the clerical staff of St. John's from St. Andrew's Day, as lay assistant, to hold services in the missions and assist in the Parish Church under the Bishops' license as lay reader, and also to assist the wardens as vestry clerk, and aid in the work of various parochial activities, especially among young men with whom he is deservedly popular. Since his arrival in Port Arthur from the Mother Church in England, Mr. Merrix has been unfailing in his assistance to the clergy in many respects, and in both devotion and ability he possesses exceptional qualities. Owing to circumstances he has been unable to carry out his intentions to enter Trinity College this year to prepare for Holy Orders, and the demands of the work in a busy parish have led him to leave a good position in H.M. Customs to take up the special work of the Church.

St. John's has three missions, each with a Sunday School of fifty or sixty scholars, and Rev. F. G. Sherring, the curate in charge of the missions, finds himself frequently under the necessity of being in two places at once, and the addition of an efficient layman to the staff is more than welcomed both by him and the Rector, Rev. Canon Hedley.

BYNG INLET

The following letter has been received by the Rector:

White River, Ont.,
November 5, 1913.

Bro. W. S. Weary,
The Rectory,
Byng Inlet, Ont.

Rev. Sir,—On behalf of the congregation of All Saints' Church, White River, we beg to thank your vestry for the beautiful Altar with which they have so generously presented us. The need of an Altar has been keenly felt for some time. We are glad to know that they have had our interests so near at heart and we are quite sure that this gift will help materially to beautify our Church when complete.

Again thanking them, we are,
Yours in His service,

J. Templeton, Missionary; Thos. Graham, Rec. Secretary; Dan Whent and John Bell, Wardens.

CALGARY

RURAL DEANERY OF HIGH RIVER

A meeting of the Chapter of the Rural Deanery of High River was held

at the town of that name on Thursday, November 6th, under the chairmanship of Archdeacon Hogbin, who for some time has been acting as Rural Dean. All the clergy of the Rural Deanery but one were present, and interesting and helpful meetings were held. During the afternoon business meeting discussions on Sunday School work, Family Prayers, the Forward Movement in connection with the Home Mission work of



St. Peter's Church, South Vancouver, before it was destroyed by fire on Oct. 18th

the Diocese together with details in connection with the pastoral work in the Deanery, took place.

The members decided unanimously to nominate the Rev. R. Alderson, Rector of St. Peter's, Okotoks, for the office of Rural Dean; and the Bishop has already issued the instrument of appointment.

The thanks of the outside members are due to those who kindly provided hospitality during the meeting.

NEW DIOCESE OF EDMONTON

The first meeting for the purpose of organization of the new Diocese of Edmonton is being held, November 12th, at the time of writing.

It falls to the lot of not many of the Bishops to enjoy the privilege which has fallen to the Bishop of Calgary. When consecrated Bishop in 1887 as Bishop of Saskatchewan, he made the stipulation that the civil territory of Alberta should be set off as a separate Diocese of Calgary to be administered by him with Saskatchewan, until an endowment

fund could be raised for Calgary. Largely by his own strenuous efforts the endowment fund for Calgary was completed in 1902, and he resigned the Bishopric of Saskatchewan for which a separate Bishop was appointed in 1903. Now at his instigation and under his initiative the Diocese of Calgary has been divided and he again has two Dioceses under his Episcopal care until such time as the necessary financial provision has been secured for the new Diocese of Edmonton.

NEW PARISHES.

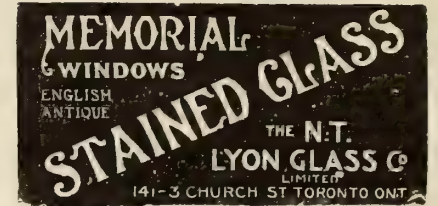
The Bishop has issued Deeds of Erection for new parishes of: St. Margaret of Scotland, Burdett, and St. Mary the Virgin, Ewelme; and Deeds re-defining the parishes of St. Luke, Grassy Lake; All Saints', Bow Island; St. George's, Fishburn; St. James', Hazlemere, and St. Thomas', Cardston.

Paget Hall Ladies' Parlour was the scene of a most interesting event on Monday afternoon, November 10th, when the members of the Woman's listening to a beautiful address, presented the speaker, the Rev. Deaconess Rebekah Barker with the certificate and gold badge of life membership of their organization. Mrs. Pinkham, after a few well chosen words, speaking of the great work being carried on by the Deaconess resident in this city, to whom Deaconess Rebekah, head of the Deaconess' Home of Rochester and South-west Diocese, London, England, is paying a short visit, graciously presented the certificate and membership fee, and Mrs. Bernard, the president, for the Diocese, stepped forward to pin the badge in place.

NEW WESTMINSTER

Phoenix-like, the Church of St. Peter, South Vancouver, is rising courageously from the ashes of the conflagration which destroyed the beautiful little building on October 18th. Services are being held in a store, wonderfully transformed from the mundane aspect to the aspect spiritual. The place is within a couple of blocks of the site of St. Peter's Church, where a scorched lych-gate and a brick chimney are all that remain of the Church building.

Within the store in less than fifteen days, loyal workers of the membership



of St. Peter's have wrought a marvelous transformation. Not the ordinarily to be expected rows of chairs as for a political meeting greet the eye on entering, but plain wood pews properly modelled out of fir. No mere raised dais platform for the preacher is here, but a simple altar, lectern, and reading desk have been fashioned of the same plain white wood, and the altar steps have been carpeted. All this work has been done as a labour of love for the Church in its time of distress by its loyal supporters. Even the carpeting for the altar steps is the gift of an old member of the Church. Next Sunday the plain wood seats will be stained, and step by step the brave little Church will battle its way back to beauty for the service of God.

Last Sunday the Bishop of New Westminster preached from the text, "Blessed are they that mourn," bringing out briefly but very feelingly his regret at the destruction of the Church by fire, and his great appreciation of the splendid fighting efforts shown by the members in their time of calamity.

The following is the letter from the Bishop of Westminster, which was read in all Anglican Churches last Sunday in reference to the destruction of St. Peter's Church by fire:

"My dear brethren,—As you have doubtless heard, the parish Church of St. Peter's, South Vancouver, was totally destroyed by fire, the act of an incendiary, on Saturday morning, October 18th, 1913.

"The insurance on the building was just sufficient to pay off the mortgage indebtedness. The congregation of St. Peter's are not able, unassisted, to replace the building and pay for the site, the estimated cost of which is \$10,000.00.

"The Church was built just five years ago, and never received any help from diocesan funds either in its erection or for the support of its incumbent, the Rev. G. F. C. Caffin, who is receiving but a small stipend. There is no rectory.

"There were 125 communicants last Easter, and the Sunday School has over 150 children on the roll, with a regular attendance.

"The diocesan authorities have always recognized the labour of this congregation and its loyalty to all diocesan undertakings.

"We request that in the Churches of the diocese, offerings be received for the rebuilding of this Church. For this purpose we desire that a separate collection be taken at the door of the Church on the Sunday after this appeal has been made. Donations received should be sent either to the Ven.

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Archdeacon Heathcote, synod office, 119 Pender street west; or to the Rev. G. F. C. Caffin, 144 Thirty-ninth avenue, South Vancouver, B.C."

October 28th at St. James' Church, Vancouver, B.C., by the Rt. Rev. the Bishop of New Westminster, assisted by the Rev. Wm. Barton, Priest-Vicar of Christ Church Cathedral, Victoria, B.C. The Rev. G. F. Crawford Caffin, M.A., Rector of St. Peter's, South Vancouver, B.C., was married to Mary, eldest daughter of the late Rev. Lewen Tugwell, Hon. Canon of Rochester, and Mrs. Tugwell, of Vancouver, B.C.

COLUMBIA

At the recent session of the Synod nominations were taken for the various committees, the result of the ballot being as follows:—Executive Committee, The Rev. R. Connell of St. Saviour's, the Rev. E. G. Miller of St. Barnabas', the Rev. C. R. Littler, Clerical Financial Agent; Rev. W. Baugh Allen of St. Paul's, Rev. J. W. Flinton of St. Mark's, Rev. S. Ryall of Chemainus, Rev. W. Barton of Christ Church Cathedral and the Rev. Canon A. Silva White of Nanaimo as the clerical members; and as lay members, Messrs. J. G. Corry Wood, Clive Phillips Wolley, H. S. Crotty, D. R. Ker, R. W. Perry, Major John Walsh, A. Martin and P. R. Brown.

Delegates for the General Synod to be held next year at Vancouver; Clerical members, the Very Rev. Dean of Columbia, the Venerable Archdeacon Scriven, Rev. R. Connell and Rev. C. R. Littler.

In the event of these being unable to attend, substitutes were elected in Rev. E. G. Miller, Rev. H. A. Collison, Rev. Canon Silva White and Rev. W. Baugh Allen.

The lay members were Messrs. L. Crease, K.C., Percy Wollaston, H. S. Crotty, and Clive Phillips Wolley, the three substitutes in their cases being Messrs. J. G. Corry Wood, A. Martin and R. Perry.

Delegates elected for the Provincial Synod which is to be held in this city next February, were the Very Rev. the Dean of Columbia, the Venerable Archdeacon Scriven, Rev. R. Connell and Rev. C. R. Littler, their substitutes, in the event of their inability to attend being the Rev. Canon S. White, Rev. E. G. Miller and the Rev. S. Ryall. The lay members elected were Messrs. L. Crease, K.C., P. Wollaston, F. W. Blankenbach and H. S. Crotty, their substitutes being Messrs. Corry Wood, R. W. Perry, A. Martin and Col. Erdley Wilmott.

The ballot for the Board of the M.S.C.C. resulted in the election of the Very Rev. the Dean of Columbia and the Venerable Archdeacon, their substitutes being the Rev. R. Connell and the Rev. H. H. L. Seale; the lay members were Messrs. E. C. B. Bagshawe and H. S. Crotty, with Messrs. L. W. Toms and J. W. Taylor as their substitutes. On the motion of Mr. P. Wollaston it was resolved that the election of the Sunday School Commission should be left in the hands of the Bishop of Columbia.

In connection with the synod of the diocese a missionary meeting was held in Christ Church schoolroom in the course of which much interesting information was given of the work being carried on in various parts of the island at the present time. The Bishop of Columbia presided, an audience of about 150 being present.

The proceedings opened with prayer, offered by the Dean of Columbia, after which A. L. Todd, of Tofino, gave a very interesting story of the difficulties presented in the west coast work. It would considerably augment the effectiveness of his work, said the

speaker, if he had a motor-boat to take him about quickly to the many places where small congregations would welcome him. A Church had been built at Tofino, which is to be consecrated by the Bishop early in February; in many places the services are held in the open air, and are liable to interruption from chickens, dogs, or cattle.

Mr. Wilson, of French Creek, told of his work on the prairie, and cited an instance of how at one time he had to drive 16 miles to a service to be held at 3 o'clock. His driver did not turn up until 2.55. Yet, when they arrived at the place only one of the three infants awaiting baptism had been taken home. He himself arrived back at 11 o'clock. If it hoped to get the best work out of its missionaries, said Mr. Wilson, it would be necessary for the Church to provide means of more rapid transportation.

The work of the Columbia Coast Mission was told by Rev. Robert Antle, who explained some of the means by which the \$30,000 annual expenditure of the mission was brought about, and the large proportion which was won back by it in fees for work done. A great work was being carried on by the mission, both on the island and on the mainland coasts, which might have been



After the fire

done by the government in the past, but, not being done, had been taken up by the mission. He told of the moral benefits brought by the mission, of the immoral influences broken up—in the first place by mere courage, and, later, by the help of Bishop Perrin and the Indian department—of illegal liquor trading, which the present attorney-general had helped him to eliminate, and of the good work done along the lines of his Master's injunction to "Heal the Sick." Mr. Antle invited those present, if they ever had the opportunity, to go and see the work of the mission.

A speaker from South Saanich gave an address on the inner spirit of missions, which was of a healthy character, and the Bishop during the evening expressed his approval and gratitude for the untiring and courageous work done by the workers in the various mission fields of the island.

FREDERICTON

At the conclusion of the Bishop's address, the Synod at once proceeded to business. The Rev. W. P. Dunham was elected assistant secretary to Rev. Archdeacon Newnham.

The Bishop of Huron was welcomed to the Synod by Bishop Richardson.

The Very Rev. Dean Schofield was elected diocesan registrar in place of the late Sub-Dean Street.

Rev. Mr. Newcombe, Secretary of the Bible Society, briefly addressed the

Auxiliary of the Pro-Cathedral after Synod on the aims and objects of the society.

The Very Rev. Dean Schofield introduced his resolution, seconded by Chancellor Allen, to have the Canon changed which deals with the incapacitated clergy fund and seeking legislation in order to have the trust fund altered so as to allow the income to be used more extensively than at present. As it is now the fund can only be used for clergy incapacitated through bodily and mental infirmity and not to cases like old age. The resolution was discussed at length, and finally put and carried by a large majority.

Canon Smithers reported the names of the parishes entitled to vote, having paid their assessment. Rev. Mr. Hooper reported those unpaid, the latter exceeding the former.

Archdeacon Raymond presented the report of standing committee on the Bishop's Charge, and the same was on motion taken up and passed section by section.

The first section dealt with the increase of clergys' stipend and that the present stipend scheme be amended as recommended in the report of the Board of Home Missions.

Second, that the interest in missionary work be encouraged.

Third, also the interest in the British and Foreign Bible Society.

Fourth, this section dealt with Sunday School work and the encouraging of religious instruction in the public schools.

In conclusion the committee recommended the diocese to give more substantial aid to the Cathedral and the upkeep of the Church.

Bishop Richardson and Archdeacon Newnham were appointed to draw a recommendation for securing religious instruction in the public schools. This is to be submitted to all the other non-Roman Catholic denominations so that all may act in union to accomplish the end sought.

The delegates elected to the General Synod comprise the following: Clergy—Canon Smiths, Archdeacon Newnham, Canon Neales, Archdeacon Raymond, Very Rev. the Dean, Rev. R. A. Armstrong.

Substitutes—Archdeacon Forsythe, Canon Cowie, Rev. A. W. Teed, Rev. G. A. Kuhring, Rev. A. H. Crowfoot, Rev. G. F. Scovil.

Lay—M. G. Teed, T. C. Allen, G. O. D. Ottv, J. A. L. Fairweather, H. M. Campbell, H. B. Schofield.

Substitutes—W. M. Jarvis, F. E. Neales, Chas. Coster, L. P. D. Tilley, I. C. L. Kitchen, A. P. Burchill.

The following reports were passed upon and with some few slight amendments adopted: The up-keep of the Cathedral; the Finance; Church Litera-

ture; Rothesay School; King's College governors; the Church School for Girls; Diocesan Sunday School.

He spoke very highly of Rothesay School, the work it was doing and told all present that they should not lose opportunity of visiting the institution.

Members of the Synod spoke in praise of the work of Mr. W. M. Jarvis on the finance committee and the faithful service he had rendered for so many years.

The report on King's College was of a pleasing nature to the Synod and was received with much applause. The report shows that the number of students has increased from 42 in 1910 to 66 in 1912, and that \$100,000 is pledged in the forward movement campaign.

The committee on the upkeep of the Cathedral reported that \$232 had been collected during the past year when \$500 was asked. The Bishop spoke earnestly. Most of this amount, he said came from country parishes. The Cathedral itself had given \$4,200 towards the restoration fund, to say nothing of its aid to the upkeep of the Church.

There was a discussion on a suggestion to increase the proportional allotment of the missionary fund to the various deaneries. It was decided that the matter would work itself out.

There was also discussion on motion of J. Simeon Armstrong, that the synod put itself on record as urging that the clergy use more care in the reading of the Church service, especially as regards clearness of tone. The motion was withdrawn.

The synod completed its business on the 6th. The next meeting will be at St. John in February, 1915.

An organ recital was given at Christ Church Cathedral by Organist Wm. Smith and was largely attended by the visiting delegates. Afterward the Bishop and Mrs. Richardson held a reception for the visitors.

HURON

WIARTON

The Bishop has appointed Rev. C. K. Masters, M.A., of Thamesville, as Rector of Trinity Church and the Parish of Hepworth.

The A. Y. P. A. held their regular meeting on Monday evening. The topic was a debate, "Resolved that a revision of the Prayer Book is desirable." Mr. C. E. Dobson supported the affirmative, while Mr. J. E. J. Aston very ably upheld the negative. By a vote of the society the decision was awarded in favor of the negative.

BRANTFORD

A call has been extended to Rev. Mr. Jenkins, of Clinton, by St. Jude's Church. Rural Dean Wright, following injuries received on a railway at Port Arthur some months ago, will retire at New Year's. Rev. H. Millar, of St. James' Parish, has also resigned, but his successor has not yet been appointed.

WINDSOR

Clergy and lay delegates to the number of more than one hundred met on November 12th, at the formal opening of the fifth annual conference of the Archdeaconry of Elgin, which is being held in All Saints' Church. Ven. Archdeacon Hill, of St. Thomas, presided. Among the speakers were Rev. E. C. Jennings, of Blenheim; Rev. R. S. W. Howard, of Chatham; Rev. T. S. Whelan, of Dresden, and Rev. W. F. Brownlee, of St. Thomas.

NIAGARA

HAMILTON

ALL SAINTS'

On Sunday the Boy Scouts (Dv.) numbering some 700 attended an afternoon service, when Ven. Archdeacon Forneret was the preacher.

HAMILTON CHURCH OF THE ASCENSION.

The congregation of this Church held a most enjoyable reunion on Tuesday evening, November 11th. Rev. Dr. Rennison presided and, the Bishop made a most appreciative address in reference to Dr. Rennison's work, as also did Messrs. Adam Brown and Alfred Sowis.

CHRIST CHURCH CATHEDRAL.

F. J. Howell gave a most interesting illustrated talk on Japan, to the Men's Club, of some six years' standing. There is a strong membership of over 350 busy men in this Cathedral, making it an important factor in Church life and activities.

The Woman's Auxiliary of the parish are making a house to house canvass for membership and increased missionary effort.

A very instructive meeting was held in St. Phillip's Parish Hall on Monday evening, November 10th, by the Brotherhood of St. Andrew. Canon Spencer, Emigrant Chaplain, gave a most interesting address on emigration and its present conditions. Rev. J. W. TenEyck, of St. Peter's Church, took up the work of the brotherhood and its benefits to the Church generally. The general secretary, J. Bermingham, gave a short history of the order, and F. P. G. Lamb urged high ideals of the work. A. W. Kay, president, presided.

The Diocesan Board of the Woman's Auxiliary gave a reception, November 14th, to Mrs. Waller, who is on furlough from Japan, at the residence of Mrs. Moody. All members of the W.A. will then have the pleasure of meeting this willing worker for missions, and it is hoped greater enthusiasm will prevail in the cause, as Mrs. Waller has had a good opportunity of knowing whereof she speaks, and is a most pleasing pleader for missions.

HAGARSVILLE ALL SAINTS'.

The continuation of the Re-opening Services on Sunday, November 2nd, was attended by fine congregations and communicants. Ven. Archdeacon Ingles, brother of Mr. J. C. Ingles, delivered appropriate sermons on Life after Death and the Angels. Two additional memorial windows, one given by the Seymour family and one by the Hopper family, will be dedicated in the near future. Beautiful Frontals made by the Sisters of St. John the Divine, will be dedicated the third Sunday in January, in the presence of the Orangemen of Haldimand. We are adopting the Samm sequence, "Gold, Blue, Purple, Scarlet and fine twined Linen." These are the Biblical colours (Ex. 35:25). These colours are mentioned in an important connection in the Royal Arch Degree and so it is fitting that Orangemen be asked to donate to and be present at the consecration of these gifts.

BEAMSVILLE SAINT ALBAN'S.

A meeting was held in the Parish Room on Tuesday, November 11th, at which a branch of the A. Y. P. A. was organized. After the election of officers it was decided to ask one of the Hamilton officials to come and give an address on the work of the Association at the next meeting. The meetings will be held fortnightly, on the second and fourth Wednesdays. The Rector and officers are hoping to have a good active branch.

Saint Alban's Men's Club held their opening meeting for the year on Tuesday, evening, November 4th. Officers were elected, and prospects and plans for the year were discussed. It was decided that the next meeting should be devoted to an address by one of the

Hamilton laymen on the subject of the Every Member Canvass.

NOVA SCOTIA LUNenburg

St. John's Church, the second oldest Anglican Church in British North America, and one of the historical landmarks of the Province, has been further enriched by a three manual tubular pneumatic organ, the gift of the parishioners.

The new instrument was opened with an organ recital by Prof. Austen, of All Saints' Cathedral. The dedication and thanksgiving services took place on Sunday.

HALIFAX

The inaugural meeting of the Nova Scotia Historical Society for the session of 1913-14, was held on November 7th, the president, the Venerable Archdeacon Armitage, presiding.

The president gave a paper on the early life of Bishop Charles Inglis.

Perhaps the matter of the greatest importance to the interested audience was the diary of the Bishop of his tour through Nova Scotia and New Brunswick as far as Fredericton. He described the scenery and chief characteristics of every part of the country through which he past. It was a pen-picture of Nova Scotia life more than a century ago.

The tablet commemorating the services of Colonel Frederick Wallet Desbarres, in St. George's Church, was unveiled on Monday last.

ONTARIO NEWBORO

The Bishop of Kingston visited Newboro on Tuesday evening and administered confirmation to seventeen members of St. Mary's Church.

BROCKVILLE

Sunday evening, November 2nd, before a large congregation in St. Paul's Church, the Bishop of Kingston confirmed fourteen of the congregation. The Bishop preached from the first verse of the 12th chapter of Hebrews.

The Venerable Archdeacon Dobbs of Kingston and Rev. Rural Dean Woodcock of Trinity Church took part in the service. His honour Judge Reynolds read an address of welcome and congratulation to the Bishop expressing the hope that God would long spare him to the great and important work to which he had been called.

KINGSTON

Rev. Prof. Haire-Forster, B.D., of Trinity College, preached in the Cathedral at the morning service on November 9th; and Rev. Prof. Moull, of Wycliffe College, in the evening. Dean Starr announced that on the following Sunday evening would begin a special series of sermons to students, which would continue monthly throughout the winter.

OTTAWA

That no improvements or extensions be made to the present St. Luke's Church, but that a site be chosen for the purpose of building a larger and better edifice was a decision arrived at at a congregational vestry meeting held November 6th.

It was decided that the congregation carry on all current expenses, such as paying the salary of the assistant rector, and that any money coming from outside sources be set aside for building purposes.

QU'APPELLE

The Rev. W. A. Fyles, organizer of Sunday Schools, visited the Pelly Rural Deanery and lectured in Canora, Margo and Kamsack. At all three

points lay workers, Sunday School teachers and the parents of pupils, met Mr. Fyles. To many the carefully worked-out system favoured by the Diocesan Sunday School Association was entirely new, but all were sympathetic and many promised to follow the lines laid down by the Sunday School Commission.

At Kamsack, on October 28th, the Sunday School Association, of the Deanery of Pelly was formed and the "suggested Constitution" adopted, practically in its entirety.

RUPERT'S LAND

WINNIPEG

ST. MATTHEW'S.

The continuation of the Opening Services was marked by a special sermon by Canon Murray on the morning of November 16th, and one by Ven. Archdeacon Fortin in the evening. The number of worshippers on Sunday the 9th, was about 4,400, the S.S. scholars totalled 1,021 for that day, and the cash collections \$2,600.

ST. PETER'S.

The anniversary services of the 20th year of Church life in this parish were featured by special anthems and music by the progressive choir and rousing addresses by the rector, Dr. De Mattos, whose zeal is responsible for much of the courage shewn by this congregation who are facing the difficulties often inevitable in a district largely peopled by foreigners.

From a leaflet pleading for increased donations and circulated throughout the diocese, the following figures give only approximately the amount needed and the source from which it will be supplied:

Amount needed to maintain Missions and Synod expenses...	\$34,000
To increase stipends	8,500
	\$42,500
English Societies give ..	\$8,250
Invested Diocesan Funds	7,250
	\$15,500

and of this \$27,000, the Deanery of Winnipeg is trying to give \$20,000, partially by means of an every-member canvass. Towards the increase of all stipends to \$1,000 per annum (at least) for every married priest. Winnipeg and Brandon will raise the major portion of the general assessment, while the country parishes will give their contribution directly according to their powers. The appeal for funds to augment stipends, says, "this increase is no more than humanity; it can scarcely aspire to be called justice."

BRANDON

St. Matthew's Church is temporarily under the charge of Rev. A. Kennedy of the American Church, until the arrival in January of Rev. C. S. Quainton who does not leave his Yorkshire parish before the end of the year.

CARMAN

Rev. A. Locke, from Kinistino, Sask.,
(Continued on page 17)

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Women's Work and Social Service

PEOPLE sometimes maintain that war is not a woman's question and sometimes assign as a reason against the extension of the franchise to women that their use of the vote would precipitate rash and unwise wars. It may be so; yet no one who has read it will find an easy answer to Olive Shreiner's burning argument on woman's concern with war, and no one will deny that the sufferings of war must be largely borne by at least some women—peculiarly so in any country which is the theatre of fighting.

* * *

Mr. Alfred Noyes, the variety and brilliance of whose fancy are not more amazing than the force and vigour of his mind, has at times identified himself in his verse with the glamour of war, with its picturesqueness and with the noble idealism which has on occasion found its expression in war and fighting. But the wondrous imagination of the poet are open to more sights than those of beauty and glory; the eyes which are cleared to behold the vision of good and the vision of loveliness look down also into the depths of the vision of evil, and in his recently published poem, "The Winepress" (October Blackwood), Mr. Noyes has painted a picture of war—of "scientific war, of chemical and mechanical war"—which is a far more powerful apology for peace than whole libraries of cold reason, or parliaments of theoretical argument. The first scene shews us five men sitting round a table—

"Each honest after his way—
But blood to them was only a word,
And the point of a phrase their only sword,
And when they talked of war they thought
Of sawdust, not of blood."
Many things were in their thoughts—
diplomats, budgets, loans, boundaries, the balance of power—
"And if at a touch of a silver bell
They plunged three nations into hell,
The blood of peasants is not red
A hundred miles away."

* * *

And so war was declared. Then in a lovely picture we are shewn the young peasant in his little home—"With brown arms folded, by his hut, Johann,
The young wood-cutter waited. A bell tolled,
The sunset fires along the mountain ran,
The bucket at the well dipped a thin gold.

He saw the peaks like clouds of lilac bloom

Above him, then the pine-woods, fold on fold,

Around him, slowly filled with deep blue gloom.

Sleep, Dodi, sleep, he heard his young wife say,

Hushing their child behind him in the room. . . .

O, little pigeon, sleep. Sleep, Dodi mine,

She murmured; *sleep, little rose, in your rosy bed.*

The moon is rocking, rocking to rest in the pine.

Sleep, little blue pigeon,

Sleep on my breast,

Sleep, while the stars shine,

Sleep, while the big pine

Rocks with the white moon

Over your nest.

A great grey cloud sailed slowly overhead,

She stood behind Johann. Around his eyes

Her soft hands closed. 'Dodi's asleep,' she said."

* * *

And then into the peaceful happiness of this home there came the war summons. Johann was gone, swept off and herded with hundreds of others—simple, ignorant, puzzled, like himself.

"They say that war's a noble thing,
They say it's good to die,
For causes none can understand,
And none must question why.
Duty? Yes, that is good.

But when the thing has grown so vast
That no man knows from first to last
The reason why he finds himself
Up to his neck in blood;
When you are lifted up like this,
Between a finger and a thumb,
And dropt, you don't know where nor why,

And told to shoot and butcher and die,
And not to question, not to reply,—
A lamb to the slaughter dumb;
What? Are the engines, then, our God?

Does one amongst you know?
The reason of this bitter work?
'Reason? The devilry of the Turk!'
'England, they say, is on our side'—
'but

Does no one know why England fought

The great Crimean war?

'O ay! They say that England backed
The wrong horse, a sheer blunder!
She poured out blood to guarantee
For all time the integrity
Of European Islam.'"

Well, to the men rushing along in the train it was a muddle and a puzzle; only to Michael, the poet,

some divine inspiration seemed to yield a suggestion of meaning.

"Comrades," he cried, "you know not

The splendour of our blades!

This war is not as other wars;

The night shrieks with all her stars,

And freedom rides before you

On the last of the Crusades.

She rides a snow-white charger,

Though her flanks drip with red.

Before her blades' white levin

The crescent pales in Heaven,

Nor shall she shrink from battle

Till the sun reign overhead;

Till the dead cross break in blossom;

Till the God we sacrificed,

With that same love He gave us

Stretch out His arms to save us;

Yea, till God save the people,

And heal the wounds of Christ."

* * *

Alas! they were moving on; no cloud in the blue sky, no sight, no sound of an enemy; all was still and fair. Then "like some huge, invisible train, splitting the heavens, out of the quiet distance rushed a thunder of shrieking air"—the earth shook, the trees danced, lightnings lashed the sky. Then there was silence again; only the red, wet shape beside Johann, silent too, told its own story.

And always there was the stillness, "blue sky," brown bees, quiet hills, "the sun sleeping on the fields," until the fresh onslaught of the hidden death. And always they went on—"Flesh against things fleshless;

Never the soul's desire,

Never the flash of steel on steel. . . .
They leapt in the glory of life again
To carry their warm and breathing breasts

Against the cold machines. . . .

They had broken their hearts on the cold machines;

And—they had not seen the foe;

And the reason of this butcher's work

It was not there's to know;

For those tall young men were children

Five short years ago."

This is not the place to quote further of the horrors. At last Johann fell wounded and swooning, and as he swooned he dreamed he heard "from

the lips of Greece one thunder word—*Freedom!* dreamed that the sons of the mountain

"Embraced and sobbing 'God is good,
And the blood that seals our brotherhood

Is the red of the dawn that breaks upon Europe.'"

* * *

And where were Sonia and Dodi? Michael the poet brought her the news; he was blind now, but his blindness was lightened by the vision of the angel of Liberty walking through the teeming tents of pain, as he pictured how "the Allies would soon hold
"Byzantium and the mosque that in old days

Belonged to Christ. There, glimmering like pale gold,

High on the walls, they say, thro' a worn haze

Of whitewash, His crowned Face, till time shall cease

Looks down in pity on all our tangled ways,

And yearns to guide us into the way of peace.

Would God I might be with them when they ride,

Those hosts of Christ, the Balkan States and Greece,

Along the golden Horn!"

But this vision is rudely interrupted by the news that the crusading bands have turned arms against each other—"Don't you understand," they cry, "What war is? For a port to export prunes,
For Christ, my boy, and for the Fatherland."

* * *

And Johann, "by God's own grace fit to face the cold machines again," was swept along once more:—

"It was not his to understand,

It was only his to know

His hand was against the comrade's hand

He clasped a month ago.

And the guns, the guns that drove them,

Had thundered with his own,

The men he must kill for a little pay
Had marched beside him yesterday!

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Brothers in blood! By what foul lips
Was this war trumpet blown?"

And then in the slaughter and destruction and flight of the people they came upon a wayside fire, where old men, women and children were crowding for a little warmth and cheer, and the white oxen, heavy with their flight, crouched there too.

"And the great black eyes of the oxen, forgetting the yoke,

Shone with a sheltering pity, so meek, so mild,

While the women lay resting against them, and the smoke

Rolled with the cloud, and Johann, with a heart running wild,

Saw one pale woman that sat in the midst of them,

With a dark blue robe wrapped round her, suckling a child;

And he thought of the Child and the oxen of Bethlehem."

* * *

And what of Sonia and Dodi? People sometimes say that war is not a woman's question.

The last fight had come and Johann had broken away.

"O, like a ghost he saw once more
The path that led to his own door,

A white thread winding through the pines,

And the tears ran down his face.
A ghost on guard among the dead,

With a heart running wild;
For the light of a little window pane,

And all the sorrow of earth again;
A crust of bread, a head on his breast,

And the cry of his own child;
The cup of cold water

That love would change to wine."

And so he came home broken, sated with horrors, but simple, loving-hearted as before.

The horrors of war are not limited to the battlefield; lust and cruelty had reached Johann's home before him.

"She lay like a broken sacrament that the dogs have defiled. . . .

And there was the child
That lay on her knees, both of them

bearing
The stigmata of sins that devil nor

man may tell."

And Johann, falling on his sword beside them, prays his last prayer to the "Christ of little children," while Michael the poet, in his own death agony, is quickened again to the prophetic vision:

"Conquered, we shall conquer,
They have not hurt the soul,

For there is another Captain
Whose legions round us roll;

Battling across the waves of death
Till all be healed and whole.

Till members of one Body,
Our agony shall cease;

Till like a song through chaos,
His marching words increase;

Till the souls that sit in darkness
Behold the Prince of Peace;

Till the dead cross break in blossom,

Till the God we sacrificed,

With that same love He gave us,

Stretch out His arms to save us,

Yea, till God save the People,

And heal the wounds of Christ."

* * *

We do not like to contemplate these things, but perhaps we must do so from time to time. Ruskin, who valued the heroic side of war as much as any man, has reminded us how "women—who have no heart interest of their own at peril in the particular contest—may draw the curtain of their boxes and muffle the openings, so that from the pit of the circus of

slaughter there may reach them only at intervals a half-heard cry and a murmur as of the winds sighing, when thousands of souls expire."

No one of us would willingly deserve this reproach, and perhaps our work for the cause of peace may be the sorrow of those who, because they really believe in the ultimate victory of good, do really mourn for the temporary triumphs of evil, which, in the shape of war or of social injustice, or in some other of its diverse forms, involves in innocent and undeserved suffering so many multitudes of our fellow-men and women.

HONOUR BRIGHT.

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting salvation—Amen.

INDIA

**O. M. S. C. C. IN
THE PUNJAB**

Since the work carried on by the C.M.S. at Kanera in the Punjab was transferred to the Missionary Society of the Church of England in Canada at the beginning of last year two clergymen, one doctor and three deaconesses have been sent out to join the Rev. and Mrs. R. H. A. Haslam. The official organ of the C.M.S. says of the work done since the transfer: "The medical work, which was under the charge of Mrs. Haslam and Miss Macnaghten in 1912, prospered; the schools were successful; and the evangelistic work was developed." Eleven converts were baptized on one day at Palampur, where it is proposed to build a hospital and a boarding school for girls. Plans are on foot also for a boys' boarding school at Kangra.

**CONSECRATION OF THE
BISHOP OF LAHORE**

The consecration of the Right Rev. H. B. Durrant as the fourth Bishop of Lahore took place at Christ Church, Simla, on August 6th. The officiating Bishops were the Metropolitan and the Bishops of Lucknow, Nagpur and Darnakal. Among these present were the Viceroy and Lady Hardinge, and many high government officials. The sermon was preached by the Rev. A. W. Davies, who has succeeded Bishop Durrant as principal of St. John's College, Agra, from the text, "I say not unto thee until seven times, but seventy times seven."

**THE CROSS AGAIN TO
ENTER KAFIRISTAN**

Kafiristan is a closed land to European missionaries, but once or twice

Indian Christian workers have visited it in the past. In 1864 four of the people of the country appeared in Peshawar asking for teachers, and two Pathan Christians offered to go. After many narrow escapes, they reached the borders of Kafiristan. There they found an Afghan chief who managed such peaceful traffic as was possible between the two races; and under his guidance,

DISGUISED AS WOMEN

they entered the country, and were joyfully received by a Kafir who, having picked up some Pushto, could interpret between them and the Kafirs. For three weeks they remained, talking and teaching from morning to night, and during the night writing their Pushto diaries in lime-juice, which kept the characters invisible until heated over fire. They returned in safety to Peshawar, after an absence of nearly three months. In 1882 and again in 1889 Sayyid Shah, an Afghan catechist, stayed in the country for some time, preaching the Gospel, but few if any other Christian workers have been able to do so. Now, however, the

ATTEMPT IS AGAIN TO BE MADE

from Peshawar, and Rev. F. C. Long says:

"In the hospital here our house surgeon is an Indian Christian. He is, so far as we know, the only Christian from Kafiristan. No doubt you know that Kafiristan as a part of Afghanistan is an absolutely closed land so far as Europeans are concerned. This man was taken from home when a boy, being the subject of a family feud. Finally, to get rid of him, he was given to a travelling

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Indian catechist, who brought him to India and put him in a Christian school at Batala. He worked his way through the schools, and got the Indian doctor's qualification, and has worked in our hospital for some years. He is now about forty. About six weeks ago some people from his village came to the hospital and discovered him—like Joseph's brothers. They went back—a three weeks' journey on foot. Then, lo and behold, a second batch of them came down, including Nasir Ullah's brother and uncle—and great is the joy in our compound at the family re-union.

"Nasir Ullah has announced his intention to go back to his own country with his 'ain folk.' They want him—Christian though he is—and he is a keen man, and wise. He can scarcely help trying to convert them, and they must know it. Perhaps it means a definite introduction of Christianity into that closed land."

AUSTRALIA

**MILLION MILE
DIOCESE SUB-DIVIDED**

The completion is announced of the Endowment Fund of the new Bishopric for the West Australian Goldfields. West Australia forms about one-third of the continent of Australia. The length from north to south is 1,250 miles and from east to west 800 miles. This vast territory, equal in area to that of the combined diocese of Athabasca, Mackenzie River, Yukon, Qu'Appelle and Calgary, with its developing people has for the greater part of 20 years been under the care and oversight of the Bishop of Perth, who has during the latter part of this period founded the dioceses of Bunbury and North-West Australia. The task of overseeing even Perth and the Goldfields, four hundred miles away, was breaking down completely. The creation of the new diocese in this vast missionary area marks another forward step in a work of tremendous potentiality, but it is worthy of note that while the coping stone of the endowment of \$50,000 was provided by a gift of \$5,000 from S. P. G. and another private donation in England of \$2,500, three-quarters of the entire fund was raised in Australia.

A SPLENDID EXAMPLE— 16 YEARS OF AGE

Writing in the *Mission Field* of the conditions existing at the various stations or camps where Old Country families are settled in Western Australia at which he ministered on a recent missionary tour the Reverend H. J. Adams says of one:—

"At each of the services, both here and at the timber camp, more than one-third of the congregation were men.

"It was sad at both these places to realize how keenly our people felt the neglect (as they deemed it) of the Church authorities; and it needed considerable argument before they could be convinced that the neglect, at least on the part of the diocese, was not culpable. Many of the people come from Lancashire and Yorkshire, and they look back with longing to the times when they attended church and Sunday School. At the timber camp a Sunday School with forty scholars had been kept together for twelve months

By a GIRL ONLY SIXTEEN YEARS
OF AGE
working nearly all the time single-

handed. She had been seriously thinking of giving up in despair. I arrived just in time to give her the necessary encouragement. The Church owes an enormous debt to people like her and the lay reader, whom I mentioned before, who do their best in various parts of the Bush to keep the light of the Gospel shining. They are unpaid, and receive little or no recognition; the example they set and the work they do is a proof that the Church is not dead yet.

"From the heart of the great forests of Australia, in many, many places, there goes up the exceeding bitter cry, 'Come over and help us.' Who will offer? 'The harvest truly is plenteous but the labourers are few; pray ye therefore.'

"I go back, after this brief change, to my work in the busy seaport city of Bunbury, saddened by the experience which I have described, but cheered by the keen persistence and devotion of that heroic little Sunday School teacher."

"So live with men as if God saw you; so speak with God as if men heard you."

Tuberculosis Sunday in Ontario

"WHY add another 'Day' to the already overloaded Church Calendar? Can we not get along well enough without Tuberculosis Sunday?"

"We have a pitiable case a few miles from —. A young man, about twenty years old, is dying of consumption. The only support of the family of four is a young brother working in a factory at a wage of \$1.50 per day. Is there a place where we could send this unfortunate boy?"

"So long as such appeals, duplicated many hundreds of times throughout the province, are not merely 'cases,' or pitiful 'tales,' but actual fact, Tuberculosis Sunday will be a very real 'necessity.'"

These are the opening paragraphs of a letter which has gone out to ministers of every denomination throughout the province from the office of the National Sanitarium Association, which operates the Hospitals for Consumptives in Muskoka and near Weston.

The letter continues:

"It was observed in nearly 500 churches throughout Ontario last year. The far-reaching effects of such a practical Christian ministry are impossible even to estimate.

"This great movement has only been made possible by the co-operation of churches of all denominations.

"This year, again, the various Min-

isterial Associations have passed resolutions approving of the objects and work of the National Sanitarium Association, and commending them to the support of the people.

"They have set part NOVEMBER 30th as Tuberculosis Sunday in Ontario and have requested churches and ministers to devote at least one service on that day to aid in stamping out the great scourge, consumption.

"No appeal for funds from the pulpit is necessary.

"Tuberculosis Sunday in a thousand churches,' is the slogan for this year.

"Outline of sermon or lecture on tuberculosis is enclosed, so that you will have no difficulty in preparing a five or ten minute special address.

"Will you kindly fill in and return accompanying post card while you have the matter in mind?"

When the suggestion was first made, a little over a year ago, that Canadian churches of all denominations should unite in behalf of the crusade against the ravages of consumption by observing a special "Tuberculosis Sunday," the vexed question of an over-burdened church calendar came to the front. The multiplicity of special "Days" was urged against the proposal, but when the date was past it was found that nearly five hundred pastors had cast their votes in favour of enlisting the

church in the fight against the White Plague. That the idea has gained in strength during the year is evidenced by the fact that the second annual Tuberculosis Sunday, on November 30th, will be observed in more than a thousand churches.

Excepting only the physician, there is no person who is brought more sharply face to face with the misery which consumption works in a community than the minister. In his round of pastoral visits he cannot help sounding depths of suffering which are scarcely apparent to the man in the street, and he soon learns how large a part tuberculosis plays in bringing poverty and often, indeed, destruction to entire families. If such tragedies are brought to the notice of the ordinary citizen they are isolated cases and his relation to them is only casual. With the minister it is a different matter. The frequency with which the task of finding relief for the afflicted devolves upon clergymen is shewn by the fact that so large a proportion of the appeals for admittance of patients to the institution of the National Sanitarium Association come from the pastors of churches.

Here, then, is a man who knows at first hand the conditions which prevail and has personal knowledge of the effects of tuberculosis among the people. Even if he were merely a private citizen it would be his manifest duty to arouse the public conscience to the urgency of the need for help. It would seem, therefore, that in his capacity of mentor to the church-going public his duty becomes more insistent.

It is the realization of this relation to the sufferer, on the one hand, and to the public on the other, which has made so many Canadian ministers assume their share of the work for which Tuberculosis Sunday stands. Only the doctor is better qualified to speak of the necessity of the consumptive, but he lacks the avenue to the public. No general call to the people for support—moral and material—can have half so much point as that of the clergyman who is able to speak from knowledge of conditions in his own field, and carry the cry of the afflicted in his flock direct to their happier brothers and sisters. So long as tuberculosis is a far-off evil, little or nothing can be accomplished, but when it is brought home and given a local setting, the need has an immediacy and vividness which volumes of printed statements can never give.

The plight of the consumptive is not one for a little casual charity. If it were the solution would be easy. It is a far more involved problem than that. The work of caring for the patients is one which must be

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centralized in a great measure. A cure at home is possible, but the regimen necessary to recovery is so rigid that very few victims can keep it up, without the discipline of a hospital. And so it becomes necessary to send the patient to a Sanatorium. It is necessary also that such sanatoria be adequately supported. Instead of the comparatively easy task of awakening people to the need of succoring an individual in distress, one has the far more difficult one of arousing them to support a movement, of whose actual operations most men and women are only vaguely aware. To make the menace of the White Plague a matter of here and now is par excellence the work of the clergyman.

In proportion to the good which can be attained, the demand made upon the churches is light. It is asked of the ministers that they co-operate by giving up the sermon or part of it to an outline of the work which is being done to combat consumption; a statement of the steps to be taken for its prevention and ultimate extirpation, and a reminder to the auditors of the duty which devolves upon each citizen with regard to the scourge. No appeal for funds is sought. The work of the National Sanitarium Association has been and is such that a simple and timely pre-

sentation of the facts of its crusade is all that is required to elicit the sympathy which it needs, in its work, whether that sympathy expresses itself in a tangible form or in the equally essential desire to prevent the spread of the disease.

That the co-operation of the churches is one of the most valuable accessions of strength which has come to the anti-tuberculosis movement in Canada was amply testified by the result of Tuberculosis Sunday last year. The simple, purposeful words delivered from the pulpits on that day had visible effects which went a long way to strengthen the campaign and the indirect effect upon the minds of Canadian is incalculable.

It is only a few weeks until Christmas now, and like most philanthropic works, the anti-tuberculosis cause is forced to rely in considerable measure upon Christmas bounty. This is the time when the earnest man's word of reminder to men and women, of the thousands who are wasting away to a wretched death, will stave off many ill-advised purchases, many an unwanted gift, and money will be turned where it can heal and bless.

The Canadian minister who says that word on November 30th will have made a contribution to the fight against the great White Plague which cannot be estimated in dollars.

Evening Communion

By The Rev. A. R. Kelley

IN dealing with the question of Evening Communion, the most satisfactory way of reaching definite results is to deal with the question of Fasting Communion. The question primarily is not whether we may or may not have Evening Communion, it is whether we intend to fast ourselves and make others fast on Sundays until a late hour in the evening. This obviously is wrong, because it would turn Sunday into a fasting day, and the church has invariably taught that all Sundays are festivals and to quote St. Epiphanius, "Celebrates her solemn assemblies at dawn and does not fast" on Sundays.

The custom of fasting before communion was instituted to guard that sacrament from all irreverences. Just as prayer and fasting are the two great means for deepening repentance and so are required before the sacrament of Baptism in case of adults, so Christian instinct has led men similarly to prepare for the sacrament of Holy Communion. Surely it must be obvious that we are the better prepared to receive in the freshness of the morning before we have entered

upon the day's distractions and festivities, innocent though they may be.

Fasting Communion has been the rule of the Universal Church in the East and the West from earliest times. There has been one exception. For a while in North Africa, some people who were not fasting were allowed to receive at an Evening Communion on Monday and Thursday, but this permission was withdrawn by a later council. But apart from this exception, the Rule has stood from early times, so that this exception serves to prove the rule.

The Apostles themselves evidently instituted this custom, on account of the evils associated with evening communions after love-feasts. This is what St. Augustine tells us. He says that the reason why our Saviour did not prescribe in what manner the Communion was to be received, was "because He wished to reserve this work for His Apostles, through whom He intended to set in order the churches." St. Augustine says that it was an immemorial custom of the church in his day and he was well

informed and in touch with all party christendom. We actually find that so early a writer as St. Clement, who wrote not more than thirty years after St. Paul's death, says that there was an appointed rule of the liturgy or service, and that the "offerings and services" were appointed by our Master to be performed "at fixed seasons and hours," just what these "fixed hours" were, we learn from the account of a service which took place only seventeen years later, given by another writer, Pliny, who says that Christians were accustomed to assemble at an early hour on a set day for a certain service, and the service he describes is evidently the Eucharist. Passing on, a hundred years later, we find that in North Africa it plainly was the custom to receive "the sacrament, the Eucharist, in assemblies before day break," as Tertullian tells us, "although," as he further says, "it was commanded by our Lord at meal time; and a few years later St. Cyprian says that "it behoved Christ to offer about eventide, but we celebrate the resurrection of the Lord in the morning." Similarly, in the document called the "Testament of our Lord," in the fourth century, the hour for the Eucharist is ordinarily at or before sunrise.

The hour, ordinarily, undoubtedly was the early morning. There were times, however, when the hour was much later on in the day, at noon or at three o'clock, or even just before evensong, but, be it noted, it was only held at these late hours on fast days. This is most important to observe. The early Christians kept their fast days so strictly that they would not even receive the food of the Eucharist until the time for fasting was over. Consequently, on fast days, when no food was allowed to be eaten till three p.m., the hour for the Eucharist would be put off until after three p.m. This, then, was the custom in the Early Church. On festivals the Eucharist would be celebrated early in the morning so as not to make people fast on such days, and on fast days the Eucharist would be celebrated some time in the afternoon and would be the first food received during the day.

It is not hard to see how utterly unwarranted is the appeal made to these afternoon or evening Eucharists on feast days in the Early Church, on the part of those introducing Sunday Evening Communions nowadays. In the Early Church, there is no trace of Communion on Sunday afternoon or evening, to quote words of a modern scholar, Bishop Wordsworth, who also says that afternoon or evening

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communion is a custom introduced about fifty years ago and is due partly to a misreading of evidence of scripture and tradition, and partly from hope of attracting certain classes of population, too busy or apathetic to attend at the ordinary hour.

We have the testimony of early writers, further, to the effect that the Eucharist was always received fasting. Tertullian, in dissuading a Christian woman from marriage with a heathen man, says: "Your husband will not know, what you are tasting before other food," referring evidently to receiving of Communion. The early Canons of Hippolytus contain this injunction: "Let not any of the faithful partake of anything before he has partaken of the mysteries, especially on the days of the holy fast." The great father of the Church, St. Augustine, in the beginning of the fifth century, makes this clear statement: "It seemed good to the Holy Ghost that in honour of so great a sacrament the Body of the Lord should enter the mouth of a Christian before other food," and it is for this reason that the custom is observed through out the whole world." Similar language is used by St. Basil, St. Chrysostom, St. Gregory of Nazianzus, and other writers and councils from the fourth century onwards.

This custom of the Universal Church was not done away with in England at the time of the Reformation, nor was it expressly enjoined. But as the English Church makes her appeal to the ancient undivided church, this practice of fasting communion, as being an universal rule of the ancient church, continued to be observed in England during the centuries following the Reformation. Thus Bishop Jeremy Taylor in his devotional books recommends the practice, and says "it is a catholic custom," and reproves those who despise it. Bishop Sparrow, living a little later in the seventeenth century, one of the bishops engaged in the last revision of the Prayer Book, says, "the sacrament should be received fasting." Again, a little later, a devotional book by Dr. Horneck bearing the imprints of the Archbishop of Canterbury, recommends fasting communion, and speaks of the custom as going back to early times.

Nothing has been said regarding exceptions to the rule in cases of necessity or sickness, which exceptions have invariably accompanied the rule. Dispensations have always been made in cases of necessity and should still be made. But it is manifestly improper to allow a crowd of people who through lack of effort, have neglected to attend the morning service and

who are not fasting to receive the sacrament at an evening celebration.

It is sometimes urged on behalf of evening communions that there are large numbers of our congregations such as waiters, servants, and others, who find it difficult to come to the morning service. Yet, rather than yield, we surely ought to strive after what is admittedly right, namely securing their attendance at Sunday morning worship, at an hour when they can attend, and at a service that is not too long. In every city or town in some one church at least, there might well be a celebration on Sundays at an hour considerably earlier than eight o'clock for the benefit of employes and servants who have to work during the forenoons on Sundays. It is a deplorable sign of the laxity of the times when we not only cease to make any effort to correct matters but acquiesce in the recent practice of Evening Communion, which totally disregards the church's rule of fasting before receiving the sacrament, except in cases of necessity, and comes perilously near to the point of profaning holy things.

The Church in Canada

(Continued from page 12)

has been appointed Rector of St. John's, vice Rev. C. Brown, resigned.

NEEPAWA

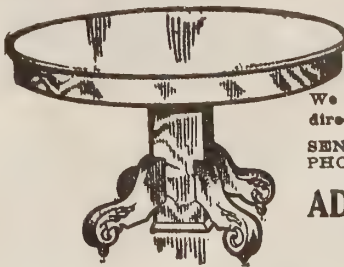
From November 1st to the 9th, inclusive, a mission of spiritual help was conducted by Canon Murray, assisted by the rector of St. James', Rev. R. C. Pitts. Special celebrations were held on the two Sundays at all of which there were many communicants, while every week-day there was a Eucharist. Numbers were at first small, but after four days the congregation at the daily Evensong totalled 150 and more, and this in a town of but thin population. The services of instruction and devotion for women and again those for children, were well attended and proved of especial benefit; they took place at 4 p.m. during the week. An address to men marked the last day's work and though the Canon had borne the burden of a nine days' mission, he was able to preach four sermons on that Sunday. From the enthusiasm of Church people and others, one might venture to say that such an undertaking would be but a beginning and many of the smaller centres may in time to come hold similar weeks of "refreshment."

The annual meeting of the rural-decanal chapter and Sunday School Association of the Deanery of Minnedosa was held in St. James' schoolroom, Neepawa, November 5th to 7th.

The deanery had under consideration the publication of a deanery magazine but found it impracticable. It was decided to make use of the Church papers already in publication and to have as much deanery news as possible published each week.

Interesting papers were read by the rural dean, Rev. T. H. J. Walton, B.A., on "Family Worship"; Rev. A. G. Clark, on "Music, its place and power in Church Services"; Rev. W. H. Morgan, B.A., on "The Revision of the Prayer Book"; Rev. Wm. Stocker,

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In connection with the papers on "Family Worship" a committee was formed to draw up a short simple form of family prayer which after being submitted to the Archbishop for approval, was to be placed in as many homes as possible and a strong effort made to have it used.

At the Sunday School sessions papers were read by Miss A. C. Thompson, B.A., Neepawa, on "The Sunday School from a day school teacher's viewpoint"; by Rev. Chas. Wood, on "The value of the Sunday School," and by Rev. R. W. Ridgeway, B.A., on "The Home Department in the country school." During the discussion on the last paper it was decided to memorialize the Sunday School Commission to provide literature more suitable for this department in the way of kindergarten and primary teaching.

Great thanks are due the Rector and parishioners of Neepawa for their kindness and hospitality to the delegates.

TORONTO

The usual quarterly meetings of the Standing Committees of the Synod met in the synod offices last week.

TORONTO

The Bishop of Toronto conducted confirmation service at Streetsville on Sunday morning and in the evening officiated at Christ Church, Brampton.

ST. ALBAN'S CATHEDRAL.

Right Rev. Dr. Scadding, Bishop of Oregon, U.S.A., was the preacher on Sunday morning, and his sermon dealt with the work in his vast missionary diocese on the Pacific Coast, the great needs of which he described, and the greatest of which he declared to be more men for carrying on the work.

Dr. Scadding is a former Torontonian and a graduate of Trinity College.

ST. MARY MAGDALENE'S.

The services at St. Mary Magdalene's Church on Sunday, which completed the twenty-fifth anniversary of the Church and its present rector, Rev. C. B. Darling's ministry, were well attended. Special preachers were heard at both services, Right Rev. Dr. Reeve at the morning service and Right Rev. Dr. Scadding, Bishop of Oregon, in the evening.

In connection with the present anniversary a special effort is being made

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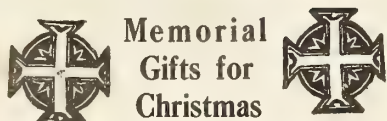


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Versicles, Responses and The Litany (Tallis)

Edited and compiled by
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to mark the rector's silver jubilee by a reduction of the Church's indebtedness, and it is hoped that Sunday's services will give the \$10,000 asked for to this end, when the congregation will owe only \$9,000 upon a property of the value of \$65,000.

THE EPIPHANY.

The 3rd and 24th Toronto Troops held a church parade on Sunday afternoon, at the Church of the Epiphany. Bishop Scadding preached and also dedicated the colours of the 3rd Toronto Troop.

MISSION TO THE JEWS.

The Rev. R. J. Moore gave a very interesting address on "The Jew in relation to prophecy" at the Jewish Mission, Monday, November 10th.

The clergy present were Rev. Archdeacon Ingles, who opened the meeting with prayer; Rev. Dean Duckworth, Rev. Prof. Haire Forster, Rev. Mr. Bracken, Rev. Mr. Gibson, and Rev. P. L. Berman as chairman.

Several officers of the W. A. Diocesan Board and a representative of several branches were present.

These meetings are to be held on the second Monday of each month. The Bishop will give an address on December 8th on "The second coming of our Lord in relation to Israel."

ST. MARK'S.

On Thursday evening a very happy gathering took place at 148 Dowling Ave., where a "Shower" was held in aid of St. Mark's Woman's Guild Bazaar and High Tea to be held on the afternoon and evening of November 20th, in the schoolhouse, in the interests of the Building Fund of the Church. The Rector, Rev. W. L. Armitage and Mrs. Armitage with Mrs. Minister, Mrs. G. Hodgins, Mrs. J. Curry and Mrs. Braithwaite received the many guests, who each brought a donation for the Bazaar.

ST. MATTHIAS'.

The annual sale of work in aid of the restoration of the Church building will take place on Tuesday and Wednesday the 25th and 26th, from 4 till 10, in the schoolhouse on Bellwoods Ave. There will be music and other attractions as well as afternoon tea. Supper from 6 to 7.30. Admission 10c., with supper 25c.

The district visitors of the parish in connection with the Downtown Workers' Association held a meeting on Monday morning. They find themselves face to face with a very hard winter's work, there is so much distress and poverty. The rector will be pleased to receive any articles of cast-off clothing or household utensils.

SIMCOE

The A. Y. P. A. held its first meeting for the season on Monday last. So large a crowd had assembled, in spite of the inclement weather, that the capacity of Culver's Hall, the new meeting place, was taxed to the utmost. Mr. Bruce Thompson, the president of the A. Y. P. A. for the past year, opened the meeting with devotional exercises. Rev. Canon Hicks the patron, was introduced, and welcomed the attendants very heartily. Nominations for officers were called for, and those elected were the very efficient and capable office-

bearers of last year. They are: President, Mr. Bruce Thompson; Vice-Pres., Mr. Lawrence Reardon; Secretary, Mr. S. Orth; Treasurer, Mr. Augustus Jaques. A new office, that of Press Secretary, was created and Miss Annie Taylor appointed. Mr. Thompson has been president for a number of years, and has been most able and enthusiastic in the carrying out of his duties. The business of the evening was followed by a successful entertainment given by a Pierrot troupe.

The Rev. Dr. Taylor, M.A., of Shanghai, China, who lost his two little children a few months ago, and whose wife also underwent an operation, is not going to avail himself of the special furlough granted to him. As Mrs. Taylor is in much better health and recovering from the shock, Dr. Taylor feels that unless his wife relapses, he cannot leave his work among the student classes, who are ripe for Christianity. Of the late Evangelistic campaign and its results, by which 282 students were baptized, and 629 others brought into sane relation to the Church, Dr. John R. Mott writes: "This has been one of the most marvellous pieces of organization and conservation with which I am familiar. It has marked Dr. Taylor out as a true leader in wielding spiritual forces. It will have a vital bearing on all future work."

PLEDGES OF DEVOTION AND SERVICE

The following are the pledges offered for those attending the Mission now being held in the Diocese of Nova Scotia. The idea is so good that it would be well if Church people elsewhere think it over for themselves.

MY PLEDGE OF DEVOTION

(Mark a cross against the resolution or resolutions you may desire to make.)

"Lord, what wilt Thou have me to do?"

Having given my heart to the Lord Jesus, and trusting in His Precious Blood,

I desire to be prepared for Holy Baptism.

I desire to be prepared for Confirmation.

I desire to be prepared for Holy Communion.

I will become henceforth a regular Communicant.

I will say my prayers every night and morning.

I will read my Bible daily.

I will attend church every Sunday, when possible.

I will give a definite part of my income to the work of the Church.

I will join a Bible Class.

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I will abstain from.....
 I will.....
 Signed.....
 My PLEDGE OF SERVICE
 (Mark a cross against the resolution or resolutions
 you may desire to make)
 "Go, work to-day in my vineyard."
 Believing that every true Christian
 should work for the extension
 of the Master's Kingdom
 I will have daily family prayers.
 I will instruct my children in re-
 ligion.
 I wish to have my child (or chil-
 dren) baptized.

I will, if required, serve as a mem-
 ber of the choir.
 I will, if required, serve as a Sun-
 day School teacher.
 I wish to join the Brotherhood of
 St. Andrew.
 I wish to join the Church Men's
 Society.
 I wish to join the Woman's Aux-
 iliary.
 I wish to offer myself as a candi-
 date for Holy Orders.
 I wish to volunteer for Missionary
 work.
 I will.....
 Signed.....

Letters to the Editor

*We invite correspondence on all mat-
 ters relating to the welfare of the
 Church.*

WE DO NOT HOLD OURSELVES RESPON-
 SIBLE FOR THE OPINIONS EXPRESSED BY
 OUR CORRESPONDENTS.

A PERPETUAL DIACONATE

The Editor, Church Life:
 Dear Sir,

I was much interested to read that the
 Diocese of Hereford in England, has
 passed a resolution in favour of lay-
 preaching, owing to the shortage of clergy.
 This is quite an epoch-making event in
 the Church in England, where there has
 always been such a strong prejudice
 against lay preaching. This prejudice
 has for some time considerably hindered
 the work of the Church, and yet the need
 for the help of laymen in the way of Church
 services is becoming more and more
 evident. In some of our Western Cana-
 dian Dioceses there are more laymen con-
 ducting Church services and preaching the
 gospel than there are clergy, at least, I
 know this to have been the case in the
 Diocese of Rupert's Land up to a few
 years ago. Perhaps the use of laymen in
 taking Church services in Canada has
 been rather abused, as by promiscuously
 extending their numbers many men with
 very few qualifications, intellectual or
 otherwise, have been employed in this
 work. It is true theoretically, that a
 lay reader has no status, at all events in
 some dioceses, and this seems to me to
 involve an evil rather than a safeguard,
 for while investing the individual with no
 personal responsibility, in practice he is
 in Canada often entrusted with the most
 arduous and responsible work.

This evil seems to me to lie in the fact
 that to all intents and purposes, the per-
 petual diaconate, with very few excep-
 tions, is a thing of the past. The func-
 tions of a deacon are clearly explained in
 the New Testament, and the Church must
 suffer from the ignoring of those specific
 functions and the abolition of the Order
 in the sense in which it was inaugurated.
 The mechanical process by which a
 candidate for Holy Orders is first called

to the Diaconate and then, after the pro-
 verbial one year, to the Priesthood, seems
 to me to savour of hypocrisy. The two
 separate calls to the diaconate and the
 priesthood come so inevitable and follow
 one another with such inconceivable cer-
 tainty that the two orders as far as the
 individual is concerned, have been blended
 into one.

I believe that a revival of the true sense
 of the vocation of a perpetual diaconate
 would be a tower of strength to the Church
 if the deacon's functions were made clear
 and laid down along the lines of primitive
 christianity. A deacon should be allowed
 to follow any secular avocation, his posi-
 tion in the Church should be purely
 honorary, and he should be ordained to
 preach, to teach, to baptize, and manage
 the business affairs of the Church. A
 layman in business difficulties should be
 able to go and seek the advice of his
 deacon if necessary, and not worry the
 priest in matters in which he should not
 be concerned. There are many excellent
 business men in almost every large city
 congregation, and suitable men can often
 be found in smaller country congregations,
 well equipped to do such work. Their
 experience in life is often far wider than
 that of the priest, which brings them
 into closer touch with many of the needs
 of the congregation.

One of the deacon's functions is to see
 that the priest is properly paid, and he
 manages all the business meetings of the
 congregation as well as doing a good deal
 of visiting. Of course, in a large con-
 gregation, there would be work for several
 deacons, and the work would be divided
 up accordingly.

This would leave the priest free to
 exercise his spiritual functions in which
 alone he should be engaged. The office
 of deacon calls for much self sacrifice, but
 if we have faith in God and the nobility
 of the human soul, we must believe that
 if it be His Will, He will definitely call
 men to sacrifice their lives in His Service
 without money and without price. By
 thus reviving the catholic idea of a definite
 vocation, by earnest prayers to God that
 many may be forthcoming to serve as
 Deacons in His Church, a virtually lost

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Order might be revived, and a more
 scriptural and methodical system of
 Church organization might be set afoot
 which would fill a very deep need of the
 present day.

Incidentally, a powerful diaconate
 would be a cure to the evil and slipshod
 method of employing unsuitable lay
 readers who would not be qualified to fill
 the office of deacon.

Yours faithfully,

ERNEST F. L. HENSON,
 820 Dorchester St. West, Montreal.
 November 1, 1913.

PRAYER BOOK REVISION

To the Editor:

Dear Sir,—Is it too late to make a
 suggestion to the Prayer Book Revision
 Committee? In the Prayer Book of
 our Nippon Sei Ko Kai we have the
 following versicle and response:

V.—Give peace in our time, O Lord!
 R.—And make wars to cease in all
 the world.

This is surely a better response than
 that in the English Book. *Because*
there is none other that fighteth for us
but only thou, O God.

Better too than the American one.
For it is thou, Lord, only that makest
us dwell in safety.

C. H. SHORTT.

Takata, Echigo,
 Japan.

CHURCH PRAYERS

To the Editor:

Sir,—I was glad to see and read your
 article on "Church Prayers." That is
 a step in the right direction, and at the
 same time the most important and far-
 reaching problem in our beloved
 Church. A prayerless Church, is with-
 out doubt, a dead Church. May it not
 be the very secret and need we lack so
 much today? A prayerless and indif-
 ferent Church without power and with-
 out the influence she should have.

And right here springs up the ques-
 tion how is it the Church does not
 teach and encourage prayer more among
 her people? There seems an especial
 desire, I will not say effort, to keep the
 laity from that most important and
 only true power. Private and public
 prayer to Almighty God; and by this
 I mean, both public and private prayer
 meetings for the people, held in either
 Church or Schoolhouse, as most con-
 venient. When people get down on
 their knees and pray there is going to
 be something doing; when that is neg-
 lected, very little service either to God
 or man is performed. Behold, he
 prayeth! That means something is go-
 ing to be accomplished; and how we
 lack in that blessed power and privi-
 lege is only too well known and felt in
 the Church today. We have our Forms
 of Prayer and Prayer Books, someone
 says. Yes, indeed, that is true. Would
 it be thought presumptuous, to surmise
 that they are a source of weakness
 rather than strength, (except a few,
 principally clergy). I am one who be-
 lieves that it is so.

The Church of England people are
 not taught to pray as they should be,
 neither is the Church of England a

praying Church in the strict sense of
 the word. This is a notorious fact,
 and in other denominations almost a
 byword. We all recall the story of the
 Episcopalian minister, who on passing
 through an hospital ward, was called
 upon by a dying man to pray for him
 —his hands shot behind for the Book,
 and lo, it was not there! What a pity!
 I left the Book at home, and therefore,
 could not pray for or with the dying
 man. God help the man, whoever he
 may be, priest or layman, who cannot
 pray without the Book.

B. J. SHELTON.

Victoria, B.C.

TORONTO'S LITTLE CHURCHES

"The Catholic Apostolic Church."
 To the Editor:

Sir,—The article contributed by the
 Rev. D. Convers, in your issue of No-
 vember 6th, omits to mention the obli-
 gation laid upon all members of setting
 apart the sacred tenth for the uses of
 their Church. Perhaps if we members
 of the Canadian Branch of the Church
 of England had followed their example
 in this respect the late Archbishop
 Sweatman would not have died broken-
 hearted at the failure of his heart's de-
 sire, the building of a Cathedral worthy
 of Toronto.

Is it too late for us to learn the les-
 son?

Toronto.

R. B. L.

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EVENING COMMUNION

To the Editor of Church Life.
Sir:

I trust your correspondent "Winnipeg Catholic" will permit me to point out certain inaccuracies in his letter. He states "To begin with our Divine Lord instituted the Holy Eucharist after the Passover," and then claims, "therefore our Lord and His Apostles were fasting when they received their first communion." How could they have been fasting just after a feast? His first statement, however, is incorrect. St. John most plainly states that the events of that celebrated Thursday took place *before* the feast of the Passover. According to those who have thoroughly examined the matter the Passover did not commence until the next day. It will be noticed that the people would not go into Pilate's Judgment Hall lest they should be defiled, "but that they might eat the Passover." One corroborative evidence of these facts is that the Church for three centuries (and the Eastern Church to the present day) used Leavened Bread, which would not have been available at the first institution had the evening meal been the Passover.

Another inaccuracy is that he "As a Catholic," does not defend a certain frequent custom: viz., three or four early celebrations and a late one without communicants. That is to say, he is opposed to both this practice and the evening communion, both of which are about equally common in the Church of England. To support one course out of three is not to be Catholic, but peculiar or individual. The proper definition of Catholic is Universal or according to St. Vincent of Lerin's well known words, "seper-ubique, et al omnibus," and this can be claimed neither by your morning, your evening, nor your fasting communions. The belief in the real presence cannot make any difference whatever. Some people, like your correspondent, might have a sort of instinctive feeling about the matter; but to many just as devout, and every bit as Godly, the question would not occur.

It is quite true that at the Reformation the authorities did not intend to authorize evening communions. But nobody went to church in the evening at all in those days. Evensong was always said in the afternoon. But the general custom of the church has been that the Eucharist was the service of the day. Tacked on to Matins, or Evensong, or held at a very early hour it ceases to be so. But if there be good reasons, local or theological, or even expedient, of either of these, well, a Catholic, whether Winnipeg or otherwise, should not object, there being after all, no sin in either.

E. W. PICKFORD.

Brighton, Ont.

Feast of St. Britius, 1913.

PAYING INVESTMENTS

"The world is tired of apologies for the church, apologies for the Bible, apologies for the sacraments. Men are waiting for leaders who will prove the church's power by exhibiting it, who will place the inspiration of the Bible above discussion by surrendering to its claim; declare the reality of the sacrament by sturdily standing upon the foundations. Such clergymen, we are assured, are holding themselves in readiness to open the silent churches of Oregon."

Thus pleaded the Rt. Rev. Charles Scadding, Bishop of Oregon, before the congregation of St. Alban's Cathedral last Sunday morning. His sermon was in behalf of the American settlers of Oregon, and the work that remains to be done among them by Christian ministers. He would not openly admit that too much attention is being paid to the Chinese,

Japanese and other foreigners. He declared, however, that the Church on the coast must keep pace with business conditions, and that at the present time things are not going along very strenuously.

FROM MOTHER CHURCH

"It is impossible to record the vast amount of money and gifts of property which came to the struggling Church on the Atlantic coast from the Mother Church of England," he continued. "Did the Church of England, the queen, the bishops, and the wealthy laymen do a wise thing in making liberal sacrifices to help the daughter Church?"

"What the Church in New York, Boston, Philadelphia and elsewhere in the east is to-day, she is largely because the Mother Church of England at the right time, and in the right way, gave of her very life blood—her best men, her largest money gifts—to keep her alive and nourish her on this colonial soil.

"It pays to invest in the development of children who are soon to be the mainstay of the family. That I claim will be the relation of the Church on the Pacific coast to the general missionary work of the Church in the not distant future. From the earliest ages we learn that the energetic, intelligent, and enterprising part of the human race has been constantly drifting westward—never eastward—until now the earth has been circled and the irresistible tide is beating against the shores where humanity was borne. Soon the flood will break over the dykes and engulf the sleeping ages with a new life and a new enterprise that will astonish the world. In that great missionary effort of the future Oregon hopes to be equipped to take a leading part.

CALLS FOR CLERGYMEN

"I call aloud for more clergymen of the right kind; godly, of course, but men who can do things, and also for a large visioned, liberal backing of this strategic field of the Church at large, not spasmodically, but persistently.

"Oregon must be won and held for the Church, and it must be done, if possible, within the next ten years. Ours is the half-way house to the Phillipines, Japan, China and India. From the diocese on the Pacific coast we will most directly influence the new life of the Orient. Every dollar spent in Oregon now, and every good man sent here is the best sort of contribution to the foreign missionary work of the future."

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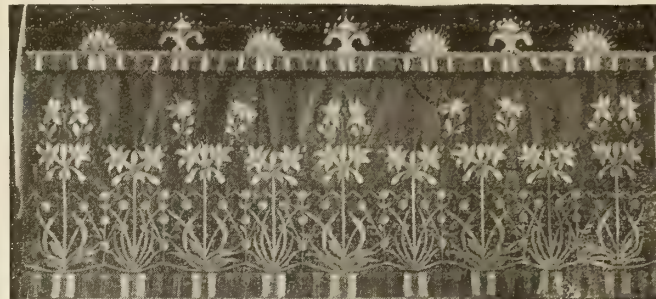
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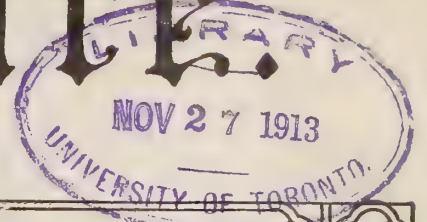
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Church Life



TORONTO, ONTARIO

THURSDAY, NOVEMBER 27, 1913

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The Week

IT is very hard to comprehend the principles upon which many good people act. We are speaking of conscientious and well meaning persons, but persons who are apparently completely unable to suppose that there is any other way than their own, any other right than their own, or any form of Christian charity bigger than their own. Here is an example. A candidate is confirmed, makes his or her first Communion, and then at a boarding school is told by those in charge that he or she is too young to go to Communion, is stopped from communicating, and is now indifferent to Communion and in the way to refuse to go to Communion. Whatever clergyman presented the candidate thought the age sufficient, the bishop who confirmed thought the age sufficient, the parent or parents thought the age sufficient, and here we have a consensus of opinion of those who had a right, and the only right, to make any objection. Then the head of a school, conscientiously, no doubt, interferes, negatives the parents', the clergyman's and the bishop's opinion, and says as a fact that they are all wrong. The result is that the candidate drifts and becomes indifferent. Is it not hard to understand how or why anyone should thus arrogate a position of superior judgment, especially when one is sure

that they are acting under the influence of the best intentions—which is often a very subtle danger? In business they would be told to mind their own limitations of responsibility. Here is another instance. A building is opened for the benefit of young people, and members of any Christian denomination are accepted, with the exception of Roman Catholics. The Methodist, the Anglican, the Christian Scientist, and probably the Jew walk in and are welcome, the Roman Catholic has the door slammed in front of him. And these are really good people, animated by good intentions, willing to give themselves and their time for the welfare of others. Is it not hard to understand the meaning of the word Christian charity as they must define it to themselves? Has a Roman Catholic become such a thing of hatred and contempt that he is a sort of pariah, or is he such an element of dangerous contamination to other Christians? And then, forsooth, we talk of unity. We have no brief for Roman Catholics, and we realize that they are probably the greatest hindrance to the unity of the Church at the present time, but we shall never get much further on the way to understanding what union means if we remain subject to bitter prejudice.

WE read the other day that the reason why they did not have evening Communion one or two hundred years ago was because they had no evening services.

Begging the Question Surely this was begging the question, and putting up as a fair argument, something that tends to throw dust into the eyes of the simple minded. They did not have evening prayer in the evening for various reasons, such as lighting a church and so on, but they did have our evening prayer more or less late in the afternoon, and they did not have Communion after the office of evening prayer. The plain point is not whether evening prayer was after or before six o'clock in the afternoon, but that at whatever time they said it they did not use it as a preliminary to Holy Communion. This sort of argument makes plain minded people disgusted, and the more so that there are heaps of people who do not see the question being begged, and so are

led astray. Or we read in a Roman Catholic tract that a member of the Church of England going over to the Church of Rome has not forsaken the Church of his baptism. Yet he refuses to worship in her communion, he denies her sacraments, and her order, and believes that all her members are heretics, who can only be saved by the grace of ignorance. And this argument is founded on the statement that a baptized person is made thereby a member of the Holy Catholic Church, that is therefore of the Roman Catholic Church according to a Roman, who claims that his is the only Church. All the intervening facts of the claim of the Anglican Church to be truly Catholic, or consideration of the appeal to history, doctrine and the Bible, are passed over. Here again the man in the street is misled by this begging of the question, and takes the statement for an absolute truth. It might be mentioned that Anglicans have some scholars, some historians and some theologians who are satisfied with the absolute catholicity of the Church of England, but they are all quietly ignored as if nothing had been said or could be said in their favour.

LIBERTY is a word nearly as sacred as mesopotamia and frequently used with the same geographical sense. We all want liberty, certainly. In this age men claim the right to think for themselves. Sure

Social Liberty thing. We will not accept dictation, and if some people do not like a certain line of action let them stand aside, but do not let them deny the right of personal liberty to others. Magnificent. Of course every man has a right to personal liberty. But personal liberty is not the same as social liberty. A member of a society can have as much personal liberty as he wants, or can hold on to. He can leave the society, or he can be a loyal member of the society, or he can hold office in the society, but then to a certain extent he loses his personal liberty, for he is bound by the laws, the customs of the society. If he is a Freemason, he can clothe himself in personal liberty, talk of it, live on it, and live up to it, but if he wants to throw open Freemasonry to all the eminently good

Foresters, Oddfellows and Knights of Pythias he is blocked, but he does not thereby lose his own personal liberty—he merely loses the power to boss things his own way. A society has rules and obligations, and as a consequence the will of the society, the conditions upon which the society was founded, the custom of years of precedent all mean something. And should a section of Freemasonry throw open its portals to others, the only result would be that that section would be cast out of Freemasonry. The Church, among its many other attributes is a society, and is subject to rules, to the consequences of its foundation, to the precedence of ages of history. It cannot at the call or wish of a member here and there, or a thousand members here and there, depart from its foundation principles and usages without ceasing to be the society it is. And though we may hear it spoken of as narrow and tyrannical, we must remember that all things that have limitations are to that extent narrow, and in some cases will incur the charge of tyranny. To personal liberty it is always conceded to start a new society, but that will have its limitations and so be narrow, its rules and so tyrannical. We cannot suppose a society that has no rules and no limitations. One hates to hear grown up men who have not cast away childish things, and it is childish to confuse personal liberty with social liberty.

A CANADIAN bishop writes that we owe a great debt to the Englishman for his help—especially as a clergyman—in this Dominion. We do indeed, and a great deal more than most of us think, or realize. When we see Englishmen leaving home and comfort for the rough life, the semi-privation and the hardness of work as clergymen in country districts, or in the great Western lands, we feel that no words are big enough to utter their praise. Still more do we feel this when we hear the Bishops in Canada complaining of the difficulty of getting Canadian-born men for the ministry. It is not well to think that the rising generation in the Dominion is keener for money than for souls,

What We Owe

and that they shirk the clergyman's life with its lack of recognition, its dire poverty, and its dull surroundings. Yet it would seem to be true, judging by results. And when we hear a good deal said about some types of Englishmen, which it is neither easy to say nor pleasant to hear, we should always bear in mind the long and increasing roll of names of those who have left better things in England to work in Canada's wild places, and who set young Canada an example of ungrudging obedience to the call of Christ for labourers in the vineyard. And the more we feel that we can in justice say certain things by way of criticism, the more we should feel bound to add all those good deeds of which we get the benefit, and to pay honour where honour is due.

WE were pleased to see the comment—the kindly comment—on our proofreader's mistake. But beyond that we were struck with the genuine spirit of consideration shewn for our opinion of the opening service of the great convention. We could have expected a criticism of criticism, but instead we received just kindly courtesy. Why refer to it? Because it is, when one reads such a comment, that one goes back in memory over our original remarks and suffers somewhat. Were they too severe, or too unkindly expressed? Could not the content of them have been conveyed in a more generous manner? When criticism is taken so kindly does it not shew a finer spirit than that of the original critic? Probably if we had had the training of the critic who wrote in the Living Church, we should have expressed ourselves more kindly, with less of the striking style of the claw-hammer, and felt happier when we looked back. However, the printed matter goes out and cannot be suppressed and the only lesson one can learn is to think twice before writing once. We are poor mortals of very limited charity and of but a small outlook, and we realize the latter especially when we come across some one with a broader vision. It takes one back many years to the day when we heard Phillips Brooks, of Boston, preaching to a crowded congregation in the first University Church at Cambridge, England. Every place was filled from heads of homes down to some 2,000 undergraduates, and he stood up a remarkable figure, and preached at break-neck speed a magnificent sermon on toleration. It seemed that one remembers the title better than the subject matter, does it not? It was a fine sermon anyway.

A READER complains that having written to commend someone to a clergyman in 1912, there was no notice taken. So again in the spring of this year another letter was written, to which there came a reply of apology and protestation. Though we are now in November the person commended has not been visited. Somebody ought to wake up. Still there may be an explanation such as change of address,

or a mislaid address, or a call made but not effective in reaching the person it was intended for.

READERS who would care to receive pamphlets explaining how the World Conference on Faith and Order may prepare the way for Christian Unity may obtain them by sending stamped addressed envelope to the CHURCH LIFE office.

Our Old Country Letter

November 12th, 1913.

ALL the Church papers here this week make allusion to the start of the Cavendish Association—developed from the Cavendish Club—of which I lately wrote to you, and which has been formed with the hope of enlisting the services of university and public school men for work towards social betterment. One paper says: "Too long has a gulf existed between class and class, and the tendency of modern life under the new conditions of trade and industry has been to widen it. For party purposes politicians of the mischievous order are doing their best to increase the estrangement of the classes from each other. The University and Public School Settlements have shown us the better way, that of friendly social intercourse between the leisured and the less favoured folk. Meetings of the Association were simultaneously held in London, Manchester and Norwich. At the London meeting the Primate and the Prime Minister were the principal speakers. . . . From each of the platforms the call to personal service was eloquently sounded, and an interesting thing about the speeches was that they were by men of opposite political parties."

* * *

The same paper has an interesting paragraph about a question which has been faced self-denyingly in recent years by more than one modern Bishop; that of the best use to make of some of the magnificent see houses scattered through England, and no longer, in these days, suited either to the spirit or the requirements of our hardworking and simple living chief pastors.

I quote:—"To some of our ancient dioceses great and historic see-houses, such as Farnham (Winchester Diocese), Bishopthorpe and Hartlebury (York and Worcester), still remain attached. These houses are survivals from the period when it was requisite for the Bishop of a wide diocese to retain a considerable retinue. Some of our modern Bishops have come to

think that a villa is better suited to their purse and to their requirements, and for them the up-keep of a quasi-baronial house and manor is a burden they are not willing to bear. We have nothing but praise for the spirit in which they express their preference, but we do not go to the length of approving the alienation of the old houses from the sees to which they have belonged for centuries. The Bishop of Worcester has shewn what can be done with Hartlebury Castle, his own episcopal residence. His ideal has been no longer to treat it merely as the home of the Lord Bishop, but to convert it, so to say, into the family home of the diocese. Or, to put this another way, to make it for the diocese what a parsonage-house is to a well-worked parish. During the past year about 5,000 people have been guests at Hartlebury. The occasions were devotional retreats, gatherings of Rural Deans and ordinands, Church philanthropic societies' meetings, and a host of other good objects. . . . In a word, the community is beginning to realize that Hartlebury Castle belongs as much to it as to the Bishop himself."

* * *

At a recent conference in Hereford Diocese, a resolution was passed "confirming the need for developing the part taken by laymen in the religious work of the Church," especially as regards open-air and other mission services. "This seems a move in the right direction, and Lord Robert Cecil, in somewhat the same sense, has been urging the benefit of more usual parochial Church Councils, of which the clergy concerned should not be members, though in intimate touch. The more that ordinary people have of actual work and responsibility, the keener will be their interest and regard; and our old-established order certainly tends to an easy-going way of leaving everything to the parson, which reacts most injuriously. And this although "The Church of England is fortunate in possessing great numbers of earnest and devoted

laymen, who desire nothing better than to take their due part not only in the business side of the Church's work, but in spiritual activities also."

* * *

A large number of examining chaplains and divinity professors of both Oxford and Cambridge have addressed an important letter to the Archbishop of Canterbury begging for alteration in the questions put to deacons at their ordination, as follows: "Do you unfeignedly believe all the canonical scriptures of the Old and New Testament?" This, taken literally and in the light of modern criticism, is said to distress or repel sensitive minds, and the suggested change runs: "Do you believe in the Holy Scriptures as given by inspiration of God?"

One will be much interested to see the answer of the Archbishop. It seems possible to give to the second form a more searching interpretation than the first, if rigid views are attached to the word "inspiration," but no doubt this is not meant, and will be remedied. At any rate honesty and freedom are of first importance in our teachers, though it goes without saying that they cannot imply laxity.

* * *

The "Ne Temere" decree is thrust upon us again by an incident in Liverpool. A vicar there wrote to Father Sheppard, of St. Ann's Priory, that two young people of his parish—the man a nominal Roman Catholic in childhood, but no longer adhering to that faith; the girl always a member of the Church of England—contemplated matrimony in that Church, but had informed him that the priest had sent for them and told them their marriage would be "no marriage," and any children illegitimate. This he asked Father Sheppard either to deny or confirm, but received instead a most arrogant assumption of superiority, refusing either. The vicar told the young man his marriage would be exactly the same as and equally valid with that of the King and Queen.

IMMIGRATION CHAPLAINCY

The season of navigation through the Port of Quebec is now over for this year. Our Chaplaincy closes there this week, the Rev. M. La-Touche Thompson, Senior Chaplain, going to St. John, N.B., for the winter, and the Rev. John V. Young, L.S.T., Junior Chaplain, to Halifax, N.S.

An American Bishop writes: "CHURCH LIFE is one of the very best Church papers that comes to us."

"The paper is splendid—just what is wanted," writes a subscriber.

THE USE OF SERMONS

EVERY week thousands of men are reading, working, and worrying over their sermons. A few lucky ones have to produce one sermon, others two, some even three or more, but to all of them it is a general time of more or less acute anxiety. And on Sunday morning their principal thought is how they are going to get through with their sermon, while it may be the congregation is thinking something of the same sort, but from a different standpoint. When Sunday is over they have been delivered, and the manuscripts thrown on one side, or the extemporaneous wordings consigned to the waters of forgetfulness. Some few people have commented on the particular sermon, under which they sat, either favourably or the reverse, but by Monday morning they too have usually lost all touch of memory or effect. So has the painful expectation of the preacher come and gone, and the world goes on too. We fancy that most people would say when they think of all the sermons in the aggregate that they represent an appalling waste of energy, and do very little good. They are part of the solemn dignity of Sunday worship, and would be as much missed as the Sunday clothes. Indeed they clothe the Sunday worship with a sort of best outfit, and are decorative, or quiet, or up-to-date like the clothes in the pews. And like the clothes, some come from master hands in home or foreign lands, others from local workshops, and the most are home made and shew it. Yet, in spite of mediocrity and monotony people love sermons, and most of them would rather hear a poor one than none at all. It is true that the stay-away rails at sermons, and often gives them as his reason for not going to church, but that is because he has in sermons such a handy, ready-made weapon, and it puts the blame so squarely on somebody else. He would not like to say that he does not want to worship God, but prefers to worship himself, his health, his ease, his amusement—no it is the wretched parson who drives people away by his feeble efforts as a preacher. Why do people love sermons? We all like to listen to some one who will think for us, who will sweat and make the mental road for us to walk over without trouble or worry. Then we all like to be tickled mentally with tropes, and allegories, and adjectives. We adore adjectives—even the man who swears—or we might say, especially the man who swears. As children, we worried other people to tell us a story, and we are still grown-up children. If a sermon thinks for us we do get help, and are generally grateful for it; and if it tickles our mental faculties, we get probably just what we deserve, for we are merely adjective Christians. But there are living sermons, wherein we feel the tautness of the speaker's efforts, the holding of nerves, the backward and forward rush of a personality that hammers at mind and soul, and leaves one strangely moved. Yes, we have been listening to the making and the travail of a human soul. It may be a poor little, rough sort of a soul, but still it has and always will have an appalling interest, because all souls are kin to our own. They are our kin here, and they will be still more our kin when the spirit stands stark on the shores of eternity and there are no barriers, no mists to stay or drive the spiritual life. It is thus the preacher pays his footing, and justifies his right to speak unanswered to the pews. Yet, with all this, sermons do not seem to do much good. They are so easily forgotten, so seldom thought over, so rarely acted upon. The man in the pew has his faults. He too often listens without intention, he very often does not mean to do more than just listen for the allotted fifteen minutes. Now, if another man has toiled and suffered for his good, and he pays no heed will he not have to answer for so doing? Most assuredly, either with a growing death of his own spiritual faculties, or with a later retribution. The trouble with the hearer is that he has got out of the way of thinking that the sermon lays

any responsibility upon him, and that it only begins in the pulpit, but ends in the life. It starts on Sunday, but it should go on through Monday. There never yet was a sermon preached by the most insufficient preacher, provided he cared and prayed, that did not have in it a something for all who listened hopeful of help. But there is one special difficulty about sermons, and that is those days when we are out of tune, and we are tired, and we want to rest rather than think or be taught. For this the Church has provided by coupling every sermon with worship, when we can just merely place ourselves at the feet of the Divine, and know how blessed a thing it is to rest in the Lord. Sermons do not as a rule help us to worship, but worship always helps with sermons. There is nothing more to be thankful for than the way the Church with this end in view, has placed the sermon, the only sermon, the provider, in the office of the Holy Communion, we need the act of highest worship to enable us to listen with humility, see with faith, and give thanks with charity for the sermon. Then do these three virtues fit as to approach the worship of this great act of the Divine Love—the solemn Mysteries—which make the greatest living sermon in the world.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Is a Church committee limited to any special number? How many constitute a quorum at any regularly called committee meeting? Do you know of any special book issued on Church law? Should the treasurer be appointed by the vestry, the warden or the Church committee? —M. E. B.

Ans.—We do not think there is any specific authority for Church committees as such, except that any vestry can pass a by-law to establish a Church committee. If this is so the number of members and the number making a quorum would be a part of the by-law. Where committees exist as a matter of convenience the usual quorum would be, we presume, a third of the full list of members. There is also no specific authority, other than a by-law of the vestry, for the office of treasurer. As the accounts of the parish are in the hands of the wardens they could appoint jointly a treasurer to do their work, or they could accept a treasurer as the wish of the vestry. Nearly all three matters are conducted on lines of accommodation rather than on parliamentary procedure, and probably a good many of them have very little statutable authority unless authorized by a by-law of the vestry. Books on Church law are Lacey's Handbook of Church Law, Smith's Legal Position of the Clergy.

Ques.—Who wrote a poem called St. Christopher?

Ans.—We have just received from England the following additional re-

ply to this question which was submitted some time ago—October 23rd: Roadside Songs of Tuscany, edited by John Ruskin, part ix., contains the Legend of St. Christopher, with two illustrations; part x., the editor's note, with two illustrations; part viii., the editor's note on the drawing of St. Christopher and the King, with two illustrations. Many thanks to our distant reader.

Ques.—Where is the authority for teaching that John's Baptism was unto repentance for the remission of sins?—N. S.

Ans.—We have only inserted your actual question for lack of space. It has been discussed whether John's baptism unto remission of sins means that forgiveness was the immediate effect of the rite, or that it was an ultimate result towards which the rite was preparatory. Was it a symbol that the baptized was then and there forgiven, or a pledge that he would be forgiven? The latter seems to be correct. Tertullian points out that this baptism for the remission of sins refers to a future remission, which was to follow in Christ. If St. John the Baptist had professed to forgive sins would he not have been questioned, as our Lord was? If John's baptism had been generally understood as a washing away of sins, would our Lord have submitted to it? It was an act of preparation for the Kingdom, and so accepted by Our Lord. For other people the preparation also required repentance.

Ques.—I have always understood that the title "Lord" is used for a Bishop because he is a member of the hierarchy, the governing body of the Church, and not because he is a member of the governing body of the land. —N. A. K.

Toronto's Little Churches

IV. The Re-organized Church of Jesus Christ of Latter Day Saints

By the Rev. D. Convers

Ans.—We are under the impression that suffragan Bishops in England are by courtesy called "Lord" as well as diocesan Bishops, but we are not sure. Those diocesan Bishops who have not seats in the House of Lords come to them by succession as vacancies occur, except London, Winchester and Durham, who always sit in the House. We should imagine that the title came from the fact that they are Lords of Parliament, not perhaps, as Hale says, by right of barony. None sit in the House of Lords except those entitled to be styled "Lord." No bishop of the American Church is called "Lord." As a matter of fact Bishops were in the early days called Popes. However, we have not enough learning to answer you more fully, or with greater authority.

Ques.—In what year was the Church of England first organized? —M. J.

Ans.—The beginning of the Church of England goes back beyond historic view. When England was called Britain there was a native church, of which Bishops sat in the Great Councils. When the members of this church were driven by the invaders to the west, Augustine landed in Kent and tried to amalgamate with them. Gradually it was absorbed into the newer arrangement and by absorption lost its name in the new name of England, since when the Church has been known as the Church of England.

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To be usefully and hopefully employed is one of the great secrets of happiness.—*Smiles.*

"O HORROR of horrors! The Mormons! Pitch into them good and strong!" But I do not mean to attack any one. Not even to answer publicly a correction or attack. No controversy is the motto of these papers. Notice the sub-title, "The Re-organized Church" is a different body from those in Utah or Alberta. To make plain who they are I can omit the life of Joseph Smith, Jr., the Book of Mormon, the move to Kirtland, Ohio, where the first attempts at common financial plans were made, rather disastrously; the move to Missouri, where they expected the "New Jerusalem" to descend from heaven to them at Independence, Jackson Co., the migration to Nauvoo, Illinois, where they were supreme in political power in the county, important in state matters, but must begin with the scenes at Carthage jail on the afternoon of July 27, 1844. Two days before Hiram Smith and his younger brother Joseph had given themselves up to the law officers and were confined there. As John Hay (later the Secretary of State in President McKinley's cabinet) tells the story, Governor Ford of Illinois lost his head, ordered the militia to Carthage, ordered it to disband; but feeling was too high and a mob variously estimated from seventy-five to two hundred, with their faces blackened with mud and powder, came to the jail. The guards made no real opposition, but allowed them to enter and mount the stairs to where the two Smiths were, with John Taylor (converted to Mormonism in Toronto and immersed in Lake Ontario by Parley Parker Pratt) and Willard Richards as visitors. The mob began firing through the slight door. Hiram was struck, and fell with the words, "I am a dead man." Taylor was wounded in the leg and rolled under the bed. The "Prophet" had two loaded revolvers and fired, hitting four of the assailants; before he, having been shot, half jumped and half fell from the window to the ground, where he propped himself against the well curb, when "a squad of Missourians who were standing at the fence levelled their pieces at him; and before they could see him again for the smoke they made, Joe Smith was dead."

The "prophet" and his brother Hiram were dead. Many leading Mormon officials were not in Nau-

voo at the time. The cause was lost. The church was wrecked. But was it? There was power waiting for the strong man who could grasp the reins.

Religion had held the believers together in spite of difficulties in Ohio, in Missouri and in Illinois, in spite of three removals and many disappointments.

Not all the plans involving money had failed. The Saints had property, and Joseph Smith Jr., had already sent in his bill to President Van Buren for damages of \$1,381,044.55½ (one wonders at the accurate bookkeeping which did not call it fifty-six cents or the even forty-five dollars), which might be paid in full, or in part, or possibly not at all. Anyway, there was money in it.

Political power had been already shown, and might be again. They had votes and politicians would heed.

Besides, there was a band of fighters experienced in guerilla warfare in Missouri and Illinois, even if "Captain Fear Naught" (David W. Patten), had been killed. Who was to be the Caliph to succeed the American Mohammed?

For the moment the Twelve Apostles took control. Here are their names and Mormon titles.

Brigham Young, "the Lion of the Lord."

Heber C. Kimball, "the Herald of Grace."

Parley Parker Pratt, "the Archer of Paradise."

Orson Hyde, "the Olive Branch of Israel."

William Richards, "the Keeper of the Rolls."

John Taylor, "the Champion of Right."

William Smith, "the Patriarchial Staff of Jacob."

Wilfrid Woodruff, "the Banner of the Gospel."

George A. Smith, "the Entablature of Truth."

Orson Pratt, "the Gauge of Philosophy."

John E. Page, "the Sundial."

Lyman Wight, "the Wild Ram of the Mountains."

Lyman Wight lead some to Texas, who disappeared. "Patriarch Bill" as he was commonly called, had none of the qualities of leadership shown by so many of the Smith family, but was used by Brigham Young, who had the Mormon newspapers advertise his patriarchal blessings for the faith-

ful thus: "Common blessing, 50 cents; extraordinary blessing, \$1.00; children, half price; women, gratis." He deserted Young for Strang and ended with the "Young Josephites." Elder Brewster gathered a few in Western Iowa. Bishop Heddrick, some in Independence, Missouri; Bishop Cutler, a small following in Northern Iowa.

Sidney Rigdon who had been deemed the power behind the throne, and had influenced, as it was thought, Joseph Smith Jr., on his return to Nauvoo, was "cut off from the church and delivered over to the buffetings of Satan" by the collective Apostles; and despite his past, took a small number only to Pittsburgh, who dispersed later on.

A novice among them, James Jesse Strang, headed a scheme, who, for a few years seemed to promise more. He came to Nauvoo first in Jan. '44, and was immersed in February, and had been authorized to plant a "stake of Zion" in Wisconsin. Better educated than Joseph, a magnetic man, a striking orator, full of energy and will—why not rival or surpass the "prophet?" The marshall of Nauvoo upheld him, and he produced a letter signed by Joseph Smith Jr., naming him as successor. The letter was called a forgery by Young's followers. The newspapers controlled by them had more abuse in stronger billingsgate for Strang than for anyone else. He was "the successor of Sidney Rigdon, Judas Iscariot, Cain and Co., envoy extraordinary and minister Plenipotentiary of His Majesty, Lucifer I." Nevertheless, some two thousand rallied to Voree. The "Entablature of Truth," and the "Sundial" from the Apostles upheld him.

In '46 he challenged Orson Hyde and John Taylor to debate the matter in Philadelphia, and got as his reply:

"Sir,

After Lucifer was cut off and thrust down to hell, we have no knowledge that God ever condescended to investigate the subject or right of authority with him. Your case has been disposed of by the authorities of the church, and being satisfied with our own power and calling, we have no disposition to ask whence yours came.

Orson Hyde.
John Taylor."

Nevertheless, Strang went on following closely the steps of Joseph Smith Jr. The latter declared he found plates with mystic characters in the hill Cumorah, in New York. Strang found his in Wisconsin. Each translated by "Urim and Thummim." The earlier called

his volume "The Book of Mormon," the later, "The Book of the Law of the Lord." As troubles with neighbors had made the "prophet" move from Ohio and Missouri, so Strang left Voree. He selected Beaver Island in Lake Michigan, some forty miles from Mackinac, and landed May 11, 1846. Inhospitably received, he clung on, and by winter had five men and thirteen women and children with him. By the second winter his colony numbered seventeen men and forty-five others. It grew fast in next year or two; and was soon engaged in a guerilla warfare with the fishermen living on the lake shore. On July 8, '50, George J. Adams a tall six-footer, who had been an actor crowned in dramatic state, the short, slight, red-haired "King Strang," clad in regal red. Strang was accused of offences against the United States laws and taken to Detroit. He defended himself, and, in spite of popular feeling against him, was acquitted.

In '51 he and his followers elected the county officials. In '52 Strang was nominated for the State Legislature, the day before the election. His Mormon voters, well drilled, voted him into office. At Lansing, he organised "Emmet County," covering his group of islands, and was able to control it absolutely.

He taught polygamy, himself taking five wives; the seventh day to be kept as the Sabbath; but to forward asceticism banned all intoxicating drinks, tea, coffee, and tobacco; and ordered the women to wear bloomers. The petticoat trouble caused his downfall. Some women refused; Thos. Bedford upheld his wife in her refusal, and was taken from his house at night and whipped. "Aleck" Wentworth had a grievance too. As the "Michigan" came to the wharf at "S. James" (as they named the town and harbour) on June 11, '56, and King Strang was going on board these two men came from behind a wood pile and shot him. He lived long enough to be taken to Voree, where he died and was buried. The two murderers going to Detroit, were treated as popular heroes, and not punished. A mob forced his defenceless followers onto a steamer giving them no time to collect or dispose of their property, and with heartless brutality, "dumped" them into Milwaukee. Some may even yet be found here and there in Wisconsin.

In the struggle for leadership after Joe Smith's death, the "Young Josephites" were the last to emerge, and formed what they called the "Reorganised Church of Jesus Christ of Latter Day Saints." They repudiated all these various leaders,

but have drawn more or less from each group. At Beloit, Wisconsin, in '53, they elected seven apostles, and Jason W. Briggs as President; but in '60 at Amboy, Ill., chose Joseph Smith, III., then grown to man's estate as their President, who was a son of the "prophet," and a cousin of Joseph Fielding Smith, now the President in Salt Lake City. It is easy to get these various people confounded. These "Young Josephites" have their Toronto home at 23-25 Soho Street, and to their "Bishop" I am indebted for pamphlets and sermons giving details of their teaching.

At least twice courts in the United States have recognized this body as the legal successor of the "Church of Jesus Christ of Latter Day Saints," headed by the original Joe Smith, turning over to them the "Temple Lots" in Kirtland, Ohio, and Independence, Mo. The building on the one in Independence was once politely offered to me, being a lay reader, to hold some Prayer Book services therein. Today, Lamoni, Dacatur Co., Iowa, near the Missouri State line is their headquarters, the location of their chief press, of Graceland College and a home for the aged. They are said to number about 50,000.

They reject emphatically polygamy, "blood atonement," i.e., that some should be killed by church officials or agents to save their guilty souls, that Adam is "the only God we have to do with;" and denounce these details of Brigham Young's teaching in vigorous language as "doctrines of devils."

Their written standards are the Bible, the Book of Mormon, the Book of Doctrines and Covenants. To this last they occasionally make additions; thus holding to a progressive revelation whose future none can predict.

They publish a list of six "ordinances," based evidently in Heb. 6: 1-2, viz., Faith in God and the Lord Jesus Christ, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, resurrection of the body and eternal judgment. It is curious to see some of these called "ordinances" and to find no mention of the Lord's Supper. However, the Book of Covenants refers to a dispute as to whether they should have it once a month or once a week. As a pamphlet says, "We believe that a man must be called of God and ordained by the laying-on-of-hands by those in authority to entitle him to preach the Gospel and administer the ordinances thereof," they use ordination also.

Practically they lay great stress on "healings" by religion, like the Christian Scientists, the Dowieites,

the followers of "the Emmanuel Movement," in our own communion; or like some Roman Catholics, as you can learn by talking with those who live in or near S. Anne de Beaupre or Lourdes.

We must hope the Re-organized Church of Jesus Christ of Latter Day Saints may come to hold that

"God is Spirit," and abandon their ideas about God's body before there can be much hope of drawing them into unity.

(Since writing the above I discover that, on appeal, the Independence Temple lot was refused to the Re-organized Church. U.S. Court of Appeals, xvii., p. 387.)

The Church in the West

THROUGH the kindness of a correspondent I am able to correct some mistakes in my account of the Sioux Mission.

Canon Burman was succeeded by Mr. Hartland, who worked on the reserve for a number of years. He was succeeded in turn by Rev. W. Robertson, now Rural Dean of Virden. In my account, I regret to say, the names of Messrs. Hartland and Robertson were omitted.

* * *

The story of a young man, which has recently come to my notice, illustrates some of the problems that the Church has to solve.

My friend was between sixteen and seventeen years of age when he arrived in Canada. In England he had attended Church and Sunday School regularly, but in new surroundings he became careless and lost for some years all connection with the Church. This carelessness he attributes to what he describes as the over-strictness of his life at home. It is significant, however, that in his varied experience he was conscious of something lacking in his life and that it was the influence of his mother, who had followed him to Canada, that finally brought him again into touch with the Church.

What is the full explanation of his lapse, it is, perhaps, impossible to say. It may be true that if his training in the Old Land had been all that it might have been he would never have wandered from the fold. A more practical conclusion is that if the Church through clergy or laity had extended a welcome needed in strange surroundings, the years lost might have been saved, danger to faith avoided, and a more promising path of life opened to the boy. My readers, however, may form their own opinions on this question from my account of his experience.

On his arrival in Canada, the boy got work on a farm in Ontario at seven dollars a month. Here he remained for nearly two years, earning twelve dollars a month for the last year. Through a friend who had two cousins living near Indian Head he then heard of the glories of

the West and with the other three decided to take up a homestead.

This venture proved a failure. The section of land assigned to the four friends was sixty-five miles from a railway and the two who went to inspect it were charged six dollars a day for a horse and trap. The primitive conditions of the country were shewn by the fact that they were expected to register their names on the wall of the roadhouse at which they stayed. On reaching their destination they found that a coulee ran diagonally across the section selected and rendered two quarters comparatively valueless. This led to the withdrawal of the four applications as an arrangement had been made by which the two weaker financially were to use the horses and implements of the others.

Disappointed in his attempt to establish himself on the land, the boy, like many others, drifted to Winnipeg in search of work. After a time he was employed on a wood-cutting machine at twenty dollars a month with his board. Feeling that this held no promise for the future he gave up his job with the intention of improving his education. Theatres and picture shows, however, proved too strong an attraction and he soon found himself without money, without education and without work. After a chequered experience as an agent for sewing machines, he made his way to the harvest fields and with the money he earned went on to Vancouver.

Here he found himself one of a large army of unemployed, but man-aged, though without previous experience, to find a berth on a steamer plying to Alaska. British Columbia was his headquarters for three or four years, with annual journeys to the harvest fields.

More than once the journey through the Rockies was made on a freight train—needless to say—without a ticket. The perils of this mode of travelling were illustrated by two incidents. Locked in a freight car my friend with a companion was almost starved to death through some unforeseen delay on the railway. Breaking open the car they escaped starvation by appropriating without

compunction the supplies of a switchman who was away from his shanty. On another occasion a brakeman saw the traveller riding on the buffers as the train passed from a station. By swinging himself around the end of the car and clinging to a side ladder the culprit managed to escape the notice of the brakeman on his first tour of inspection; the latter, however, on his return looking down the side ladders, found the other and tried to dislodge him from the moving train by throwing lumps of coal at him. Finally peace was made on the ground that the object of the brakeman's wrath was out of work only because he would not accept employment from the railway company while its employees were out on the strike and the journey in consequence was finished in the caboose.

Perils of another kind were encountered on the Pacific Coast. Here labour troubles were rife and the wanderer met men of a type new to him. Through their influence he be-

came a student of Ingersoll and anti-Christian Socialist writers. As a result the foundations of his faith seemed to him to be swept, though all the time, he maintains, there seemed to be something lacking in his new opinions.

Finally he returned to Winnipeg to join his mother who had followed him from England. To please her he again attended Church, though he expected it to mean nothing to him. Later he was ready to believe but could not say that he did believe. Now there is good promise of better things.

The story reveals once again the power of a mother's love and the value of early training. It should encourage any despairing Sunday School teacher. On the other hand we have a son of the Church in the East and West, in city and country, needing and not finding the help of his Mother Church. If we could say what might have been done for him, we should know what ought to be done for thousands like him.

G. H. B.

Victorian Poets and the Vision of Christ

IN a recent article in *CHURCH LIFE* an attempt was made to suggest some aspects of the relation between contemporary letters and the faith of Christ. On further consideration it seemed possible that to some of those who are interested in such questions, but lack time or opportunity to investigate the matter for themselves, it might prove helpful if a few lines of thought could be suggested, illustrating the attitude on this point of that great century which has preceded our own, with a view to obtaining some idea of our own advance, and quite as much (in these days especially, when the term "Victorian" seems at times, to be used almost as a reproach) in the desire to estimate something of our debt to the adventurous intellect of that inquiring age.

It is, of course, not the business of artists (as the intensely religious soul of Browning knew well enough) to usurp the functions of the preacher, "to say to folks, Remember matins—or, Mind you fast next Friday." But since poetry is concerned with nothing less than the whole of life, it follows that the attitude towards religion of any generation will usually be found pretty faithfully reflected in the writings of contemporary poets. Of no century is this truer than of that which has recently closed; in discussing the matter, the wealth of material constitutes a serious embarrassment, but the typical Victorian attitude upon this great question may be said to have been

most clearly set forth in the lines of Tennyson:

"I falter where I firmly trod,
And falling with my weight of
cares

Upon the great world's altar-
stairs,
That slope through darkness up
to God.

"I stretch lame hands of faith,
and grope,
And gather dust and chaff, and
call

To what I feel is Lord of all,
And faintly trust the larger hope."

"I faintly trust the larger hope"—here we have the other side of the shield that is shown in Matthew Arnold's famous line, "Vague half-believers of our casual creeds," and as we run over in our minds the most famous names of the day, do we not feel that, laying the emphasis now rather on one word, now on another, the phrase not unaptly fits most of them.

'But if it was a generation a little doubtful in its love to God, there was at least neither faltering nor uncertainty in its love of man, and the splendid intolerance of injustice which resulted finds voice (perhaps a little surprisingly) in the words of one whom some of us may have thought of only as a double-dyed aesthete—D. G. Rossetti.

"Not that the earth is changing,
O my God!
Not that the season's totter
in their walk,

But because man is parcelled out
in men.

Even thus, because, for any
wrongful blow,

No man not stricken asks,
'I would be told

Why thou dost strike.' By this
we know

That the earth falls asunder,
being old."

And if the faith that inspired that age of practical reformers lacked something of gladness and assurance, it was surely, one cannot help fancying, infinitely satisfying to the infinite heart of the Father.

There were, of course, many exceptions. Of those who had a more sure and certain hope, many names will spring at once to mind, such as Browning, Christina Rossetti and Coventry Patmore (to take three widely differing types); while at the other extreme we have such a man as Swinburne, beneath the sweeping splendour of whose diction one cannot help suspecting at times an undergraduate desire to horrify. But even the rather wilful perversity in which Swinburne seemed at times to enfold himself was penetrated now and then by a word of the very Christ, with no human gloss to disguise its divine matchless loveliness; and then not even he can refuse homage. Such a moment came when, out of the intensity of his love for children, he wrote:

"Though their creeds be seventy
times seven,

And blood have defiled each
creed,

If of such be the Kingdom of
Heaven

It *must* be a Heaven indeed."

Alas, and again alas, that we have left ourselves without the right to resent the preliminary sneer.

Coming down a little later in time we reach the confession of faith of Stevenson, the well-beloved, which is almost unbearably moving in its appeal:

"If the iniquitous lists I still
accept

With joy, and joy to battle and
be withstood,

And still to battle and perish for
a dream of good:

Lord, if this were faith,
To be mauled to the earth and
arise

And contend for the shade of a
word, and a thing not seen with
the eyes,

With the half of a broken hope
for a pillow at night,

That somehow the right is the
right,

And the smooth shall bloom from
the rough:

Lord, if that were enough?"

How much truer and nobler a note is here, than in Henley's more famous boast, "I am the master of my fate, I am the captain of my soul," a confident defiance that many of us, perhaps, have echoed when we were feeling *very* young, but one that, happily, for most of us, the daily most merciful vexations of life do little enough to justify. But indeed, Henley deserves better than to be remembered only as the author of that one half truth, and one had rather remember him by this:

"Silence, loneliness, darkness—

These, and of these my fill,
While God in the rush of the May-
tide

Without is working His will.

"Without are the winds and the
wall-flowers,

The leaves and the nests and the
rain,

And in all of them God is making
His beautiful purpose plain.

"But I wait in a horror of strange-
ness—

A tool on His workshop floor,
Worn to the butt, and banished
His hand for evermore."

Less well-known, perhaps, though not less typical than either of the foregoing are the strangely moving lines of Johnstone-Cory,

"You promise heavens free from
strife,

Pure truth, and perfect change of
will;

But sweet, sweet is this human life,
So sweet I fain would breathe it
still;

Your chilly stars I can forgo,
This warm kind world is all I
know.

"Forsooth, the present we must
give

To that which cannot pass away;
All beauteous things for which we
live

By laws of time and space decay.
But O, the very reason why
I clasp them, is because they die."

Here is set forth most poignantly a mood that surely most of us have experienced, an intensity of delight in all the lovely accidents of our human life, loveliness of line and color, loveliness of words, most of all loveliness of beloved looks and voices, and the clinging of hand to human hand; he must needs be very far above or very far below the common level of mankind who has never felt that these things are for him such vital realities that, in comparison, the spiritual world seems but the shadow of a shade.

Yet more heart-piercing in its

appeal is that perfect lyric of William Watson, "The Great Mis-giving."

"But ah, to know not, while with friends I sit,
And while the purple joy is passed about,
Whether 'tis ampler day divinelier lit,
Or homeless night without;

"And whether, stepping forth, my soul shall see
New prospects, or fall sheer—a blinded thing!
There is, O grace, thy hourly victory
And there, O death, they sting."

Here is the very voice of humanity, forever looking out into the far-stretching future across the measureless narrowness of a grave. "Here," says Reason, "here is the repose you have desired, here is the answer to all your riddles. The road ends here; why can you not be content and go peacefully to bed?" But ever the heart of man, strongest in its weakness, cries out against that blank negation; for, says he, "it is not alone eternal rest for which I have longed, but the shining of the light perpetual." And so there rages the immemorial conflict, for still they are not persuaded though one rose from the dead. But what heart is there, even though it repose in a happier assurance, that will not ache in sympathy with that horror of uncertainty, the hourly victory of death?

It is quite true, to be sure, that questionings such as these are no modern invention. They were not modern when the book of Job gave words to the cry of the heart in all ages. "And I said, O that I knew where I might find Him. He goeth by me, and I see Him not;" while S. Paul had assuredly learnt of his own heart what he spoke to the men of Athens: "They seek the Lord, if haply they might feel after him and find him, though He be not far from every one of us." And if the men of nineteenth century England sought Him sometimes in rather unlikely places, and served Him in strange ways, at least they did much to win for us who were to come after, freedom from the chain of that essentially sectarian spirit, which would restrain within its own petty rules alike the mercy and the Justice of the Redeemer of Mankind.

Freedom can never be achieved save at great cost, and some, at least, even in the midst of the contest, knew how much was being risked. Many a heart must have echoed the words of Browning, when he wrote:

"Nothing can be as it has been before;
Better, so call it, only not the same.
—"Why this is the old woe of the world;
Tune, to whose rise and fall we live and die,
Rise with it then! Rejoice that man is hurled
From change to change unceasingly
His soul's wings never furred!

"Only, for man, how bitter not to grave
On his soul's hands' palms one fair good wise thing.
Just as he grasped it! For himself, death's wave;
While time first washes—ah, the sting!—
O'er all he'd sink to save."

Yet we know that the old order must change, yielding place to new, if we are to have life at all, and when Huxley and Tyndall, Newman and Maurice, and countless others beside were groping, in how many different ways, after the one truth, they set all the world a questioning, till at last we learned, some with awe and some with dismay, and

some with joyful tears, how much bigger a thing the world was, and the soul was, and how very much bigger God was, than most of us had realized before. And if we are justified in thinking we see signs that men are today beginning to lay hold again, to a degree that has seemed not possible for very many years, upon a joyful certainty of faith, how much of their power to do so may be due to these predecessors of ours, who were not afraid to peer into the very place of darkness, refusing to enjoy even the happiest assurance if they believed it to be built upon less than the truth; so that it is possible for us today, who are ordinary, inadvertent men and women, to face the whole mystery of life with hearts, it may be, a little more understanding and courageous than any generation that has been before us, and to contemplate, with awe indeed, but not with shrinking and terror, the vision of the prophet of old: "I form the light, and I create darkness: I make peace and create evil: I the Lord do all these things."

"So fare we forth beyond the day,
To where the unseen things invite
Brave feet that falter on the way,
High hearts, fear-smitten in the night.

"Still on the uncompanioned road
Be with us, Lord, our way to bless:
Thy mercy in the dark be shewed,
And, in the grave, Thy faithfulness."

The Brotherhood of St. Andrew

BROTHERHOOD members generally and especially those in the Dominion of Canada will be interested in knowing about the work which is being carried on in Gaspé Peninsula, one of the most easterly districts in Canada. There are two chapters at present in that section, one being in New Carlisle and the other in Shisawake. In writing recently about his chapter the rector of the latter parish gave the following information.

"The men of the above chapter continue to meet every fortnight and are proving a source of help to the incumbent. Each night the men give in their personal reports and the incumbent gives out new work, taking the same from a visiting book in which he has every family, and also every soul numbered. On a recent Saturday evening the incumbent asked one of his men how about Mr. —, the reply was given—'He was at Church, sir; I saw him during the week and asked him to come.' Another said, 'I got Master L. to prom-

ise to come to Sunday School.' Upon looking around the incumbent saw to his great delight that the young chap, who was apt on account of the leaning of his parents toward dissent to also go there, had really been secured by the Brotherhood man.

A reading-room has been started and is now well attended every week, and people who before had no opportunity to get at good reading matter, now have the same opportunity as is to be found in a large city. The Brotherhood has guaranteed to find the wood and oil for lighting and heating purposes and finds no difficulty on this score. Should any one reading this article have any means of letting this chapter have the use of a magic lantern the incumbent would gladly give lectures on missionary subjects, and both people and clergyman would be greatly obliged.

While quite a lot of hard work lies ahead of the Chapter in getting men who do not attend to come to Church, it is hoped that as soon as these have been aroused, that the Brotherhood

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men will undertake the more difficult task of getting more men to come forward to Holy Communion.

All here feel that a live chapter is of immense good to the parish, and feel deeply indebted to the Traveling Secretary for the good work he did while here last summer in reviving the chapter which now has quite a number of new and enthusiastic workers.

Both the New Carlisle and Shigawake chapters on account of their situation are isolated and no doubt any letters which might be sent them from other chapters would be very much appreciated. The Toronto office would be glad to furnish the names of the secretaries to any who would like to correspond with these chapters in far off Gaspé.

HYMN FOR CHILDREN

Jesus loves the meek and gentle,
And He leads them day by day,
Keeps them safe from every evil
That besets their earthly way.

Jesus loves the kind, obedient,
Those who seek to do His will;
He will never then forsake them,
As they climb the heavenward hill.

Jesus loves the patient sufferer,
For He bore His cross of pain,
Bore it all with gentle patience,
That He might our souls regain.

While we pray to God, our Father,
Jesus listens at our side,
And He bids us not be faithless,
But to look to Him, our Guide.

He is always watching, waiting—
Intercedes for us above—
Watching for our true repentance;
Waiting, for responsive love.

S. B. H.

Truth is a strong thing, let man's life be true.—Browning.

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The Church in Canada

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ATHABASCA—RT. REV. E. ROBINS, D.D.	Athabasca, Alberta
CALEDONIA—RT. REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
COLUMBIA—RT. REV. J. C. ROPER, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Fort Simpson, N.W.T.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Chapleau, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—RT. REV. CLARE E. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop.	Bishop of Kingston, Kingston, Ont.
OTTAWA—MOST REV. CHARLES HAMILTON, D.D., D.C.L.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. A. HUNTER DUNN, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S.P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop.	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA

NORTH BAY

Churchmen in North Bay are banding themselves together under the name of the Anglican Mens' Association. There is every scope for a large organization of men of the Church in the Bay. The objects are social and practical in furthering the interests of the Church. With good fellowship and common bonds joining all together, there is no reason why a large body of men should not accomplish a very great deal. We understand the officers are: President, Geo. Hutcheson; Vice-Presidents, A. C. Rorabek, F. W. Campbell; Sec., M. Pentland; Treas., H. Freeman; Executive Committee, W. Frost, M. Loney, W. I. Johnston and W. H. Hutchinson; Chaplain, The Rector.

NOVAR

The Bishop of Algoma visited St. Mary's Church on Tuesday, Nov. 25. The Rev. L. Sinclair is able to be on duty again after his severe illness.

CALGARY

EDMONTON

The combined choirs of All Saints', St. Luke's, Holy Trinity, St. Andrew's and St. Paul's Churches took part in the second annual choir festival held in All Saints' Church, November 12th. Every seat in the Church was filled long before the time of the service, and to accommodate the large attendance seats had to be placed in the aisles. The service was principally choral, and the anthems, hymns and chants rendered by the augmented choir were excellent.

Dean Paget of Calgary delivered a short sermon impressing on the Church people of Edmonton the many new duties that would result from the formation of the new diocese. He gave a short sketch of the gradual spread of the Church since the days of the Roman empire, and stated that the formation of the Edmonton diocese showed that the Church was still spreading. They were in a new capital, in a new province, of a great new land, and he congratulated those present on the new diocese. It was an encouragement to them that they were not making any new experiment in ecclesiastical matters, they were merely following the process that had gone on century after century.

DANGER OF PROVINCIALISM.

The great danger with the Church in the West was that it was inclined to provincialism, and this was liable to cause division. To their own knowledge there had been brought about by

this a feeling as between the East and the West, and as a result there had been some friction. The duty of the new diocese was to guard against doing anything that would cause friction.

The Dean spoke at length of the attempt to bring about a union between the Russian Orthodox Church and the Anglican Church. It behooved the Canadian Church to take care that no step of theirs should jeopardize this union, for it was a consummation that to his mind was very desirable.

He concluded by congratulating the Church people in Edmonton on the good work that had already been done here, and hoped that in the larger sphere, they would continue in that good work but to a larger degree.

A new Church has been dedicated at Bashaw, Alta., by the Bishop of Calgary.

FREDERICTON

The Woman's Auxiliary is in a most flourishing condition. During the past month no less than eight new branches have been started, a record that has not been equalled heretofore. Besides some girls' branches and some junior branches the following places have organized senior branches: Ludlow, Carroll, Boyestown, Doaktown, Apohaqui, Westfield and Fairville. It is a grand thing that this enthusiastic missionary organization is gradually establishing a network of branches over the whole diocese. Wherever the Woman's Auxiliary goes the missionary spirit flourishes and as the spirit of missions is the sign of life in the Church, it augurs well for the diocese of Fredericton that so many new branches have been formed.

The addresses of the Bishop of Huron during the Synod week will long linger in the memories of those who had the privilege of hearing them. On the Monday evening the Bishop held a quiet hour for the clergy and gave two strong addresses, developing in the one the idea of the Shepherd which brought out the duty of the clergy and in the other the idea of the Steward which pointed to the responsibility of the clergy. The next morning at the synod corporate celebration he spoke on the text: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." It was a most interesting and impressive development of the law of moral identity. At the annual synod service on the Tuesday evening the Bishop spoke on "I am the Light of the world," and pointed out

that light purifies, reveals and is made up of diverse elements. Under his third division the Bishop brought home the missionary duty of the Church. In all his addresses the Bishop was most powerful and many home truths reached the hearts of his hearers. In the debates of synod also he was most helpful in pointing out what had been the experience of his own diocese with the problem at the time before our synod. In the matter of superannuation and of the increase in the stipends of the clergy his remarks were most helpful.

One of the most important steps taken at the synod was the increase in the clerical stipends. It was one of the topics dwelt upon by the Bishop in his charge and the standing committee in its report on the charge recommended the following amendment to the present graded stipend scheme:

"1. That the minimum stipend of the clergy of the diocese during the diaconate be \$700.

"2. That the stipend of priests during the first five years of service as such be \$800, with a residence, or \$900 if there be no residence provided.

"3. That after five years of service the stipend shall be \$900 with a residence, or \$1,000 if there be no residence provided.

"4. That the increase in stipends commence on the first day of the quarter following the fulfilment of the required time of service."

This increase goes into effect on Jan. 1st, and though it entails a much larger apportionment for missions, it is expected that every parish will make the required effort. On all sides it is admitted that the increase is only just and every parish will do its best to see that the justice is given to the clergy in the weaker parishes.

The principle of superannuation was also endorsed by the synod. This question had been before the synod for some two years, but the various schemes were too intricate and costly. However, at last the goal seems in sight and the matter has been referred to the committee on constitutions and canons to prepare a suitable amendment to the canon and report to the executive committee. A draft bill will then be prepared covering the widened scope of the present Incapacitated Clergy canon. But all must be referred to the next session of the synod before coming into force. It is hoped that a scheme sufficiently simple and yet sufficiently sound financially will be evolved. Certainly it is a subject that appeals strongly to the members of the Church, and when the opportunity offers the contributions for this purpose will doubtless be very large.

RIVERSIDE

Rev. David Jenkins, rector of St. Alban's, Riverside, Albert county, was married on November 18th to Miss Beatrice Robinson, daughter of Mrs. Amelia Robinson of Riverside. The ceremony was performed by Bishop Richardson, assisted by Rev. Canon Sisam, of Moncton, and Rev. Mr. Coleman of Petitcodiac.

HURON

The following changes in the Diocese have been announced by the Bishop:—Rev. J. H. McLeod, of Alvinston, goes to Lakeside, succeeding Rev. W. A. Shipway, who has removed to Spokane, Washington. He will be followed at Alvinston by Rev. C. O. Pherrill, now of Sebringville. Rev. John Hale, of Colchester, will take charge of Wardsville and Newbury, where Rev. Mr. Edmunds is retiring.

London, Ont., Nov. 24.—Rev. Canon Smith is critically ill at his home in South London, and his recovery is not expected. He is over seventy years of age, and is one of the best known members of the Anglican clergy of Canada. He was born near Brantford, and graduated from Huron



College. He has held pastorates at Strathroy, London, Belmont and other places, and was in charge of Christ Church here for 21 years. He has been bursar of Huron College for nineteen years.

MONTREAL

MONTREAL

A plan to amalgamate the congregations of two of the oldest Churches in the city, St. Martin's Church, St. Urbain street, and Trinity Church, St. Denis street, and to sell the present buildings and erect a new building in either the northern or western part of the city, is rapidly assuming definite form.

A committee from each of the congregations has been appointed, and it is considered probable that a joint meeting will be held in the near future to thoroughly consider the matter and to devise ways and means of establishing the fused congregation in a new locality.

NIAGARA

HAMILTON

The A. Y. P. A. of the city will hold an oratorical contest in the Cathedral, Thursday 27th, on the subject of Canada. The representatives of the various chapters are preparing for a keen contest.

St. Peter's congregation inaugurated a new order of things when on November 18th, instead of the annual bazaar the Woman's Auxiliary and Ladies' Aid decided on every member making a thankoffering. This was presented in pretty little silk mesh bags and amounted to quite a handsome sum. This presentation had with it a most enjoyable programme, notably that given by the Barnardo Bell Ringers. The Church male quartette was heard to good advantage and much enjoyed, as were the solos by the Jenkins'. There was a very large attendance at the Church gathering.

ST. JAMES'

The altar, formerly in St. Philip's Church, and latterly kept for occasional use in the vestry, has been given by Rev. C. B. Kenrick to Rev. W. J. McAndrew, for erection in St. James'. The outfit is a complete one as, in addition to the table itself, there are a footpace and dossal, two pairs of curtains, a superfrontal and five frontals in various colours. The gift will form a welcome addition to the equipment of the younger parish and the handsome adornments of the altar, which were brought by Mr. Kenrick from England, will enrich the appearance of the chancel of St. James'.

WEST HAMILTON

St. Margaret's newly organized lodge of the Sons of England held a Church

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THE CHURCH BOOK ROOM
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service yesterday, 17th November, when Rev. Dr. Rennison addressed the members, the student in charge, Mr. Taylor, assisting. Over a hundred representatives of the seven city lodges were present. Dr. Rennison preached a most eloquent sermon from Genesis xii., 8 v., and spoke also of the good that such an order could accomplish in Canada.

DUNDAS

ST. JAMES' CHURCH.

The Woman's Auxiliary of St. James' Church gave a reception to Mrs. Waller, November 19th, at the rectory. There was a good attendance and much interest was felt in this branch of foreign mission work as represented in Japan by Mrs. Waller who is on a furlough home, with Mr. Waller.

The Woman's Auxiliary of this Church are busy preparing for a sale of work on Thursday, December 4th.

HAGARSVILLE

Rev. Canon Spencer, of Chedoke, will give an illustrated lecture entitled, "Across Canada," in the parish hall next week, under the auspices of the A. Y. P. A.

ANCASTER

There was a most interesting programme in the best interests of the Church, carried out by St. John's congregation, the theme being the "Distinctive marks of the Church of England." The rector gave a fine address on the Episcopacy, Miss Ethel Henrick read a paper on the Prayer Book, and Mrs. W. S. Thomson gave extracts from the writings of eminent divines on confirmation. Such meetings must be productive of good, in establishing people in their faith and enabling them to give an intelligent reason for their belief. Another series of Church information will shortly follow that given on the 18th.

NIAGARA FALLS

CHRIST'S CHURCH.

The chime of bells given by Mr. W. Durand in memory of his wife, has been duly installed and gives great satisfaction, as an accompaniment to the white robed Rapid's choir—it is a most fitting gift.

ONTARIO

KINGSTON

Dean Starr preached the first of a series of special sermons to students in St. George's Cathedral, Sunday evening, November 16th.

The other preachers in the Students' Course will be Bishop Farthing, of Montreal; Archdeacon Davidson, of Guelph; Rev. E. C. Cayley and Professor Cosgrave, of Toronto.

KITLEY

The parish of Kitley has been divided and the minister Rev. Mr. Tackaberry now resides at Jasper. His parish includes Newbliss, Jasper and Easton's Corners.

PRESCOTT

The Bishop of Kingston made his first episcopal visitation to Prescott on November 9th, and confirmed a class of 18 persons. The Bishop's address dealing with the spiritual life will not soon be forgotten by those who heard it. The rector accompanied the Bishop in the afternoon to Crystal Rock, and a confirmation was held at Cardinal in the evening.

BARRIEFIELD

The Guild of St. Mark's held a most successful bazaar in aid of the rectory fund on November 12th. The proceeds from the bazaar, together with the donations, amounted to over \$200.

NEWBORO

The interior of the Church at Portland has been thoroughly renovated. The expense was covered by a thank-offering from Mrs. Falding, one of the

devout worshippers of this congregation. The chancel has been carpeted also and the improved appearance is very gratifying. This was paid for by the congregation.

A meeting of the Ruri-decanal Chapter of Leeds Deanery was held in Newboro the 15th and 16th of October, which was attended by all the clergy except two. On the evening of the 15th service was held in the Church, at which the Rev. Rural Dean Woodcock was special preacher. Rev. A. S. Dickinson, rector of the parish, read the service; the lesson being read by Revs. Davis of St. Paul's, Brockville, and Hurford of Lombardy. Next morning at 7.30 there was a celebration of the Holy Eucharist, the Rev. H. H. Bedford Jones of St. Peter's, Brockville, being celebrant, assisted by the rector. At 10 o'clock the clergy assembled for business. Interesting papers were read by Rev. J. de P. Wright, on the Calendar; Rev. H. H. Bedford Jones, on Ezekiel; and Rev. W. H. Smith, on Mission Work in China. In the evening a conference of the clergy and Sunday School teachers was held in the Town Hall. This was largely attended, the Rural Dean presided. The work of the Sunday School Commission was the subject of an address given by the Rev. H. H. Bedford Jones, who gave a very lucid explanation of the various departments of the work. Rev. Walter Cox was the next speaker. In his remarks he referred to the difficulties of Sunday School problems in the rural sections of the country where clergymen with long drives and three services, found it practically impossible to give but little attention to Sunday School work. Some discussion followed and an interesting meeting was brought to a close.

The Bishop of Kingston visited the parish on the 28th and 29th and held Confirmation Services at the three Churches of the parish. Twenty-eight candidates were presented by the rector. The Bishop preached very helpful and inspiring sermons. At the service in Newboro the Bishop dedicated the following memorials: Silver communion set, brass alms bason, altar book rest, brass eagle lectern and a prayer desk in quartered oak.

Dr. R. H. Preston, lay delegate to the Synod, read an address of welcome to the Bishop.

ATHENS

The congregation of Athens and Oak Leaf held a very successful Bazaar and Concert in the Town Hall, Athens, November 12th and 13th. The sum of \$501.60 was realized.

OTTAWA

OTTAWA

Rev. Walter M. Loucks, rector of St. Matthew's Church since 1902, has accepted a call to All Saints' Church, Winnipeg, and will leave shortly to take over his new charge.

LANARK W. A. DEANERY CONFERENCE

The annual deanery meeting of the G. A. and W. A. met in Almonte on November 5th and a most bright and interesting day it proved for the number of earnest Churchworkers assembled from the various towns in Lanark County—Perth, Smith's Falls, Carleton Place, Almonte, being unusually well represented.

For some time the deanery secretary has followed a plan of having this conference held on a day especially set apart for auxiliary work and workers—but at the same time sending invitations to all the parish branches, so that any interested in the great work of the Church's Missionary Movements would feel welcome at the meetings.

The day devoted to Lanark conference proved to be an ideal one. The bright crisp air of the morning seemed

an imperative command from the Creator "to throw aside all sluggishness," when the group of representatives from Perth were joined at Smith's Falls by this ambitious town's contingent—then on to Carleton Place where all hearts were gladdened by the well known faces of many auxiliary workers. On boarding the train coming in from the Capital all were warmly greeted by the Diocesan President, fresh and vigorous from his recent trip to England. At Almonte, the Rector from Pakenham with Mrs. Clarke (newly elected secretary for the deanery of Arnprior) were waiting to augment the now goodly number of visitors.

A bright and helpful service was held in the Church with Holy Communion, Rev. C. Saddington was preacher, Rev. Mr. Clarke of Pakenham assisting in the service. After which luncheon was served in the rectory with true W. A. hospitality.

The afternoon session opened at half past one in the basement of the Church, where Mrs. Saddington, wife of the rector, greeted the delegates and welcomed them most heartily to Almonte. Mrs. Elliott of Carleton Place responded on behalf of the visiting members. A missionary hymn was sung, followed by a short address from the rector and when the roll was called it was indeed cheering to find the large number who answered by their presence for their home branch.

Miss Ferguson, Smith's Falls, in presenting the annual report, referred to the membership in the various branches as being in good condition, but remaining about the same as the previous year—but stated that the membership in the deanery had been considerably augmented by the organization of a live branch of the G. A. in Smith's Falls with twenty-two members, thus making the affiliation fee \$19.00 for deanery, with a membership on the roll of 380 W. A. and G. A., and over ninety in the Babies' Branch—Smith's Falls and Carleton Place alone having Babies' Branches.

Carleton Place is the banner parish, boasting of a W. A. and G. A. Branch, also a Junior and Babies' Branch. Smith's Falls heads the list in regard to subscriptions for leaflets.

Mrs. Greene, Diocesan President, Ottawa, gave a most inspiring address with all her wonted zeal and loyalty regarding the Church's missionary work at home and abroad.

Rev. Mr. Clarke, Pakenham, also addressed the meeting with words full of faith and encouragement.

After fully discussing the ways and means for the work of 1913-1914, those assembled from the various towns repaired to the rectory where hospitality was again dispensed in a most charming manner, after which many of the visiting members left for their homes, those who could remaining over for the evening—all uniting in pronouncing

the conference of 1913, where such a bright and helpful spirit seemed to permeate both speakers and hearers alike, to be one of the most ideal ones in the history of Lanark deanery.

At the evening meeting with Mr. Saddington in the chair, Mrs. Clayton of Perth gave many helpful thoughts regarding W. A. work in a deanery; while Mrs. Greene, Ottawa, addressed the G. A. of Lanark deanery in her usual earnest and pleasing manner.

Mrs. Mary Ferguson, Smith's Falls, was unanimously re-elected secretary of the deanery for the ensuing year.

QU'APPELLE

REGINA

The North Annex Church held a very enjoyable social to aid in securing funds for building purposes. The Rev. Archdeacon Dobie delivered a short address in which he congratulated the residents on their energy in building such a Church and he thanked the outsiders for their financial aid. The members of St. Chad's College are thanked for their help in the matter. Other entertainments of this character are to be held during the winter and in this way the building debt is to be greatly decreased.

QUEBEC

A Branch of the C. E. M. S. has been inaugurated at St. Matthew's Church.

A Report just presented in the Quebec Legislature by the Royal Commission on Alcoholism recommends some drastic changes in the law, providing for the abolition of the bar and the substitution therefore of the European Cafe's, also for the restriction of licenses, the separation of the liquor and grocery business, the trial of the Gothenburg system, the opening of places where liquor is sold at 7.30 a.m., the removal of places where liquor is sold to a distance of 300 feet from a church, convent, public school, factory, public market or store, and many other much-needed restrictions.

It is understood that Rev. C. R. Eardley Wilmot, of Stanstead, P.Q., will succeed Rev. W. S. Bunbury, the new rector of Richmond, as assistant priest of the Cathedral. Mr. Eardley Wilmot, who is a son of the Rev. Prebendary Eardley Wilmot, of London, Eng., has been in the diocese several years, having been previously Bishop's Chaplain.

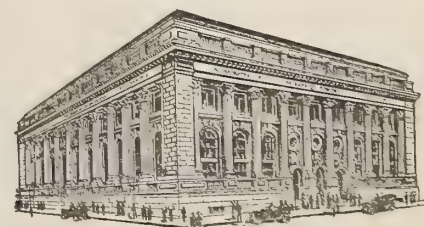
The Rev. J. Hepburn, Rural Dean of Richmond, who has served the parish of Richmond faithfully for twenty-four years, recently took leave of his congregation. A reception was held by his parishioners, which was largely attended, and presentations were made, both to the Rural Dean and Mrs. Hepburn, as tokens of the affection with which he had been regarded by his people. Mr. Hepburn has just been appointed to Stanstead.

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RUPERT'S LAND

SHOAL LAKE

ST. PAUL'S.

The Rev. A. G. Clarke has solved the problem of a bible class in a small town where it is difficult to get a proper leader. He has arranged a programme for the winter, in which he has the prominent business men of the town leading discussions on the relation of Christianity to their own particular avocations.

MINNEDOSA

Anniversary services were held in St. Mark's Church, Sunday, November 1st. During the previous week an effort was made by the Building Committee to reduce the debt on the Church; the result of their work and the open collection amounted to more than \$500.00.

A meeting of the vestry is called for Monday the 17th inst., to discuss the coming conference at Brandon and appoint delegates to the same.

BRANDON

A large representative gathering of clergy and laymen met in St. Matthew's Hall, on the 18th inst., the Primate presiding and Rev. D. J. P. Briggs acting as secretary. The Archbishop spoke plainly on the question of the division of this diocese, referring to the history of the same and the advantages and difficulties of the proposed plan. He urged the conference to devise methods of hastening the undertaking. This resolution was carried: "Resolved, that this conference loyally supports the legislation passed by the last provincial synod erecting the diocese of Brandon, and that in order to carry into effect this legislation as soon as possible, a representative committee of this conference be appointed to confer with His Grace and with the Executive Committee of the Synod of Rupert's Land with regard to raising an endowment fund and making an equitable arrangement regarding funds for the carrying on of mission work within the new diocese; such committee to report at a future meeting of this conference to be called by His Grace?"

The following form the committee: Rev. P. Heywood, Boissevain; Rev. G. W. Findlay, Carberry; Col. Hosmer, Virden; Dr. Speechly, Pilot Mound; and Messrs. Bossons, Dauphin; Heintz (Minnedosa), Willis (Boissevain) and Cornell (Brandon, convener).

WINNIPEG

Besides the rector's addresses at the 20th anniversary services of St. Peter's, there was a special sermon preached last Sunday morning by Dr. Grisdale, the retired Bishop of Qu'Appelle, who appealed to a large congregation for the very life of the parish and commended the faithful on the splendid struggle they have lately made in adverse circumstances. The result of these services is non-measurable, of course, but the attention of city Church people has been drawn to the exceptional trials of a parish whose population is mainly foreigners.

St. Peter's Church was commenced as a mission, being the offshoot from the cathedral parish of St. John's, in November, 1893, during the episcopate of the late Archbishop Machray, who took a warm interest in the mission, and its first rector, the late Canon Burman. In fact, for several years the Archbishop contributed largely toward the support of the mission from his own funds.

The mission began in a small cottage at the corner of Magnus avenue and Aikins street. The splendid efforts of Canon Burman were soon productive of results, and the cottage becoming too small, the first St. Peter's Church was built on its present site, and was opened for divine worship on Sunday, July 8th, 1894, by Archbishop Machray. The lots on which the

Church stood were secured and held for its future benefit by Bishop Grisdale, then the Dean of Rupert's Land.

REV. SAMUEL FEA INDUCTED.

During the next few years the work of building up the new parish was attended to by Canon Burman, whose memory is revered by his former parishioners. During his incumbency the Church was, in 1899, enlarged and a basement built for Sunday School purposes. The parish having become self-supporting, it was raised to the status of a rectorate and erected a separate parish. Owing to ill health, Canon Burman was compelled, in September, 1903, to relinquish his work at St. Peter's, and the Archbishop inducted as rector, Rev. Samuel Fea, Ph.D., now of Vancouver, B.C. Under his vigorous leadership the congregation grew, until, in 1905, it again became necessary to enlarge the Church by adding a new chancel and transepts. A splendid two manual pipe organ was also installed at that time and a vested choir was introduced.

DR. DEMATTOS FROM BRANDON.

In April, 1911, Dr. Fea was stricken with illness and was granted a long leave of absence in the hope that he might recover. This hope was not realized and eventually Dr. Fea was obliged to resign. The parish then asked the Archbishop to appoint as rector the Rev. F. S. DeMattos, Ph.D., who was inducted April 14, 1912.

Dr. DeMattos undertook a serious responsibility when he left the prosperous parish of St. Mary's, Brandon, to endeavour to hold together and build up a flock which had been so long without a shepherd. He has, however, met with a very large measure of success, especially in view of the difficulties existing by reason of the change in the personnel of the families surrounding the Church, many English-speaking families having moved farther away, the whole character of the district having changed.

The Church property has now become fairly valuable and the parishioners are hopeful of being able shortly to dispose of it for such a sum as will pay off all existing liabilities and leave a balance sufficient to build a new Church in more of an English-speaking neighbourhood.

Church people of the city who are living in parishes more prosperous and favourable for development will be invited to consider the position of St. Peter's in its present struggle and to assist in such a manner as may to them seem desirable, in order that the work started by Canon Burman and carried forward by Drs. Fea and DeMattos, may not be allowed to languish.

SERVICE RECORD BOOK.

The service record book, in use since the inception of the Church, makes interesting reading. The first rector, Canon Burman, had a habit of making marginal notes regarding the weather. For Sunday, April 22, 1894, he wrote, "Service cancelled through high water." This was evidently the time when North Winnipeg was flooded by the damming of the McGregor ditch, just as Weston was flooded last spring. Again, on March 16th, of the same year: "Fearful blizzard since Friday. No sermon."

As would be expected in the records of a Church whose incumbent was a former Indian missionary, the names of many veteran missionaries and other Churchmen, now distinguished, are found. Also many names are discerned of clerics who have passed away. Some of the names recorded are as follows: The Bishop of Athabasca, Bishop Baldwin of Huron, Archdeacon McDonald, Archdeacon Kirkly, the Bishop of Moosonee, Bishop Stringer, of Herschel Island fame; Archdeacon McKay, Bishop Young, Bishop Grisdale, Dean O'Meara, Canon Rogers, the Bishop of Fredericton, then a student

of St. John's. The signature of Archbishop Machray and of the present primate of all Canada, Archbishop Matheson, occurs in the record book many times.

On Sunday, November 16th, the Primate held confirmations, in the morning at St. Stephen's (Rev. F. Harrison, rector), and at St. Philip's, Norwood, in the evening, when Canon Garton presented twenty of his parishioners as candidates for the Sacred Rite. On the 23rd, Dr. Matheson visits Pierson (Rev. S. Hammond, rector), for the same object and for a Church consecration, crossing to Reston (Rev. F. Brasier, rector), on Monday, for a confirmation, and on Thursday journeying to Toronto for the opening of St. Paul's.

Rev. J. J. Robinson, D.D., will be absent for two weeks, conducting a mission in the Fredericton diocese.

SASKATCHEWAN

SASKATOON

Another chapter in the history of the Church in Saskatoon was marked by the opening of St. George's Church, on November 9th. Over fifty communicants were present at the morning service and in the evening the Church was filled.

The new St. George's is of frame construction with a seating capacity of 250. The interior has been neatly and attractively finished in beaver board. It has cost \$2,500.

TORONTO

TORONTO

Very Rev. Dean Sumner, of Chicago, preached at Convocation Hall on Sunday morning, on modern social problems and the obligation upon good citizens to aid in their solution.

ST. CLEMENT'S, EGLINTON.

The annual men's gathering was held November 18th, in the parish hall and attended by nearly all the male members of the congregation.

MOTHERS' UNION.

On Tuesday, November 11th, a meeting was held at St. Anne's parish house, when delightful addresses were given by Mrs. Feildy S. Williams, Norfolk, on "Discipline," and Mrs. F. Scott Raff, who is opposed to the old fashioned method of training children. The discussion which followed proved most interesting and instructive and well repaid the members for coming so far—there was a very good attendance, 75 members being present.

ST. HILDA'S.

The Bishop held a confirmation service at St. Hilda's Church on Sunday evening. As soon as the weather permits, St. Hilda's will be removed to its new foundation and site.

ST. PAUL'S.

Valedictory services were held on Sunday. Archbishop Cody preached from Deut. viii., 2, "And thou shalt remember all the way that the Lord thy God led thee," tracing the growth of the Church since its birth. The first building built in 1842 was constructed of wood, and it was opened on June 12th, the sermon being preached by Rev. Charles Matthews, classical
(Continued on page 17)

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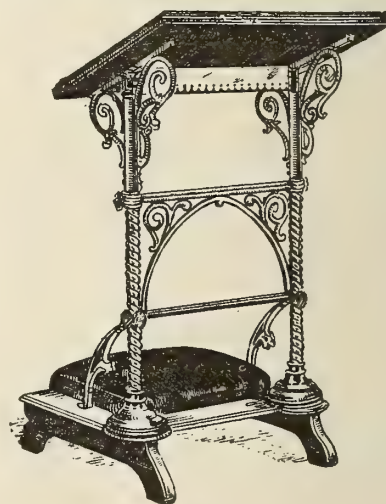
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Women's Work and Social Service

NOT long ago this page was dedicated to a general description of the Settlement idea as found in action in many cities and towns. To-day let us drop in and see what is going on at Evangelia House, the big Settlement, which I think may rightly be called the pioneer one in Canada, and which is almost a national institution in that it has "blazed the trail" for so many other efforts in social service.

Whatever time of day or night it is, you will find "something doing" at Evangelia. I am not sure really that they ever go to bed down there, but at least one may safely assert that at any time during the 24 hours when you are likely to be dropping in, you will find manifold activities in progress.

And besides the activities, you will always find a welcome, for Evangelia has a big, warm heart, and is always glad to receive and to make at home visitors and strangers just as much as her own members. The difficulty is to know where to begin with the story.

* * *

Let us first note some of the facts recorded in the annual report. Club membership last year amounted to 2,023, classified thus: 266 mothers, 680 girls, 378 boys, 398 business women, 300 men. The club attendances during the year reached the huge total of 112,866, an increase over the preceding year of 26,548. The clubs are numerous, for the club ideal is best carried out in small groups, and it is a sounder principle to have a great many small clubs rather than a few big ones. The clubs meet in the evening or afternoon, according to the age of the members, for some very little boys or girls have their own clubs at Evangelia.

Club management and membership are an excellent training. There is a good discipline through the business principles that prevail and through the respect necessitated for other people's views and opinions, while the individuality of the members finds free scope in the training and development of self-government. The clubs have most delightful names—who would not like to join the Sunshine Club, or the Pathfinders, for instance? The Merrymakers is another most alluring name, and there is the Friendship, the Primrose, the Royal Young Britons, the Alexandra, the Young Citizens, and ever so many more.

* * *

The educational influence of the clubs is mainly indirect, and there is also a great deal of direct educational work. There are English classes for

our newcomers, and if you are there in the evening, you will find dotted about the corridors, and occupying every square inch of available space, little groups of Bulgarians, Macedonians, Jews, Italians and others, patiently studying the rudiments of English and practising its sounds; and there are classes in composition and literature, in dressmaking, millinery and embroidery, in writing, music and bookkeeping, in cooking, first aid, nursing and so on.

When there is an "open" night at Evangelia, and an exhibition of work, you will see specimens of all these things so far as they are of a nature to make exhibition possible. Toast and tea and various other delicacies will be prepared before your eyes and dispensed by the cooks, who are standing each at her own little gas ring. Specimens of needlework, frocks, underclothing, trimmed hats, various kinds of embroidery, will be in evidence, and you may very likely make the acquaintance of some of those whose work has been selected for exhibition, and will enjoy their simple pride and pleasure in these proofs of their own skill and progress. You will have an opportunity too of seeing some of the classes in progress, and of watching the work growing from stage to stage.

* * *

A very valuable work for the health of the district is centred in Evangelia. Here is one of the city milk stations, and last year 4,194 quarts of whole milk, 2,198 quarts of modified, were supplied to 364 customers. Think what that one fact meant to numbers of little children. It takes almost the entire time of one person to look after this department.

The beautiful little dispensary has many patients, and during the eight months when it was open 1,384 treatments were given and 448 prescriptions issued. 1,043 visits were paid in the district and an immense amount of work is done in this way, through the visits of the Settlement nurses, through the Child Welfare Nurse, provided by the Health Department, and through the Settlement friendly visitor. A great deal of instruction is thus given to mothers in their own homes in cleaning, ventilation, sanitation and in the care and feeding of the children. Many of the mothers respond gladly and try to put in practice what they are taught, while in this way an invaluable link is forged between the Settlement and the homes of its members, which are thus brought more and more within the

circle of its cheering and friendly influences.

* * *

One of the most delightful evenings possible is that of the physical work exhibition, when members representing the different clubs, present specimens of their skill. The big gymnasium or hall will be filled with admiring parents and club members; there will be club-swinging, dumb-bell drill, marching, fencing, sailor's drill, and varieties of folk dancing. But this catalogue of subjects gives you no idea of the admirable spirit and precision, still more of the evident sense of enjoyment manifested by the performers, for every little group, while delighting the audience, is so obviously doing its own act "for fun."

I have not spoken of the kindergarten and first book classes held at the Settlement in the mornings, nor of the lunch room where the factory girls of the neighbourhood may obtain a hot lunch at a very small cost, as well as the benefit of a quiet hour, nor of the Christmas festivities and entertainments.

* * *

And then there is the Summer Camp—oh, such a lovely place, and such a real possession for Evangelia. It is open from June 1st for about three and a half months. Its local habitation is a big, old-fashioned home-like house, with verandahs around three sides and dining room space for 100. Additional accommodation for sleeping is provided by five big tents. There is a boat-house which with seats and railing provides a fine "look-out." There are splendid big trees, a safe bathing place guarded by a sand bar, and the whole of Lake Simcoe beyond. What more could heart desire. Nor should mention be omitted of the cows, the chickens and the vegetable garden.

Here Evangelia entertained great big families in succession. During June 167 mothers and babies; then came 120 little girls; they were followed by a band of Settlement Scouts and 85 younger boys, "a stirring crowd," as one can imagine; then came groups of business girls and women, 210 in all, for periods of one,

two or three weeks, and finally another party of mothers and babies finished a delightful and most beneficial season. The expenses of the Summer Camp were met largely by contributions of the Settlement members towards their board and railway fares, and the deficit of \$962 on the whole represents chiefly a necessary outlay for furnishings and equipment.

* * *

These multifarious activities of the Settlement are maintained by a resident staff of eight or nine, assisted by a big band of voluntary helpers, 190 in all for last year. The latter are responsible for the maintenance of many of the classes and activities, and perhaps there is no better training for social or general church work than that given by a volunteer at Evangelia. Miss Elwood's report says: "Many of them, with little free time at their disposal, come to help us at great personal sacrifice. I have been struck with the regularity of their attendance, in many instances with their continual planning in their college or home for meeting some Settlement need other than their particular responsibility."

The most casual visitor cannot help but be impressed with the absence of constraint, the feeling of good-will, the sense of being thoroughly at home which pervades the whole atmosphere of the Settlement, and which effects you in the very act of crossing its threshold. There do not seem to be any rules; the air is one "Of life's kind purposes pursued With ordered freedom, sweet and fair."

Evangelia has been such a thoroughly good neighbour, has so won the confidence of the people, has made itself so necessary to them, that they have come to feel it their very own, and have learnt to bring to it their joys and trials and needs. But work of this sort does not just happen. It has certainly grown and developed largely through a happy response to needs, as witnessed by the latest step in the formation of a club for the street car men who have long waits at the barns opposite, and who now

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spend their waiting times in the Evangelia Gymnasium or reading room; yet a large part of the explanation of it all is to be found in the patient planning and consultation, in the thought and prayer devoted to the work by the head worker and her colleagues.

We who drop in find ourselves in a happy, busy world—a world of hard work, of sound play, of friendly goodwill, of energy, brightness, skill—but underneath it all is the foundation of Christian faith, hope and love. I do not speak of the 317 religious services and Bible classes with their over 10,000 attendances, so much as of the underlying spirit of the whole. There are some people who maintain that social service can be best done, if not solely done, apart from Christianity.

It would be far truer to say that apart from the Christian motive and the Christian power, social service will never reach its ultimate possibilities. But whatever our own view may be, social work in Canada must surely always be profoundly influenced by the fact that our pioneer settlement has developed its activities upon the foundation of faith in our Lord Jesus Christ as Saviour, Lord and King, and that upon that foundation, there has been reared in Evangelia House, a structure of such astonishing strength and efficiency. No one amongst us can maintain that social work is best done apart from Christianity, for Evangelia House is a living proof to the contrary.

HONOUR BRIGHT.

The First Synod of Edmonton

Bishop Pinkham's Inaugural Address

THE first meeting of the synod of the new diocese of Edmonton opened November 12th in the synod offices, when the Right Rev. Cyprian Pinkham, D.D., D.C.L., Bishop of Calgary and Edmonton, delivered a stirring and inspiring inaugural address to over two hundred lay and clerical delegates. The bishop's address was as follows:

To the clergy and lay delegates of the diocese of Edmonton:

My Brethren,
"Grace to you and peace from God our Father, and from the Lord Jesus Christ."

This is indeed a memorable day in the history of our church. We have met to organize a diocese—a privilege great enough, surely, to lift our enthusiasm to its highest pinnacle of inspired feeling, and deepen our convictions as to our responsibility before God, in our place in that branch of the Holy Catholic Church to which we belong.

HISTORY OF THE MOVEMENT

The history of the movement which culminates in our presence here to-day is soon told. A few years ago the question of having a bishop whose seat might be in this, the capital city of Alberta, was mooted, but it did not arouse any interest in me, because I felt it to be premature. Early this year, however, it seemed to me that the time for action had come. Accordingly, I brought the matter before the executive committee of the synod of the diocese of Calgary at its meeting in March, and it met with unanimous endorsement in the following form, viz.:

Whereas the city of Edmonton has now a population of about 55,000, and the population there, as well as throughout the whole district, is increasing at a rapid rate: and:

Whereas there are now 28 clergy at work in the archdeaconry of Edmonton, of whom 8 are supported by the congregations to whom they minister; and:

Whereas it is confidently expected that the number of clergy will be considerably increased in the near future, and that continual progress will be shown in the matter of self support:

Be it Resolved:

That the time is fully ripe when, in the interests of the Church there should be a bishop residing in Edmonton; and we heartily recommend the synod at its next meeting to approve of the bishop's suggestion, viz.:

To request the provincial synod at its next meeting to set off and to erect into a new diocese of Edmonton that portion of the present diocese of Cal-

gary lying north of the line dividing townships 42 and 43, and now known as the archdeaconry of Edmonton, and that the new diocese so formed shall be administered by the Bishop of Calgary until such time as a Bishop can be elected as Bishop of Edmonton, and the House of Bishops agree to his consecration.

Note.—The annual parochial returns for 1912 showed with reference to the proposed new diocese the following:—Organized parishes, 40; unorganized congregations, 39; church people, 9,447; revenue raised for all purposes locally, \$54,809.35; value of Church property, \$238,316; debt on Church property, \$57,622; communicants on roll, 1,895.

These figures do not include the following missions and districts from which no returns were available:—Vegreville, Lamont, North Bank, Paddle River, Greencourt, Telfordville, Dandurand.

RECEIVES ENDORSEMENT

The resolution was then laid before the diocesan synod in July, and it received similar endorsement. I then took it to the provincial synod at its meeting in Winnipeg in the closing days of August, and having introduced it in the house of bishops, I had the satisfaction of seeing it promptly and unanimously adopted. It was then sent to the lower house, where it received similar treatment. For exact reference, I give the resolution as it stands in the *Journal* of the provincial synod proceedings, as follows:—

"That this provincial synod hereby sets off and erects into a new diocese to be known as the diocese of Edmonton, that portion of the present diocese of Calgary lying north of the line dividing townships 42 and 43, and known as the archdeaconry of Edmonton, and that the new diocese so formed should be administered by the Bishop of Calgary until such time as the bishop can be elected as Bishop of Edmonton, pursuant to section 7 of the constitution."

In introducing this legislation in the provincial synod, I had the rare privilege of repeating for the new diocese of Edmonton what I was able to do for my deeply loved diocese of Calgary, when, in August, 1887, five days only after my consecration as Bishop of Saskatchewan, I moved for the erection of the provisional district of Alberta into a diocese separate from the rest of Saskatchewan; but to be administered also by its bishop, till an episcopal endowment could be raised or other adequate provision could be made for the maintenance of the Bishop of Calgary, when it would be the bishop's

duty to resign either the one or the other as he saw fit. That proposition, like this one, the provincial synod received with acclamation. You know the sequel. And to-day, while presiding over the first synod of the new diocese of Edmonton, as in January, 1889, I presided over the first synod of the new diocese of Calgary, as I look back over the strenuous years of my episcopate, and realize that while administering each diocese separately over a combined area of 300,000 square miles, I had myself to raise the Calgary Bishopric Endowment Fund, which was not available till October 1, 1903, I humbly and devoutly thank God that He has permitted me to see this day, and the progress which has been made, and to inaugurate the work of another diocese in Alberta.

SUPPORT THE NEW BISHOP

After the erection of the diocese of Edmonton had taken place, the House of Bishops adopted the following resolution, and sent it to the Lower House for its information, viz.:

"That until an Episcopal Endowment Fund of at least \$50,000 has been raised and invested for any new diocese, the House of Bishops consider that the Metropolitan should require an assured income of at least \$3,000 per annum before consenting to the consecration of a bishop."

I went down prepared to show that towards the new bishop's stipend I had secured from S.P.G. the promise of £389 2s. 7d. for the years 1914 and 1915, and for 1916 £203 19s. 4d., for supplementing the income, if required. I also had Canon Hartley's promise, made when the synod of the diocese of Calgary was in session, that he would contribute £100 per annum for three years from the date of the bishop's consecration: a total, therefore, of £489 2s. 7d. for the years 1914 and 1915, and of £303 17s. 4d. for 1916.

On my return from Winnipeg after the close of the provincial synod, I immediately wrote the secretary of S.P.G. and to Canon Hartley, asking whether the terms of their offers could be made to square with the requirements of the House of Bishops of the provincial synod, as to an assured income for the bishop, and I have received the following replies:

From Canon Hartley:

"I do not wish to limit my promised subscription of £100 a year to the precise period of three years. I thought it well to suggest a limit, so as to stimulate effort. But I am prepared to give a very generous interpretation to the limit, so as to meet the word 'assured' in the resolution you sent me. So long as I feel that a reasonable effort is being made to raise the permanent endowment, I am willing, D.V., to continue the payment. I assume that the interest or the amounts subscribed for the permanent endowment will be added to the endowment fund until complete."

And from the Lay Secretary of S.P.G.:
October 9, 1913.

"I laid before the standing committee of the S. P. G. to-day your letter of September 2, in which you enquire whether the terms of the society's grants of July towards the income of a bishop for Edmonton can be made to square with the provincial synod's requirement as to an 'assured income' for the bishop."

"The following resolution passed by the standing committee to-day will, I trust, meet the synod's requirement:—

'Agreed to inform the Bishop of Calgary (1) that by its vote of July last the society is pledged to pay a grant of £389 2s. 7d. towards the income of the bishop of Edmonton in 1914, and the same amount in 1915; (2) that from the interest of the society's 'American Colonial Bishops' Fund' an annual income of £203 is 'assured' for subsequent years until the endowment is completed, it being understood that every effort will continue to be made to complete the endowment within a reasonable time.

"I will only add that the S.P.G. 'American Colonial Bishops' Fund' is not dependent on subscriptions, but

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RESOLUTION ADOPTED

The executive committee of the synod of the diocese of Calgary, at its regular meeting on September 11th last, unanimously adopted the following resolution, the members present from the diocese of Edmonton refraining from voting:

"This executive committee on behalf of the diocese of Calgary guarantees to provide one-half of the residue required to assure an annual income of \$3,000 for the Bishop of Edmonton, on condition that the diocese of Edmonton provides the remaining half."

If this synod decides to vote the remaining half of the residue referred to in the above resolution, I shall be in a position to submit the necessary data to the Metropolitan showing that the minimum income for the bishop is assured.

THE BISHOPRIC ENDOWMENT FUND

It was my earnest wish to have, a little time ago, a determined effort made to secure an adequate Episcopal Endowment Fund for this diocese. There have, however, been difficulties in the way. One real one is the fact that we have only one permanent Church in the diocese, and that one—Holy Trinity—was not ready for dedication till last month; and All Saints', the mother parish in this city, is grappling with the question of its large and permanent structure, to cost at least \$100,000. Then, the general stringency of this year has stood in the way of an effort which might well have been begun two or three years ago. Then, too, there has been in some minds in this diocese a misapprehension in regard to the Bishopric Endowment Fund of the diocese of Calgary, and it has been quite seriously supposed that if a portion of the territory of the diocese of Calgary is taken from it to form a new diocese, then the new diocese should have a share of the Bishopric Endowment Fund. Such, however, is not the case. The trust deed of the Bishopric Endowment Fund of the diocese of Calgary, drawn and executed under the direction of the three great English societies which are the largest contributors to such funds, and especially one of them, viz.: the council of the Colonial Bishops' Fund, makes no provision for any such partition of the fund. This fund has no reference whatever to the area of the diocese, nor the territory, whether much or little, included within its boundaries. It exists, as shown in the deed or trust, "solely for the benefit of the bishop of the diocese of Calgary for the time being, for his own use, and by way of augmentation of the see."

It is my earnest hope that this city, which was a very small place even when the diocese of Calgary was formed, and for some years afterwards, but has now become a most important centre, and, from its position in Alberta, has the highest and grandest prospects, will supply, through its wealthier citizens, a large proportion, if not the whole, of the Bishopric Endowment Fund. As yet the sum in hand is very small, merely five fully paid up shares in the W. H. Clark & Co., Limited, given in May, 1912, but I have the pleasure of telling you that I have secured promises of £1,000 each from the Colonial Bishops' Fund, which will pay £100 to meet £900 as well as from S. P. C. K., each sum to meet £9,000 from other sources, and a similar promise has practically been given by S.P.G. So the new bishop will have something to start upon; and, without

any question, he ought, as soon as possible after his appointment to set himself to raise the required amount.

GRANTS FOR THE DIOCESE

The executive committee for the present diocese of Calgary, at its meeting in September, adopted the following resolution in regard to the grants of the S.P.G. and the C. and C.C.S., and each variety has been notified of this action, viz.: that:

"Whereas the Society for the Propagation of the Gospel has notified the diocese of Calgary that it has been allocated the following grants to the undivided diocese of Calgary for the year 1914, viz.: £483 from its Block grant and £2,000 from its special Western Canada Fund.

"And whereas about one-third of the area of the undivided diocese of Calgary will be included in the new diocese of Edmonton, as agreed to at the last meeting of the provincial synod of Rupert's Land, and

"Whereas the bishop has informed this committee that he intends to take steps for the organization of the new diocese of Edmonton before the end of the current year,

"Be it resolved that the sum of £161 from the Block grant of the society, and the sum of £666 6s. 8d. from its Western Canada Special Fund grant be allocated by the diocese of Calgary and placed at the disposal of the diocese of Edmonton, and that the parent society be respectfully asked to endorse this action."—Carried unanimously.

At the same time and place a resolution was passed by the executive committee allocating on the same principle and understanding the sum of £30 2s. 4d. for the first six months of 1914 of the grant from the C. and C.C.S.

At the meeting of M.S.C.C. held last month in Saskatoon, I asked for five thousand dollars for this diocese for 1914; and I now have the satisfaction of telling you that the item was agreed to. Apparently no sum by way of apportionment was required from the diocese for 1914.

Then our treasurer has in hand from S.P.G. since last summer £50, "not for buildings in principal towns, but for work in rural parishes in Edmonton," a similar amount having been sent, on the same conditions, for Calgary.

THE A.W.C.F.

It seems hardly possible to over-estimate the value to us of the movement begun in 1909 by the Rev. W. G. Boyd, then one of the Archbishop of Canterbury's resident chaplains. After laying his proposals before me, Mr. Boyd decided to visit Alberta; and, after he had done so, we met again in Montreal, as he was returning to England. During the following winter the English archbishops issued the appeal which resulted in the formation of the A.W.C.F.; and the advent, the following spring, of Mr. Boyd and his clerical and lay colleagues to their headquarters in the district in this city, and in these newly and for the most part sparsely settled districts, westwards and northwards from Edmonton, which I assigned them. Wherever they labor people have been visited and spiritually cared for; congregations have been regularly gathered together for public worship; the sacraments have been duly administered; mission houses and churches have been built, and the people ministered to have been taught to contribute as they are able. Among my loyal, faithful and self-denying clergy, and lay readers, none have been more loyal, faithful and self-denying than they. Their work is growing very fast, and I am sure God will continue to bless it.

SELF-SUPPORTING PARISHES

In contemplating the present status of the new diocese, I think with great satisfaction of the firm hold All Saints, the mother parish, of which the archdeacon has been, comparatively, for so many years the rector, and Canon Webb for the past four years his assistant rector, has upon the affections of the people of Ed-

monton; and I am sure it must be the earnest wish of many Edmonton people that the plans for the erection of the new church will soon be carried out.

It is a gratifying reminiscence to recall to-day that the archdeacon was a lay delegate at the first and second meetings of the synod of the diocese of Calgary.

The rector of Holy Trinity is to be warmly congratulated upon the erection and completion of the fine new church on the south side, so largely due to his personal energy and devotion. Christ church and St. Paul's, both strong in Church extension work, are doing well; St. Faith's congregation gave me special pleasure last winter, when, during Mr. Boyd's absence in England, it was unanimously decided to guarantee the minimum stipend required for a self-supporting status; and on his return I was able to induct him as rector.

I think with satisfaction of Immanuel, Wetaskiwin, whose present rector has been doing so much, both before and since he was appointed rural dean, to provide, as opportunity offered, the ministrations of the Church to people in districts within a considerable radius of his parish; and of St. George's, Fort Saskatchewan, which became self-supporting under the Rev. R. Ingram-Johnson. Other parishes, too, like St. Luke's, Highland Park, and St. Andrew's, Edmonton, claim our sympathy and consideration on account of the progress they are making which should soon result in self-support.

And here I desire to offer my very grateful acknowledgements to the Hon. Mr. Gordon, for the kind help to the two parishes on the south side, which so far as Holy Trinity is concerned, has resulted in the appointment of a curate—a much-needed assistant to the rector, whose work is growing fast.

EXTENSION WORK

In recalling with pleasure and thankfulness Church extension work in this city and those who have been most active in promoting it, I would point out that it will be necessary for the diocese, as soon as it can, to turn its attention to the spiritual needs of such districts as Pigeon Lake, Daysland, Bawli, and Strome; the Hay Lakes; the district south of Camrose; the towns of the G.T.P. east of Tofield; such towns as Lamont, Brudenheim, etc., between Fort Saskatchewan and Vegreville; the Saddle Lake country, and other parts. Owing to the difficulty of securing the right sort of men in sufficient numbers, these, with many districts similarly circumstanced, in the present diocese of Calgary, have hitherto been largely, if not entirely, uncared for. A living Church must provide for its needy districts as soon as possible.

And it will be necessary for the executive committee, as soon after its appointment as possible, to carefully consider what sum should be raised in the diocese to meet necessary current expenses; and what may be required, along with grants and gifts from outside sources to inaugurate and carry forward the necessary extension work.

TRAINING OF CANDIDATES

We have for years been very seriously suffering from a dearth of clergy thoroughly suitable for our work. We cannot get the men we need in sufficient numbers. The supply, whether we think of eastern Canada or England, is ridiculously below the demand. In 1909 I went over to England to try to get thirty energetic capable young unmarried clergymen; and after doing all I could for a few months, I came back with one! Then, of those whom with considerable difficulty the bishop secures for work, only a percentage prove suitable; and of the rest some never can adapt themselves in such a way as to win the complete respect, confidence and support of the people they minister to. Does not all this show that we unduly handicap our work when we depend entirely upon clergymen obtained from abroad? Ought we not rather to give ourselves no rest till we have some institution where men can be specially trained for the work of the ministry in

these dioceses? So that we can then appeal to our people to urge upon young men, their sons and brothers, who know the people and the ways of the country, to offer themselves for this noble work. The time is coming, I am sure, when Edmonton can and will have a divinity college in affiliation with the University of Alberta, in which young men can be trained for service in the diocese and in other dioceses in the West. But inasmuch as I have at Calgary the nucleus of such a college, and a most successful and most helpful boys' department in operation, it would greatly help me if I could count upon the wholehearted sympathy and support of this, the younger diocese, whose interests have been since Calgary came into existence as a diocese, bound up in it, in any efforts we may be able to make to get the divinity college going. So far, want of funds has tied my hands. A change in this respect may soon come. If my life's work deserves any consideration, will you, till a college in each diocese becomes a necessity, give us your support, your influence, your good wishes, your prayers? Then, no doubt, God will permit us to go forward with our project—than which, as I see things, scarcely anything can be of greater importance to our people, and the Church's work among them.

OBJECT OF MEETING

We meet to-day to adopt a constitution and to transact such other business as will give the diocese the status of being organized. Steps can and no doubt will be taken ere long, but after the election of the new bishop, for its incorporation by the legislature of the province.

In the meantime, as the whole of the new diocese has been included in the diocese of Calgary, whose constitution, canons, rules of order, etc., delegates from this diocese have taken their full part in giving effect to, it would appear to be wise and expedient to adopt all that is necessary from the older diocese, leaving revisions and alterations for treatment when the need for them arises, and the need can, without question be made to fit the demand. This was what was done in Calgary, whose constitutions, canons, etc., came from Rupert's Land, where I had served as deacon and priest, till my consecration.

CONCLUSION

May I close by quoting my closing words in my first address to the synod of the diocese of Calgary, February 21, 1899?

"In conclusion, what, brethren, must be our aim? To set forth Christ crucified, Who was made unto us wisdom from God, and righteousness, and sanctification and redemption; and to manifest the fruits of the spirit. . . .

"What a work we may do in this new country for God and for our fellow citizens, if we are true to our obligations.

"Oh! for a deeper, truer knowledge of God, our Father, our Guide and Sanctifier. Oh! for a wider and more accurate insight into the needs and cravings of the human heart; and then for burning zeal to set forth the all-sufficiency of the One, for the wants of the other. The glory of God, and the increase of His kingdom, within the sphere of our jurisdiction, this must be our aim in all our deliberations. May we be led into the way of truth, may we hold the faith in the unity of the

spirit, and the bond of peace, as well as in righteousness of life."

"Lord God, Eternal Father,
Send down the Holy Dove,
For His dear sake Who loved us,
To quicken us in love,
Bless us with His compassion,
That we, ere we rest,
May work to bless our brethren,
And, blessing, be more blest."

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O Lord, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will, and our own everlasting salvation—Amen.

INDIA

SISTER FLORENCE
MARY'S THANKS

In response to the appeal we published in our issue of August 6th on behalf of the family of a Brahmin convert who is undergoing a course of preparation for the priesthood, we received \$60 which we forwarded through the M. S. C. C. to Sister Florence Mary, Poona City. In acknowledging the receipt of this she says: "We felt quite sure this help would come, but one never dreamt that it would be so soon." We regret to learn from Sister Mary rather sad news of the family for whom this

appeal was made, the wife and mother at the time Sister Mary wrote being ill with the plague, lying between life and death for several days. From Miss Mabel C. Rowlett, of Toronto, a sister of Sister Florence Mary, we hear that she has personally collected the balance, all but a few dollars, of the amount asked for, \$75, which she is forwarding direct to Poona. Miss Rowlett adds a postscript to her letter: "I might say I never read *CHURCH LIFE* till August 6th, and now I should miss it very much indeed if it did not come every week." We would remind all who are interested in the work of the Sisterhood at Poona that the seventy-five dollars is the amount required annually for 3 years to make an income for the maintenance of the family."

NON-CHRISTIAN V. CHRISTIAN
MISSIONS. THE OPPORTUNITY
IN MORADABOD

The Census Report of the United Provinces reveals some interesting facts with regard to the spread of Christianity in that part of the country. The Indian Christian population of the United Provinces shows an increase of 101 per cent. in the ten years under review. But it is noteworthy that by far the greater part of this large growth was in the western divisions of Meerut, Agra, and Rohilkhand, the advance in the rest of province having been much less rapid. The population of this part is only about one-third of the total for the United Provinces, yet in it the Indian Christians have increased by 61,515, thus accounting for 87 per cent. of the whole growth, the increase in the rest of the United Provinces being only 8,890.

The writer of the Census Report points out that other missionary religions

HAVE HAD A LIKE SUCCESS in this particular region, and searching for factors which might influence the promotion of this condition he says: "To put the matter in the weakest possible way, the Western Indian is probably less radically averse to novelties than his Eastern brother, and among the novelties presented to his notice again and again have been new religions, Sikhism, Christianity, the Arya Samaj, are all beliefs that first took root in these regions. In a word, the fact that the Arya Samaj and Christianity have flourished



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chiefly in the West is partly due to the fact that the West was a soil particularly fitted for this new seed." The Reverend A. Crosthwaite, in the *Mission Field*, points out the Church's opportunity in the Moradabad section of the district and which contains 16,756 Indian Christians and mentions as "another reason" that the Arya Samaj is beginning to make great efforts to gather the Chamais within its fold with a view to checking the Christian advance. Until recent years the Arya Samaj did not admit to its membership men of the lowest castes. The campaign is just in its infancy but is being carried on with vigour and it is for the holders of the Faith once delivered to the

NOT TO FALL BEHIND

in enthusiasm and effort the non-Christian Arya Samaj in the contest for the souls of the Chamais of whom there are over 6,000,000 in the United Provinces and 180,000 in the Moradabad district alone. In the adjacent district of Meerut the Rev. E. L. Perfumé of the C. M. S. has baptized over 300 Chamais.

THE NEED OF MADRAS

The Bishop of Madras has requested the S. P. G. Bangalore Brotherhood to open a second house in Vepery, Madras, and take up the work which has been for the last ten years in the hands of the "College of Clergy"; this consists of a large Indian High School of about 700

boys, of whom about 300 are Christian boarders, a hostel for Indian students residing in Madras colleges, in connection with which a large field of general student work lies open, and the pastoral charge of a poor Anglo-Indian district.

The Bishop of Madras is also anxious that one of the members of the Brotherhood should become the head of the Civil Orphan Asylum in Madras. The Brotherhood would thus be responsible for the work of the Anglican Church among Eurasians throughout the diocese of Madras.

COREA

THE FAMILY, THE UNIT
FOR CONVERSION AMONG
JAPANESE SETTLERS

In describing some of the features of the work among Japanese women in Corea Beatrix Elrington refers to the existing very grave anxiety as to the financial future of the Mission in Corea. "As is known to many, there has never been anything but a very small sum of money available for the Japanese work in the Diocese of Corea, though it has been generously supplemented from the general fund of the Mission; and, moreover, the liberality of the Church in Canada has made it possible to have Japanese workers whom otherwise we could not have hoped for. An eternal debt of gratitude is due to that Church for all it has done for us in the last seven years."

The whole work among the Japanese in Corea is more or less of a

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pioneer character, and the people are in the position of settlers in a colony, and are themselves more or less pioneers.

The "family" idea is one which is deeply rooted in all Japanese thought; and though this making the family the unit has its drawbacks, it is a valuable factor in extending the mutual sympathy of members of the congregation, and even in broadening out

THEIR CONCEPTION OF THE CATHOLIC CHURCH

It is often very touching to watch the gradual drawing in of some new inquirer or young catechumen, who at first holds shyly back, and to see how after baptism such an one seems to realize so strongly the fellowship into which he or she has been admitted. The women's lives are so closely bound up with their home conditions that the possibility of their fulfilling their religious duties depends enormously on their husbands, and the solid gain to the cause of Christianity by the conversion of whole families cannot be over-estimated.

The Church in Canada

(Continued from page 12)

master of Upper Canada College. The land was deeded by the late Hon. George Allan and the late Mr. James Henderson. The first stone Church was built in 1860, and the sermon was preached by Rev. Dr. Adamson. The east window of stained glass was the gift of the Hon. P. B. De Blaquiére, and the Church cost \$29,000. The schoolroom was completed in 1876, the interior of the Church renovated and re-seated in 1890, while the lectern was presented by the late Sir David MacPherson, K.C.M.G. In 1894 the tower was completed, the bell being presented by Miss White. The nave was lengthened to provide 300 more sittings, and the electric light installed in 1900.

REOPENED IN 1904.

The Church was reopened on March 13, 1904, after many new additions; these being new transepts and vestries

with 450 more sittings, new organ and new east window. The land for the new Church which has just been completed was purchased in 1909, and the corner-stone was laid by Hon. S. H. Blake on September 24, 1910.

The close of the sermon was an appeal to those present to go forward hopefully, and the recital of the words of the hymn, "God of Our Fathers."

Next Sunday will see the opening of the new Church. The Primate of Canada, Archbishop Matheson, will be the preacher at both the morning and evening services.

TRINITY COLLEGE.

The second regular meeting of the Trinity College Theological Society was held on Monday evening, November 10th, when a paper was read by Mr. P. H. Streeter on "The Life and Work of Bishop Strachan." Besides a good turnout of dons and students there were present Rt. Rev. I. O. Stringer, Bishop of the Yukon; Prof. Workman, of Montreal; and Prof. de Chirinin, late of Manitoba.

The aim of the writer of the paper was to show that Bishop Strachan was deeply interested in the well-being of this province, from the time of his coming here in 1799 to his death in 1867. Soon after coming here he established a school at Cornwall, which afterwards became famous, and through his efforts efficient teachers were maintained in other parts of the colony. He was one of the chief promoters in obtaining a charter and funds for a University, and when it was finally established he felt that one of the greatest hopes in his life had been realized. On account of the University being secularized he founded Trinity University, having obtained quite a sum of money for the college from England.

As a Churchman Bishop Strachan was absolutely loyal to the principles of the Church of England, and worked hard to establish the Church in various parts of the province.

OMEMEE

The weather on Sunday, November 9th, was anything but propitious for anniversary services, consequently congregations were small.

Bishop Reeve was both celebrant and preacher at the morning service when he emphasized the duty of reverent worship; he further addressed the children in Sunday School in the afternoon, giving a most interesting account of the ways and doings of Indian children in the far North, and preached again at Evensong, this time taking as his subject "living stones," I. Peter, 2:5.

The offertory which is for the organ fund, amounted to \$47.00, with many envelopes yet to be presented.

The following day rain had changed to snow which was little improvement for the fowl supper. Nevertheless, such is the attraction of the magic words, over three hundred appeared on the scene and the proceeds totalled \$86.00. At the recital of Sacred Music which followed the Church was crowded.

Our A. Y. P. A. is in a flourishing condition under the Presidency of Mr. I. Bent, there being forty members on the roll with an average attendance at meetings of twenty-five. Some interesting papers have been given and our young people seem deeply interested in the organization.

The rector has formed a Communicants' Class which meets on the Friday evening preceding the day of Communion. It forms, in part, a continuation class for the newly confirmed, but it is not restricted to these. Cards of invitation are distributed previously and each member exhorted to bring some one who has lapsed.

The service of preparation though simple is designed to be of as deeply a penitential and spiritual character as possible, being an effort to bring home to our young the central idea of religion which is spiritual communion.

St. James', Emily, is now in the hands of the decorators, and staining and varnishing is going on apace.

The windows also are receiving a like treatment in the St. John's—being filled with material in imitation of stained glass.

Services will, we hope, recommence on Sunday, November 23rd.

RICHMOND HILL

Many improvements have been made at St. Mary's Church during the year. The Church has been newly shingled, and other repairs have been made on the exterior. A new heating system is now being installed.

A number of new families are moving into the town and district, and are heartily welcomed to St. Mary's.

The Sunday School is progressing favourably under the painstaking efforts of Mr. F. R. Dymond of Toronto.

Choir practice is held at the home of Mrs. John Palmer, every Wednesday evening at 7 o'clock.

REV. F. B. HOWDEN ACCEPTS ELECTION

The Rev. F. B. Howden, rector of St. John's Church, Georgetown, D.C., has sent his acceptance to the Presiding Bishop of his election as Missionary Bishop of New Mexico, to which he was elected by the General Convention.

HINDU FANATICISM

An extraordinary instance of Fanaticism triumphing over bodily torment appeared in the *Indian Mail*. In the Central Provinces, it is said, an illiterate peasant abandoned field labour for the ascetic life. One morning he appeared before the head priest of a temple where he was accustomed to worship, saying that he had cut off his left hand as an offering to the god. Evidence of the truth of this assertion was there in the stump of the arm, which was bleeding profusely. A ligature was applied, the police were informed, and the man was taken off to the dispensary where the civil surgeon operated. The hand had, apparently, been hacked off by three rough strokes. The man said that he felt no pain and feared no harm; Rama would look after him for the rest of his days. He refused chloroform for the operation; he was sure it would cause no pain, for he had felt none when he cut off the hand. He remained quiet and looked on calmly while the civil surgeon was at work, and similarly during a second operation rendered necessary by the hemorrhage. On the following morning he appeared pleased and cheerful; declined to attend daily for dressing, but departed on his way in serene confidence.

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Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

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COLORED STOLES

Dear Editor:

I notice in your answers to correspondents of 6th November, an explanation of the colored stoles. I understand there are some other explanations given that may be of interest to your readers. It is said that the fourfold ministry spoken of in Eph. 4, has something to do with the colors, that the color of the ruler or Bishop is purple. The color of the Apostle is yellow or gold, suggesting the truth of the

doctrine taught by him—the prophet's color is blue, suggesting the heavenliness of the mysteries revealed by prophecy; the evangelist's color is red, reminding us of the blood of Christ, which cleanses from sin, his special ministry, and the white is the pastor's color, as denoting the love and purity of his ministry, white being the color of silver, the emblem of love. This does not interfere with the colors predominating at the various seasons as stated by you, but it throws a new light on the color scheme. I once read a pamphlet, I forget where it came from, but it stated these colors and gave some very, to me, strong reasons for them; and it suggested very convincingly the meaning of the four characteristics of the cherubim (Ezekiel 1), and seen again in Rev. 4, it was quite a study, and showed the fourfold ministry in a truly wonderful way, making the lion represent the apostle; the eagle, the prophet; the man, the evangelist; and the ox (or calf), the pastor. Then it was shown that man's will, imagination, understanding, and affections, were in some way connected with these figures. If any of your readers could throw additional light on this subject, it would be most interesting, as there seems to be a whole lot of symbolic truth in it.

CREDO.

ANOTHER MISSIONARY FOR THE MAGDALEN ISLANDS

Nov. 10, 1913.

To the Editor:

Dear Sir,

The Bishop of Quebec has just made the following appeal for another missionary to the Magdalen Islands in the diocese of Quebec. Would you kindly insert this in the Columns of *Church Life*?

A. R. K.

COME OVER AND HELP US!

The cry comes this time not from Macedonia, but from the Magdalen Islands. The Island Missionary, the Rev. E. M. W. Templeman who last year volunteered to go to Grindstone for the Winter, rather than that the Islands be left without a Priest, is now pleading that a second Priest is needed.

He tells us that there is a large Church population at Grosse Isle and Old Harry which for years has had to be content often with only occasional ministrations, and which needs shepherding for the Master. The Bishop would like to be able to inform the Diocesan Board that, if this extension work could be undertaken, some Priest is willing to go even now before the Winter has set in.

The Central Board feeling the urgency of the case, has made a generous grant towards the building of a Parsonage and towards the enlarging of Grosse Isle Church.

Will any unmarried man volunteer and say, "Here am I, send me." P.S.—The missionary on the Magdalen Islands has just sent the following item concerning the work to the "Diocesan Gazette."

A. R. K.

GROSSE ISLE, MAGDALEN ISLANDS

At the North Eastern limit of these Islands there stands, on a barren hilly prominence, the old steepled Gothic Mission Church dedicated to the Holy Trinity; exposed to the full fury of the open Atlantic it has withstood many a storm and weathered as frequent a gale; for fifty years her timbers have stood the strain, but it has told its tale, for she has shifted from her moorings and it is only mariners who feel no fear as she rocks and creaks when the prevailing storm winds blow.

But this is a Sacred spot for the fisher-folk of this locality, for here in God's Acre, in which their Church centres, are laid to rest dear ones of nearly every family within twenty miles of coast line, here many have pledged their troth in Holy Matrimony, here the young, entering



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upon manhood, and womanhood, have knelt before their Chief Pastor to receive the strengthening gifts of the Holy Spirit in Confirmation, and, at God's Board, fed on Him Who is the Bread of Life, here too have all been embraced in their Saviour's arms and made God's children by Adoption and Grace.

Many of these gathered at their old Church, on the feast of St. Matthew in this year of Grace, to take part in the Benediction of a new and beautiful Font which they themselves offered as a thanksgiving to the Giver of all spiritual and temporal Blessings.

THE TWO GENEALOGIES

Dear Editor:

Your correspondent "Levis" asks how the difference in the two genealogies in Matt. and Luke are explained, and your reply does not throw much light on the question. I have always understood that the genealogy in S. Matthew is that of Joseph, whilst that in Luke is the genealogy of the Blessed Virgin, it being the oriental custom for a man to claim lineage in right of his wife. A comparison of the two genealogies shows that Luke traces the descent from David through Nathan, see 2 Sam. 5: 14, whilst Matt. traces direct through the line of Kings from David and Solomon. This seems to me a most remarkable fulfilment of prophecy, for if Mary had not been of the lineage of David, the Virgin birth would not have shown our Lord to be of David's line. Also the coincidence is remarkable and striking, because our Lord though not really Joseph's son, is entitled to the succession because born in wedlock. St. Luke was a learned man, and would scarcely have made a blunder so obvious as to trace the Lord's descent through Nathan instead of Solomon, and so risk the inevitable criticism of the men of his time unless he was sure of his ground, and his choice of the Blessed Virgin's pedigree was calculated to disarm any argument against our Lord's claim to be of the line of David, notwithstanding His mysterious birth.

CREDO.

THE BIBLE SUNDAY OR TUBERCULOSIS SUNDAY?

To the Editor:

Press despatches report that the Association for the Study of Tuberculosis are approaching the churches, the schools, the labor organizations, the president and state governors, etc., asking that on Sunday, December 7th, they will devote themselves to a discussion of tuberculosis.

If this Sunday is to be taken up with the consideration of tuberculosis, why should we not devote another Sunday to cancer, another to diphtheria, another to typhoid fever, and so on for fifty-one Sundays, and then complete the cycle of the year by consecrating the fifty-second as Insanity Sunday?

We understand the Sabbath to have been instituted as a day of devotion to God, as well as a day of release from human toil; and this year, for the first time, the Churches of the United States and Canada are beginning to set apart this third Sunday before Christmas (December 7th) as a day on which to call special attention to the Bible as the inspired word of God and I call the literature of the tuberculosis people to witness that if the Word of God were really the guide of the home that disease would cease to exist.

Wherefore, let the anti-tuberculosis association cease to persuade the ministers of the Christian religion to degrade this day in such manner, but rather let them

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join in exalting that Word, which, if faithfully followed, will do away with all diseases.

Yours truly,
CHRISTOPHER WEST.
12th Nov., 1913.

EVENING COMMUNION

To the Editor:

Sir,—The subject of Fasting Communion is an important one. The Rev. A. R. Kelly has illustrated it from the universal tradition and custom of the Christian Church through 1500 unbroken years. I would further commend to you the scholarly and convincing paper, "Concerning the Fast before Communion," by Rev. F. W. Puller, of the Community of St. John the Evangelist, 33 Bowdoin St., Boston, in which exact references will be found for all quotations from the Fathers, and from the great divines of our Church. Its price is sixpence. This argument from history derives additional force from the fact that the unreformed Roman Church has strictly maintained this tradition to the present day, and that in our English Church such tradition and custom has been departed from only within the last fifty or sixty years, and then without any authority.

Surely Catholic custom is binding until unworkable, and then no one can depart from it without authority. The letter of the Rev. E. W. Pickford suggests that we may in this matter follow the practice that makes for our best spiritual life. That is a wise thought.

The saintly Bishop Mandel Creighton, of London used to say: "That is sinful which is less good than the best we know." What is "the best we know" in this matter? We all believe that Communion is the Divinely appointed means of spiritual life and progress in grace; but that grace cannot enter the unprepared soul. What is "the best we know" in the way of preparation for communion?

There may be difference of opinion, because of differences of habit, but to those who practise it, the early fasting communion, after due preparation of soul and mind, is "the best we know"—we have tried the other—and it is what God has led our Church to in the indisputable revival of spiritual life during the last eighty years. The Fast is part of the preparation, itself a check to what has always been a besetting sin of ours, sloth.

Preparation is first a matter for ourselves as priests, and then, when we find as we assuredly do, that the old Catholic custom brings us up to "the best we know," then we shall lead our people to it. "Like priest, like people."

How many of us provide for our people a definite and effective preparation for communion? Yet we know that grace cannot enter the unprepared soul.

EDMUND GREAVES, M.A.,
Bobcaygeon, Ont.

A COMMUNITY FOR MEN

To the Editor:

Sir,—Your editorial in this week's issue expresses the opinion that the Church in Canada would be much richer if we had a community of men. Are there any unsurmountable difficulties in the way?

Would any of our Canadian bishops welcome such a community, act as visitor, approve its rules?

Would the clergy of Canada welcome

the individual members of the community as fellow-workers with them in their parish work, and in the service of the Master?

In the forefront of the question:—Is it essential that men joining the community should give up the secular calling?

Can a sufficient number of men of the right sort be banded together, who will be willing to live under rules of poverty and obedience, and able and willing to endure hardness as soldiers of the Master, and to contribute to their own maintenance, to make such a scheme feasible?

These are the initial and crucial questions.

Will your office devote a pigeon-hole to receive replies and suggestions—and give your readers the benefit of assorted selections from the replies received.

Yours faithfully,
R. B. L.
Toronto, 21st November, 1913.

BISHOPS AS "MY LORD"

To the Editor:

Sir,—It is quite a surprise to find that one so usually well informed as the member of your staff who gives the answers in the "Question Box" should make the mistake of imagining that the address of respect accorded to bishops is in some way connected with the right which some bishops have of sitting in the House of Lords. This is a notion which probably arose in the gloomy days of the eighteenth century when there were, among other woes which beset the Church, many bishops who were first and foremost Lords of Parliament, and secondly, incidentally as it were, chief officers of the Church. The error has been so often pointed out that one would hardly expect to find it still existing. The address of "my lord" is not at all confined to England or to the Anglican Church, for bishops in other lands and languages are accorded the same or some equivalent. People forget that when the first colonial bishop was presented at court, he was spoken to in a most marked manner and addressed "my lord," by the Fountain of Honour, which established a precedent for all bishops in the overseas dominions for all time, which none can revoke or annul, and the failure to observe which is, at the least, a gross incivility, and also to my mind a disrespect to the office of bishop and therefore to the Church, for the respectful address is really accorded to sacred office rather than to the man who holds that office.

MILES ECCLESIA.

WOMEN WORKERS NEEDED

Calgary, 20th November, 1913.

To the Editor:

Sir,—Will you, of your courtesy, find room for a few lines from an English visitor who has just completed a most enjoyable visit to your country? I have been much impressed by the good work done by the W. A. in the places where I have stayed—Toronto, Edmonton and Calgary, and as the members of the Pro-Cathedral in the latter places have honoured me by the presentation of a Life Membership, I should like to further Women's Work in this country by an appeal for more workers. In England the demand for trained workers is ever increasing and it strikes me that the same need exists here for those

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I therefore venture to send this appeal through your paper in the hope that some, in other parts of the Dominion, may be moved to take their share in furthering the Kingdom of Heaven by helping to build up their nation, which surely is full of such wonderful possibilities, if founded on the laws of that Kingdom. It is in the homes of the people that the foundations must be laid and this is work that women can do so efficiently.

REBECCA T. BARKER,
Head Deaconess of the Rochester and Southwark Diocesan Deaconess' Institution, Clapham Common, London, S.W.

APPEAL FOR CHURCH AND MISSION HOUSE AT CARMACKS YUKON DIOCESE

To the Editor:

Dear Sir,—I beg to acknowledge the following sums for the above object:
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(REV.) T. G. A. WRIGHT,
95 Maple St.,
London, Ont.

DR. PUSEY'S INFLUENCE

"Here is an example of Dr. Pusey's influence in the University. X was a deeply religious clergyman whom I knew thirty years ago, and an exceptionally impressive Mission preacher. Last week a college friend of his told me this story of him. "X. was a scholar of my college, and we were friends. He spent the first two years of his college life among us very pleasantly, more or less in strenuous idleness. At the beginning of his third year there came a change, which happened thus. Bishop Wilberforce organised a course of Friday evening sermons at St. Mary's, and one Friday X. said to me, 'Let us take our names off Hall and have tea together, and go to the sermon

this evening'—which we did. The sermon was by Dr. Pusey, on the text, 'Will ye also go away?' We came out much impressed, and X. declined my invitation to supper, and went to his room. I knew nothing more of what happened till long after, but everyone could see in my friend from that time the traces of a new aim and of serious effort. He began, as senior at his table, to exercise a moral discipline, which brought him into difficult relations with his companions. Some years after his ordination, when he was staying with me in college, and we recalled our going together to that Lent sermon of Dr. Pusey's, he told me for the first time the immediate result for him of the sermon. 'Coming home to my room the sermon fol-

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lowed me, and I could find no rest. I determined to go that same evening to speak with the preacher. I got leave to go out (it was after the closing of the college gate) and went straight to Christ Church, and to the doctor's door at the corner of the Quad. A silent person opened to me, and pointed to the Canon's study door. He received me kindly, and waited for me to speak; but I was so overcome with distress and confusion of mind that I could not utter one word. I could only drop on my knees and hide my face in the cushion of the chair. Dr. Pusey took no notice of my confusion, but charitably left me to recover myself. At last he rose and came to me where I was still kneeling and speechless. Putting his hand on my shoulder, he said, "My son, God is love. . . . Come and see me again when you will," and so he sent me away." It was this interview, opening as it did to many others, that gave the new direction which we all noticed to the rest of his life. There, in my friend's story, was the secret history of the conversion of one of the most powerful Mission preachers of our times; the change of a whole life traced directly to one sermon by Dr. Pusey.—Father Congreve, in *The Cowley Evangelist*.

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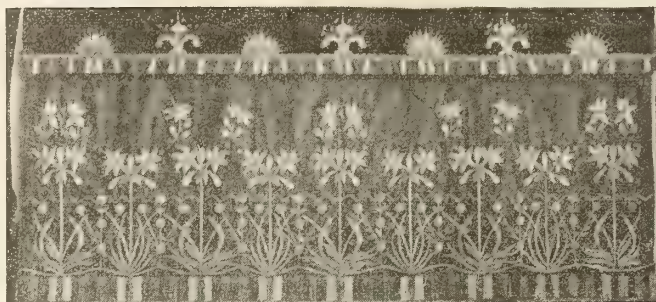
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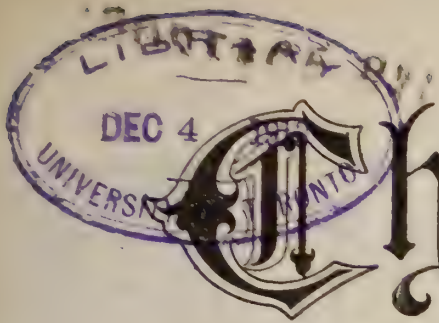
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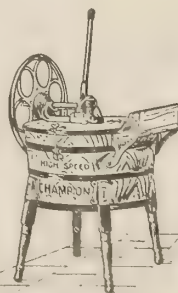
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Church Life.

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The Week

THERE was a man of a very tender heart, and as he walked the road he was attracted by the sight of a dog of no very prepossessing appearance, but it

A Parable appealed to him because it was miserable, hungry, and uncared for, and the dog with a humility that is not human appeared to crave the slightest mark of notice on the part of the man. Its tail shewed a tender heart that rejoiced in sympathy. So the man took it home, and all his relatives laughed and remonstrated, but principally the latter, but the man was very humanitarian, and he fed the dog, gave it a box to sleep in, kept it warm, and looked after it until it became portly and rotund of figure. But to the man's grief and surprise the dog became cross and snappy, and growled at his master's friends and tried to bite other dogs, and resented being removed from the best chair in the room. And the master felt that the times were out of joint, looked up Shakespeare's reference to the serpent's tooth, and wondered what he could do to put things right without turning the dog out in the street and leaving him to starve, or get another chance master. So he talked it over with an old friend who was wise and thoughtful, and the friend told him that it was his own fault and not the dog's. For the friend told him that he had fed the animal side of the dog,

but he had taken no pains to look after his manners, or to teach him obedience, or to shew him that even a dog's life consists of two parts, the lower and the higher. A hungry dog with good manners is a more useful thing in the world than a well fed dog without any. And the former is a really happier dog, for he is more completely a good dog, and serves his day and generation helping to make the world worth living in.

THE Bishop of New York has shewn both wisdom and courage in the speech that he made to his Diocesan Convention. He is wise because he has pointed

Social and Spiritual

out a great danger of the social service propaganda and work, and he is courageous because there are not a few who will read in his remarks a backward step in the modern progressive movement. There is no doubt that the Church is waking up to the claims of social service, as is shewn by the Better Housing Movement, Settlement and Institutional Work, the study of eugenics, and all that is meant by segregation and the white slave traffic. It is quite right that she should, but as Bishop Greer says the main work of the Church on earth is a spiritual work, to redeem the interior life and to make humanity Christian. There always is a tendency in humanitarian work to lose sight of the spiritual as Christ regards it. To feed the hungry, clothe the naked and visit the prisoners is to work for Our Lord personally, but He above all hungers for the souls of men. It is worth notice that our record of His feeding the hungry is after He had satisfied their spiritual needs and not before. When He healed the paralytic it was after He had forgiven his sins, and when He received a criminal to Himself it was when the criminal was paying the penalty of his misdeeds by suffering crucifixion. Christ's Church on earth is bound to feed and care for His poor, but we are beginning to think that it is only to the well fed and clothed that the Gospel has a message, and that is a great mistake. The outcast and the starving have as great a need of spirituality while they are still outcast and starving, if not more so, as they have when transported into better tenements and more

suitable surroundings. The glory of the Gospel that it was preached to the poor implies that it was theirs while they were poor. In every direction we are facing the danger of a pure humanitarianism. We are giving people improved secular education without religion, and we are doing all we can to increase the scope of social service, but mainly without religion. There can be no real benefit in these things for the future if religion is not pressed upon all people as the greatest and best factor in the uplift of the world. To the response that the Church should get busy and do the spiritual part of the work we can only say that people who can help find more pleasure in aiding the social service than they do in supporting the spiritual needs. Even Church work costs money, and it is harder to get money for Church work than it is for hospitals, parks, colleges and schools.

A CORRESPONDENT writes us a kindly letter on the subject of singing the Creed. We presume that this refers to the Nicene Creed, as it

is very unusual to have a setting for the Apostles' Creed, and the Athanasian Creed is in many places an unknown symbol. The rubric directs that at Morning Prayer the Creed shall be sung or said, but at Evening Prayer it shall be said or sung. The Athanasian and the Nicene Creeds are directed to be sung or said. In three out of four rubrics, therefore, the singing is put before the saying, and it may be by chance or it may be by intention. In the First Prayer Book the Apostles' Creed was to be said in a loud voice and the Nicene Creed was to be sung, and apparently there was no alternative. Many people object to the singing of the Creed, but there must also be many who like it, and the latter have the advantage of the rubric on their side. Then we have to consider the style of the singing. Some do not mind if it is set to a very simple tune that they can join in, others like a setting which practically is limited to the choir or at any rate to those who have taken the trouble to provide themselves with a copy of the music. The progress of musical knowledge makes many people desire

The Creed to have a setting for the Apostles' Creed, and the Athanasian Creed is in many places an unknown symbol. The rubric directs that at Morning Prayer the Creed shall be sung or said, but at Evening Prayer it shall be said or sung. The Athanasian and the Nicene Creeds are directed to be sung or said. In three out of four rubrics, therefore, the singing is put before the saying, and it may be by chance or it may be by intention. In the First Prayer Book the Apostles' Creed was to be said in a loud voice and the Nicene Creed was to be sung, and apparently there was no alternative. Many people object to the singing of the Creed, but there must also be many who like it, and the latter have the advantage of the rubric on their side. Then we have to consider the style of the singing. Some do not mind if it is set to a very simple tune that they can join in, others like a setting which practically is limited to the choir or at any rate to those who have taken the trouble to provide themselves with a copy of the music. The progress of musical knowledge makes many people desire

to have in Church music that is more in accord with the music they listen to and enjoy outside the Church. From this desire has arisen on the one hand the fondness for Moody and Sankey, and on the other the liking for modern composers of Church services. There is no solution for the difficulty except a wide sympathy, and a determination to accept another's views when they differ from one's own. One fallacy is to suppose that a said service is palatable or helpful to everybody, because it is not. *Audi alteram partem.* We were at a service where there was no music at all, but one member of the congregation had a loud voice and was always several words or half a sentence ahead of everyone else. There was another member who had an equally emphatic voice and was always just as far behind. Between them every other member was silenced, because they could not hold their own against the other two. Looks were exchanged, discomfort was evident, but the two most concerned went on their way, either unconscious or indifferent. It is not exaggeration to say that the service was spoilt for all but two people. In conclusion we quite agree that the Creed ought not to be sung to florid music like Mozart and Schubert, for our service is not suitable, but where the service is composed by a Church of England musician for the office of the Holy Communion we have got to be sympathetic. If the whole congregation were unanimous there would be no difficulty, and that is why we need sympathy. In a church where they sing the Nicene Creed the chances are there would also be an early service where it is said, and that is the opportunity for those who like it said.

WHERE does legitimate publicity end and the vulgar blowing of a personal trumpet begin? The man in the pew says the parson should advertise as much as possible, should announce on placards the subject of his sermons, and should report all that the parish does or that he does to the press. To placard sermons is all very well if the clergyman is worth listening to, or if he has a sufficient sense of humility and humour to know the sublime from the ridicu-

Publicity

lous. The subjects one does see advertised as sermons are too often the very ones that should be put in the furnace or the dust bin. "Lot's Wife" is all right, but how about the "Best Seller in Fiction?" It is quite reasonable that a good sermon should be sent to the newspaper by one who is not a relation of the preacher, but how about the preacher who sends his own sermon with a supply of adjectives describing its charms from his own pen? We are all glad to hear that a church has doubled its missionary gifts, but we do not want to know that the congregation has made itself more comfortable with a new heating apparatus. When we come to the parochial entertainments the less said about them the better. The local Melba does not want advertising, and she is sure to be more local than Melba. We are all tired of the announcement about appropriate remarks from the chairman and pleasing songs or brilliant recitations from the others. Their reward is to have given pleasure to those who heard them, and not to rouse bitter longings in those who are unable to hear them, or to assist at their apotheosis. The odd thing is that we so seldom see accounts of doubling missionary gifts or doubling clerical salaries, or huge gifts for Church buildings that we must conclude that these churches do not wish to advertise, or that these noble occasions are rare, which we should hate to think. Apparently the wise course is to refrain from publicity lest it should be put down as trumpet-blowing, which it too often is. If a parish or a parson wants publicity let them singly and collectively be so good that their native townsmen cannot refrain from joining them and offering them the use of their cheque books. In such cases the press will do all the advertising free gratis, for nothing.

AT this time of the year, as a Churchman said the other day, bazaars are fierce. They break out like an epidemic, and when enough

Bazaars

victims have succumbed they subside. There are, of course, two sides to the bazaar question, the ethical and the practical. Ethically they are more or less frauds, for people pose as giving charitably when they are getting the best they can for their money, and they would not give their money unless they get something tangible for it. A Christian will give a dollar for a 50-cent doll and rejoice over a work of mercy—but there is the doll to be accounted for. When it comes to a bazaar for the building or maintaining of a Church we think that they are absolutely wrong, for it is somewhat of an

insult to the Great Creator to give the dollar and clutch the doll. It shews such a pitiable lack of comprehension of the Giver of all good gifts, and we can imagine how the owner would put the doll out of sight if he or she met their Creator face to face. In secular work such as institutes, parish halls, and so on, the ethical objection is not of much importance, and sometimes the bazaar is merely an exchange of labour for money which is sensible and right. Even then we think that bazaars are not practical ways of raising money. They are subject to heavy losses from weather and other attractions, they are expensive ways

of raising money, they produce a good deal of temper on the bazaar victims. We seem to be a long way off from the day when direct giving will become the rule instead of the exception. Yet we hope that people are growing wiser and more appreciative of the joy of giving even when there is no doll or other reward of their generosity. Imagine what a time that will be when a parish puts up exactly the same amount of money without having a bazaar, and without people being urged to buy—under the sacred name of charity—things they do not want and do not know what to do with when they have got them.

Our Old Country Letter

November 19, 1913.

I CANNOT do better than begin my letter with a paragraph from the last *Guardian*, which says "The most important event that has happened in the Church at home during the past week, has been the autumn meeting, at York, of the Central Board of Missions. Church people generally are, as yet, very far from realizing the importance of this body and the great work which it is called upon to do. Yet the master of Selwyn (Oxford) committed no exaggeration when he said that it had already become the Colonial Office of the Church, and that it is called presently to be its Foreign Office also. But it is from home that it must receive its inspiration. All its work of co-ordination, its preparation of missionary budgets, and the rest of it, will be of little avail if the true missionary spirit is lacking at the base. The Archbishop of York emphasized this point with his customary directness, and there was a general realization in the conference, of the necessity of awakening a sleepy church to the consciousness that there is no real life without missionary enthusiasm."

* * *

There has been much interest taken here by the religious as well as the secular papers, in that dreadful "ritual murder" case at Kieff, of which you doubtless know as much. The amazing thing is that, even though the unhappy Jew Beilis, who has been two years already in prison, with this monstrous charge hanging over him, is now acquitted, yet many even of the more enlightened Russians, while satisfied of his innocence, are still firmly convinced that Jews do murder Christians and use their blood in religious rites! As one writer says, "You cannot argue against superstition; it is of little use even to laugh at it. Education, the liberation of thought from

inherited bonds, independence of outlook, directness of inquiry,—to these things alone can we look for the emancipation of any people from such degrading obsessions as this of the ritual murder."

* * *

To come nearer home: Dublin is a storm centre still in the labour world, and the Irish church is enduring the utmost anxiety for her future, in connection with the Home Rule Bill, the present deadlock about which you of course know of; as "Ulster" looms large in all sorts of papers, and is the one hope of Unionists, so it will not be out of place to write a little about the Church in Belfast. Some two or three years ago a strong appeal was issued from the Bishop and the overworked clergy there for help to meet the overwhelming needs of our Church in the northern capital, where no provision existed that could cope with the enormous growth of an industrial population largely composed of nominal church folk. To this appeal a warm response was made through several other dioceses in Ireland. A large sum was raised and a considerable number of extra clergy supplied; and a very interesting further development was the starting of a "Trinity College Settlement" of young university men from the old Dublin *alma mater* to work in the poor districts of Belfast. Now the bishop says men rather than money are needed. And a recent preacher in Belfast—once a byword for religious narrowness—pointed out the manifold tokens of a growing liberality in churchmanship. There were times, now happily passed, when five thousand men used to assemble on Sunday evenings with hostile intent, and he himself (the preacher) had been under police protection. Choral services, surpliced choirs, and processional hymns has stirred up the Puritan spirit. Now all opposition has

died away, and Lord William Cecil was the preacher on Sunday last in a church where the rector and his people are united in bonds of love and peaceful fellowship."

From this cheering depiction we return to poor Dublin, which is not only passing, as you know, through industrial miseries—stirred up entirely by unprincipled agitators and not really having a tenth part of the juster causes attributed to them by excitable newspaper correspondents; though, of course, some blame does attach to many people. But I was saying that we turn from this improved spirit of tolerance in Belfast, the stronghold of Unionism and Protestantism, and we find in Dublin, pat to the occasion, an incident which has just occurred of papal intolerance and oppression, to show once more what may be expected under the vaunted amenities of Home Rule—Rome Rule. An employé who had filled well a responsible position for no less than thirty-nine years in a Roman Catholic printing and publishing house in the city, is sent adrift without notice or appeal, and why? "He has been admittedly a careful and conscientious worker. The head and front of his offending was this. He had been in the habit for the past thirty-four years of attending on Sunday mornings in the Metropolitan Hall building, and helping in the distribution of free breakfasts to the poor children of the city. Many of these children are Roman Catholics, and as a consequence, he was accused of proselytism, and immediately dismissed without compensation."

But really this is only an instance of many which constantly occur. Witness only the other day the blockading of railway stations and steamboats by arrogant Roman priests to prevent poor little children from receiving the chance of their lives of decent homes in England lest they should be converted; and the series of insolent and ungrateful libels published broadcast, which alone rewarded their would-be generous benefactors.

* * *

In pleasant contrast, but still in Dublin, as I write, active preparations are in progress for a series of great gatherings, during the next three days, of many hundreds, if not more—of Irish mothers belonging to our Church, drawn from all over Ireland, who annually meet in connection with "The Mothers' Union," of which "I know that you know" in Canada also. It does good work over here.

* * *

Great meetings of protest against the Welsh Church Bill continue to be held in London and elsewhere. One can but wish them success.

LO! HE COMES

WITH the death of Wallace our memories turn back to the theory of evolution, once so dreaded and defamed, but now adjustable to fact and reason. What a wonderful idea it was that animated life grew up and up, adding to its capacity, developing its best, surviving by the right of its fitness to live. Others died off, the poor, the feeble, the half-endowed, but when life, real life, was abundant there also was the survival, and the passing in of new gifts to be added to the heritage of the ages. Yet it is nothing like as wonderful as the evolution of the sacramental principle through time on to eternity. In the lower world we see vegetation, both outward and visible, but the life itself invisible. Why should this be when the Creator could as easily have suspended the life like magic fruit upon the branches, a thing of beauty to behold? May we not reverently suppose that it is typical of Himself, the Eternal Life and dwelling amidst clouds and darkness, and that He would teach us that this is a great truth of the world—this doctrine of the sacramental principle? For, as we go higher in the scale of life we find the same principle in the animal creation. While we can advance further in the study of the hidden life, noting it in the breath and the pulsating heart, yet still it eludes us, and our only triumph is that we can most certainly kill it. One step higher still and we arrive at man in whom the mysterious principle of life has become endowed with Divine essence, able to think of, to speak with, and to draw near to God Himself. Still, however, it is all hidden, and hidden so securely that after years of scientific research the leaders of research confess that it is beyond their reach. There is but one step more, the highest of all, wherein we contemplate the blessed miracle of Christmas. The Word was made flesh and dwelt among us, or as another writer describes it, that Mary brought forth her first-born son and laid him in a manger. In this wonder we behold the consummation of the sacramental mystery, for here we have not merely the manifestation of life, but the Life itself, the very Godhead dwelling in an outward and visible humanity. As we say He veiled His Godhead with our human nature, and so He dwelt among His people, who saw not the hidden grace of His Divinity. When we think of the manner in which through Countless ages God had been teaching the world the sacramental mystery in order to crown it with its highest possibility, when the first Christmas came, may we not assume that a lesson so laboriously taught, and so wonderfully demonstrated was not to end with the Incarnation? Does it not seem most fitting that from the perfect sacramental perfection of the incarnation itself there should flow out sacramental grace to the Church, which is His body? There must have been some purpose more extended in the Incarnation than the mere demonstration of the sacramental idea. It is not an object lesson to make it possible for us to grasp the truth of sacramental grace? It seems no more so difficult of belief to accept that every sacrament conveys a hidden mysterious life. In the Holy Communion the faith that the Church has always held that the Body and Blood of Christ are given to the communicant rests not merely upon written dogma, but upon the plastic dogma of every form of life. The outward and visible enshrines the hidden but more real part and that hidden part is always life. So in the Holy Communion, ordained by Him who was the highest exposition of the sacramental theory, the life is still the hidden part, but it is the life of God Himself. So in a newer and more joyous sense, as we long for life, and that life more abundant, we utter the advent message, "Lo! He comes" at Christmas to extend to us the power of His Incarnation, and to make us one with Himself. How melancholy is the thought that there are so many who seem to find a satisfaction in limiting

as far as possible the power and wish of Almighty God. To them the great feast at Christmastide is but the remembrance of that saddest day in history when the Light of the World was put out, while to those who believe in real sacramental grace it is a new fountain of life. For them it is the song, "Lo! He comes," to them the life everlasting is given to refresh those who travail and are heavy laden; and for them is union with God made more perfect and more sure, bringing with it the peace that passes all understanding. Well may we, therefore, during this Advent season say to ourselves, "Then, oh my soul prepare thyself for that great day," and with watching and prayer make ourselves ready to receive Him. The place we offer may be bare and humble as the cave of the nativity, but He does not mind provided that He finds a welcome, and a place that has been swept and garnished by repentance and forgiveness. Shall we neglect so great salvation, so freely offered, so wondrously given, so dearly paid by God Himself?

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Recommend a history of the Church for the first three centuries.—HURON.

Ans.—Pullan, History of Early Christianity up to 200 A.D.; Cheetham, up to 600 A.D.; Plummer, Church of the Early Fathers; Wells, Manual of Ecclesiastical History, to 476 A.D.; Duchesne, Early History of Christian Church. We would recommend Pullan and Wells. Of course there is also Robertson's standard work in eight volumes.

Ques.—Can you give the reason of "Let us pray" being said when we are already praying?—M. M.

Ans.—In the early Christian Church the deacons were constantly calling the people to pray and urging them to pray more earnestly. In the mediaeval books the words were used more frequently than now to draw attention to any special request. In our books they are probably at times the result of the amalgamation of the old offices, which were condensed into our Morning and Evening Prayer.

We must ask God for patience and faith and surrender every morning; and so the peace of God will keep our hearts and minds, and we shall learn to take all the discipline of life as part of God's education. So shall we find there will grow up in our heart, by degrees, such faith and submission and patience, by the power of God the Holy Ghost, that we shall be delivered from the fretting disquiet which disturbs so many souls in this difficult age.—Bishop Wilkinson.

Extra copies of our beautifully illustrated Christmas Number may be had for 10 cents. Order now.

Book Review

Prayer Cards.—We desire to draw the attention of our readers to three prayer cards for children. They are graded for little children, for children and for those who are older. Being on cards they are very handy for children's use. If they have a fault it is that they are printed in far too small a type, especially the one for little children. They are published by the Sunday School Commission of the Church of Canada.

Renouf Publishing Co., 25 McGill College avenue, Montreal, Dominion agents for the Longmans, Green Co., of England:—

1. *The Apology of Experience.* W. Boyd Carpenter, 15 cents.
2. *The Religion of the Atonement* J.G. Simpson, 30 cents.
3. *The Church Scouts' Prayer Book*, 5 cents.

The first of these is the Liverpool Lecture for 1913 by the former Bishop of Ripon. For lucidity and brilliant exposition Dr. Carpenter is hard to approach. He demonstrates the value of experience as an apologetic, and there is no doubt in this argument we have an inexhaustible fund of support for Christianity. The second book is by Canon Simpson, of St. Paul's Cathedral, probably the ablest preacher in the Church of England. The subject is contained in three lectures given in Liverpool. In both these books we have for a most moderate price something that all the clergy should read. We may not all agree as to the conclusion, but we should all be glad to obtain for so small a sum the opinions of two of our ablest men on most important subjects.

The third book speaks for itself and comes with an introduction from the Archbishop of Canterbury. It is already in its second edition, and is admirable in every respect.

Toronto's Little Churches

V.—The Adventists

By the Rev. D. Convers

AS Advent is now upon us, it is natural to turn to those whose distinctive faith lies in "Christ's near coming." When the year 1843 opened perhaps no set of men agreed so closely in faith as the "Millerites." Their history since, illustrates the difficulty of holding people together, while all the time the wedge of "The Bible as each one understands it for himself" is forcing them apart by its rejection of an external authority. Today they form six separate bodies, calling themselves, "The Evangelical Adventists," "The Church of God," "The Life and Union Adventists," "The Churches of God in Jesus Christ,"—none of which are here; and the two larger ones locally represented, "The Advent Christian Church" and the "Seventh Day Adventists."

The first French Revolution and the rise and fall of Napoleon I., were important events, giving tremendous impetus to the study of unfulfilled prophecy in the early nineteenth century. Before, the French church had seemed strong in numbers, very rich and powerfully entrenched. Nevertheless, it was suddenly overthrown, lost its money, its clergy mostly banished or killed; but no new form of Christianity rose to replace it. The French marked their cemeteries "Death is an eternal sleep," atheists put a "Goddess of Reason" on an altar and ruled the legislative chamber; Parisian churches were given to the "Theophilanthropists," although Robespierre committed the nation to a belief in God and in the immortality of the soul, holding his fete of the Supreme Being. The Revolution, religiously, was primarily, chiefly an apostasy from Christianity and not a contest between different forms. It recalled New Testament language of the "falling away." Whatever the first Napoleon was, or was not; he was a general waging wars, but wars and fightings figure largely in prophetic language. What wonder that the study of unfulfilled prophecy became popular, according to the school of interpreters, that would bring prominently out the stirring events of the times. It revived what has been called "the continuous historical" interpretation, which holds the book of Revelation and other prophecies to be a sketch of the history of the Church's progress from her founding to her consummation in glory arranged in historical order. It

lays emphasis on expressions of time, seeming to think them written to tell us before what is about to happen to the power of the Sultan, to the Pope, or to the Napoleonic empire. The movement spread all over Christendom. Not only did the rich banker in England invite men of genius and refinement and education to come to his country house to discuss the prophecies; but the ordinary farmer, a Baptist layman, at Low Hampton, N.Y., William Miller by name, read his English Bible, prayed and thought on the same lines.

Hunting out the marginal references and passages which his concordance suggested, he pondered and prayed. He wrote, "Reckoning all these prophetic periods (given in the book of Daniel) from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned they would all terminate together about A.D. 1843. I was thus brought in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion that in about twenty-five years from that time all the affairs of our present state would be wound up"; the saints would rise and Christ would come. He did not preach it publicly until '31, although he talked it over sometimes with his friends. As time passed he began to think more and more it was his duty to preach the "near coming of the Lord." One Saturday, he sat down to examine some point, and it came over him with more force than ever, "Go and tell it to the world." "I settled down into my chair, saying, 'I can't go, Lord,'" nevertheless later he said to himself, "If I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming." Half an hour later came the son of one who lived sixteen miles away with, "Father wants you." "What for?" "There was to be no preaching in their church the next day, and his father wished him (Miller) to come and talk to the people on the subject of the Lord's coming." After an hour's prayer, he went to begin public preaching. Preaching, lecturing and writing on this one subject filled his life from that time. Others rallied round him. There was power in the cry "The Lord is at hand." The nearer 1843 came, the more they raised "the midnight cry," of "Go ye out to meet Him." All their calculations

ended in 1843, but the day was uncertain. Mr. Miller himself said, "I shall claim the whole Jewish year until March 21, 1844." But some fixed Feb. 10, forty-five years from the capture of Rome by the French army; others, Feb. 15, being the anniversary of the erection of the Roman republic; others April 14, which they deemed the anniversary of the Passover and the Crucifixion, but each and all were disappointed. They carried their big tent from city to city. "The Lord is at hand." As the autumn came, many expected the Lord to come at the season of the Feast of Tabernacles. It passed, as the others. On May 2, '44, Wm. Miller wrote to his followers, "I confess my error and acknowledge my disappointment." A few still looked for Christ on April 18 as the date for the "wave sheaf," but others held "the tenth day of the seventh month." "If it tarry, wait," this was the tarrying time, and a "tarry" in prophetic language is six months. How they knew it, I cannot tell you. A day in prophetic language is a year. They knew much about prophetic language, a "night" is six months and "the true midnight cry" is "look for Christ on Oct. 22, 1844," for a mistake of one year has been made! Mr. Miller accepted these positions of Elder S. S. Snow. "Beyond a doubt," wrote Elder George Storrs, "the tenth day of the seventh month will witness the revelation of our Lord Jesus Christ in the clouds of heaven."

Some honest, though disappointed, yet held that the Advent was near. The faith in the Advent Gospel—"Christ is coming!" is very strong. Witness how it lived on when disappointed as the year 1,000 went by; as well as in kindred cases last century. No one has cared to even try to collect how many said, "Miller's calculations were right, and what mislead him was the Bible, here is another proof of errors in it." No one knows how many came to disbelieve the Bible through the blunders of these interpreters. Those who have tried to construct a chronological table out of original sources, know its difficulty, are ready enough to own Miller may easily have gone wrong. A follower of his put it thus, "It's all plain and clear. See, a year's a year, ain't it?" Certainly, a year is a year; but not all "years," as we call them, are equally long. "O what nonsense!" "Is it? Aren't some 365 days and some 366?" Besides, some nations with poor astronomers have reckoned 360 days to the year. Mohammedans count 354 or 5 days. Easy to blunder. Months are sometimes 28 days long, some times 29;

some 30, and some 31. Some years with Islam and the Jews have 13 months in them. Archbishop Uschers working over the dates given in the Old Testament, concluded that our Lord was born in the year of the world 4004; but some Jewish scholars from the same data, fix it at 3760." "Figures don't lie," but are easily twisted, so as to deceive.

Of the two bodies here, the "Seventh Day Adventists" are the stronger the world over, but the weaker here. Their church is Awde and Dufferin, but no local elder is stationed there. A lady leads their meetings, which, however, go on regularly. As Oshawa is their centre in Canada they often have an elder come from there. Their centre in the United States was once Battle Creek, Mich., with its big sanitarium and factories of cereals. I am not sure, but what everyone buying Battle Creek cereals helps to finance this church. Their interest in health is not by "gifts of healing" as "Christian Scientists," but rather by banning intoxicants, coffee, etc., "impure foods," e.g., pork, and urging strict vegetarianism. In early days, say '45, Elder Turner declared "The door was shut," "the Lord has left the mercy seat," this was re-enforced by the visions of Miss Ellen G. Harmon, who became Mrs. White. Mr. White made much of the three cries involved in Rev. 14: 6, 7. "The hour of His judgment is come," which Miller had proclaimed; next, "Babylon is fallen," which Miller had proclaimed also, i.e., every church alike has ceased to look for Christ to come any day, and so they call us all, you and me, "Babylon," and ver. 12, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus," which is the distinctive cry of Mr. White and as one the ten commandments expressly says, "The seventh (day) is the Sabbath of the Lord thy God." Therefore his followers judaize so far as to keep the Lord's Day on Saturday. How sadly one of them looked at me, as if I were a lost soul, when I answered his question, "Do you believe the Church can touch the calendar?" by a "Yes, I do." The "Advent Christian Church," locally stronger than the "Seventh Day" is at College and Montrose, with an elder in charge, yet the entire body is weaker. Some of the "little churches" give you fresh ideas of new difficulties in the way of Christian unity and shock you by their slight hold on what we deem fundamentals. For example, "I notice in your principles that you do not use the word Trinity, but you believe the doctrine, do you not? One

God in Three Persons." "We believe in God the Father, a person, yes; in the only begotten Son, a person, yes; but our people hold the Holy Ghost to be an influence rather than a person." "Then you baptize into the one name of two divine persons and an influence?" He said "Yes," but I hope he did not mean it, or misrepresented his body. "Only through faith in Jesus Christ can men . . . live forever," teaches what is called "Conditional Immortality," holding the "second death" to be complete extinction, utter annihilation; although physical death is neither extinction, nor annihilation. Of course, they deny

that Christ "descended into hell," and I suppose teach that He, God and man, became unconscious at His death on Good Friday until Easter. I rejoiced to read, "We believe that the first day of the week, as the day set apart by the early church in commemoration of Christ's resurrection should be . . . used as a day of rest and religious worship," for it seemed like regarding the "early church" as an authority. Much may be hoped from such. But I fear this is more a stick to beat the "Seventh Day Adventists" than a recognition of authority. Still, we can pray and it may develop. Who can tell?

A.Y.P.A.—A Canadian Cathedral

BY CANON MACNAB

The Ninth of a Series of papers in connection with the Topic
Card issued by the Dominion Executive

(Information concerning the A.Y.P.A. may be had from the Rev. E. Appleyard, B.A., St. Matthew's Rectory, London, Ont.)

THE idea of a diocesan cathedral as a great and important institution, and also a building of splendid proportions, is not so familiar to us Canadians, nor its mission understood, as it should be.

First of all as an institution it is to be counted one of the bishop's chief instruments for uplifting and maintaining, for ordering and influencing the spiritual life of the diocese. And soon, very soon we trust, the cathedral will be recognized throughout this country as the true complement of the Church, not merely the luxury of an establishment. Much of the unreasonable prejudice against cathedrals, especially in Canada, arises from a total misconception of their mission and use in the diocese. And, secondly, as a sacred edifice, it is generally expected to fulfil certain architectural and ecclesiastical conditions—to be grand and stately, furnished and equipped for the public worship of God in its highest and best form, according to the rubrics of the Book of Common Prayer.

If you ask what is the cathedral idea, and where do we find its germ? we cannot do better than reply in the words of the late Mr. Beresford Hope, one of the most learned and eminent laymen of the Church, who says that "The upper chamber at Jerusalem, tenanted by the sacred twelve was that germ." The records of the primitive Church shew the continuous history of an episcopate living on and acting through its assessor clergy. The first great churches—whether basilicae or pagan courthouses converted to Christian worship or buildings

erected for that purpose, were cathedrals in a true sense—for the solemn hemicycle behind the Lord's Table contained the stately throne of the Bishop in the centre, and the stalls of his attendant Presbyters to the right hand and to the left. The altar in front was the joint centre of devotion for the united flock, the singers in the midst, the congregation of the faithful below them, the catechumens patiently waiting beyond, and the penitents at the door summed up the whole congregation in its completeness as the diocese drawn together for the great Eucharistic worship of the Christian Church.

The polity of the early Church was undoubtedly diocesan. There was the one bishop, the source of all authority—and the one cathedral church the seat of the administration of the whole Dei Civitas. The Bishop, with the aid of his clergy, gathered about him there, personally, directly and specially ordered the whole and every part of the work of the church throughout the city and dependent territory. All the priests, deacons and lay helpers, men and women—true missionaries all—went forth and returned as he directed, and did what he set them to do. This was the purely diocesan system.

When the work outgrew the one centre the parish sprang into existence. It was a separate, detached and local institution, subject at once to the visitation of the Bishop and the precedence of the cathedral. It had, of course, a certain independence in the control of its own affairs and was the centre of work in that district. This was the parochial

system. It did not displace the cathedral any more than the parish priest ousted the bishop.

The great cathedral institution remained with the bishop and its special body of clergy. Here, as the chief magistrate in his capital, he ruled his diocese, but the episcopal power was not arbitrary. The bishop in his administration could always count on the assistance of his cathedral clergy, they formed the chapter—a council—a senatus—to advise and relieve the burden of his office by their labours. This, in short, is the cathedral system.

We take it for granted we are addressing those who recognize episcopacy as the *esse* of the Church, and we trust our presentment of the ideal cathedral will strengthen the conviction of our readers that the cathedral system is of the *bene esse* of the Church. There cannot be a Church without a bishop—there can be a bishop—a Church—a diocese without a cathedral, but if Church history is true, if the record of her work in the past is at all reliable, then there is abundant evidence to shew that a bishop can best govern his Church, and most effectively exercise his episcopal office when the diocese is possessed of a well organized, and thoroughly equipped cathedral system. There is no better way known to men for preserving in their true proportion the prerogative of the Bishop—the loyalty of the priesthood—the constitutional rights of the laity, and the unity of the whole body of the faithful.

Just as the parish church is necessary, as a centre of union, not only as a place for public worship, and a witness to our faith in God, but also a centre for the organization of all the activities of a practical religion. So, in like manner a cathedral or episcopal head office is necessary as a centre of union for the whole diocese—necessary, not only as a great gathering place for public worship of dignified order, for solemn functions, episcopal and national, an upstanding witness to the world of our solidarity in the faith—but also necessary as a centre for diocesan activities and missionary enterprises. The cathedral then is the Church in which we find the *cathedra*, or throne of the bishop—it is his church, according to the primitive idea, and from this his seat he especially exercises his office as chief overseer of the Church.

The royal patents, by which our Canadian bishops were formerly appointed, made scarcely any reference to their cathedrals. I suppose the home authorities looked upon us as being only a semi-civilized people, and our Canadian dioceses no more than missionary districts.

Well, they were that once, but not now—that was years ago when our Church was in its infancy. We have passed out of that formative stage through growth and development. And the needs of our Church to-day and the mission of the Church in this Canada of ours demand something more than the simple form of synodical government, however well it might have suited a newly settled country.

Time was, when a Canadian Bishop was looked upon as a sort of peripatetic pastor, a perambulating shepherd—a walking delegate, so to speak, carrying the authority of his office here and there throughout the diocese, but with no church of his own, no headquarters, except perhaps the see house, or when he presided as chairman of the annual synod convened for the administration of the temporalities of the Church. Sometimes the experiment was thought sufficient of superimposing the cathedral on some parish church, and using it as a pro-cathedral; but that expedient presents many difficulties, and complications. In some instances articles of agreement drawn up between the Bishop and the Rector and wardens of the parish, give the former certain privileges as to the occasional use of the church; but such restrictions are generally burdensome, and allow the Bishop little field for diocesan organization—the government of the Church being parochial, instead of capitial, and the rights and powers of the rector having always to be carefully protected, possibly from even episcopal tyranny.

Only the possessions which we use are of present value to us. A man may have a money fortune, and yet be poverty-stricken in the very things which that money would buy him. The money is his all the time; but it is of little or no value to him because he lets it alone. And many a Christian lives a poverty-stricken life because he is letting alone the riches that are now his in Christ. We read the marvelous promises of what Christ will do for us now in this present life in the way of victory and joy and power and fruit-bearing; and then we go on living as if those promises did not belong to us at all. We forget that "Unclaimed promises are like uncashed cheques; they will keep us from bankruptcy, but not from want." The man who is most blessed by his riches is the man who uses his riches. The man who is most blessed by the promises of God is the man who uses the promises of God. Our wealth in Christ is literally unlimited; let us draw upon it now with lavish hands. —Sunday School Times.

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A Sermon Preached in St. Paul's Cathedral, London, Eng., on the
24th Sunday After Trinity

By the REV. J. G. SIMPSON, D.D., Canon-in-Residence

'When the Lord spake at the first with Hosea.'—HOSEA 1, 2 (R.V. marg.)

HOSEA was one of those men, more numerous than the thoughtless are apt to suppose, whose social experience becomes the revelation of God. We are tempted sometimes to represent religion as abiding in the secret place of the spirit where the soul finds refuge from the commonplace. And if, as may happen to any one of us when he is least expecting it, the common-place deepens into the tragic, we count it almost a *tour de force* of spiritual experience that religious faith should triumph over material disaster. The strife of tongues, the whips and scorns of time, the drudgery of unromantic routine, except in so far as they are a discipline of character, like the hair shirt of monastic exercise, are not themselves sources of inspiration or sacraments of Divine truth.

It seems to be taken for granted by ordinary men that there is some special organ of spiritual apprehension, some sort of subliminal consciousness as posited by the American philosopher, William James, the activity of which accounts for that mystical fellowship with God which is claimed as their peculiar treasure by men and women of religious mind. The man of the world, a name which we may apply not to those who live for selfish and narrow ends but to those who realize their personality, who come to themselves in the common environment of our daily life—the man of the world, I say, may wish that he had a share in the consolations of faith, or he may regard them with complete indifference. But, in any case, they lie apart from what for him is the normal experience of mankind. They demand a peculiar constitution like the ear of the musician or the eye of the artist. While, therefore, there is nothing which is more certainly nourished by intercourse and association than the religious instincts of the human race, there is nothing for which people are more ready to plead the excuse of funda-

mental incapacity than the absence of religious faith.

Now, if only we are prepared to trust life, we shall find that all the best things which it has to give are gloriously democratic. They are the heritage of the people, not the possession of the upper ten. They depend, not upon what is particular and individual, but upon what is social and common. Take these very perceptions of the musician or the artist, of which we have just made mention. Song is the treasure of the simple. The children dancing round a street organ in the Commercial road know the joy of it no less than an audience in the Queen's Hall. If I cannot understand the Futurists, I revel in the sunlit loch.

Manfully to live the common life and not to shut me from my kind is to listen to the social voices of our mother earth and to receive intimations of immortality. Beware of the sophisticated imagination and the spiced conscience of that anti-social being who delights in what is uncommon. It is the sorrow of the common prisoner in Reading Gaol that taught the exquisite Oscar Wilde to utter his *De Profundis*. It is the ordinary pieties, the trivial duties, the universal sympathies, of social life that reveal to the sons of men the vision of One Whom else they knew not, and Who surprises them with the wondrous utterance, "Ye did it unto Me."

To such experiences we owe that marvellous book which stands at the opening of the great Hebrew Roll, of the Twelve Prophets. Hosea was no solitary mystic, feeding his lonely soul among the brooding mists of the mountains. He was a human being formed for the society of his fellows and entering with a full and ardent sympathy into the ordinary pursuits and common life of the country where he dwelt. He loves the land.

The picture that spreads itself before us, as we read his prophecy, is that of a wide fertile plain like the Carse of Gowrie, or the broad valley which lies below us as we look down from the hillside of Assisi on the distant dome of St. Mary of the Angels. There is the rich corn-land and the whitening fields of flax, and the long rows of olives and figs festooned with hanging vines. We see the morning cloud lifting from the hill, the steaming dew clinging to the rich red soil. There

are the peasants breaking up their fallow ground or the oxen resting in the furrow. There, again, is the woodland, where lurk those wild beasts with which Hosea would fain enter into the covenant, and the homesteads from which the blue reek ascends, and the cotes to which the homing doves return. As we make our way down among the farms, we may meet the kindly prophet as he stays his team of panting bullocks to put the fodder to their mouths. We may come upon him, as he sits in the house-place, where the cakes are baking on the hearth. Or in the evening, while the whole earth is at rest and is quiet, there is a sound of singing in the hamlets, and the daffing of lads and lasses by lyre and stading.

This is Hosea's world, and it brings him what is at once romance and his tragedy. Like the young farmers among whom he dwells, he has brought his fair bride home, Gomer, the daughter of Diblaim. But it cannot have been long ere the black shadow of a wife's unfaithfulness loomed darkly over the threshold. He had given the honest affection of a good man's heart to a woman whom he was soon to describe as a wife of whoredom. That is the offence which nine men out of ten are slowest to forgive; aye, and even men who have never given to the woman they have selected for the empty honours of lawful matrimony the gift which they claim from her.

If Hosea had not been one of those kingly souls, whose view of the indelible relation, of the wedded pair is that of the man who has always worn the white flower of a blameless life, he would never have heard the Divine voice speaking to him in the desolation of his hearth. A more cowardly man would have cursed the mistake that had united him to a faithless jade, and sought the remedy which society refuses to condemn. Why should he not rid himself of an insufferable burden? Why handicap his young family by not repudiating his dishonest spouse? Ah! do not let us be hard on those who have encountered a fate which flesh and blood can barely tolerate.

One day, after listening to an uncompromising utterance from this pulpit on the Divorce Act of 1857, a pale young man came up to me on the steps of the Cathedral and told me his bitter story. As I should judge he was not yet thirty. He had young children, and the woman, whose life was linked with his, was a drunkard and harlot. Pity him, Christian people! Pity him from the bottom of your hearts! But never forget that the wreck of human happiness may be just the man's chance of the prize of win-

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ning love. It is not the fortunate but the pure in heart who see God. Shall Christians ask for a relief of which Hosea never dreamed? Gomer made his home a hell upon earth. He found it the gate of heaven.

We can picture the stalwart dalesman of Ephraim—I think of him as a sort of Adam Bede—sitting with his heart well-nigh broken by the cold fireside on the day that Gomer left him. Year after year his forgiving love had borne with her infidelities. One of the children, whom his hand had reared, was called Loammai, which means in the Hebrew "not my ain folk."

And now she cannot abide her patient swain any longer. He has sought to draw her to himself with the cords of love, with the bands of a man. But all to no purpose. She has heard the call of those profane rites, which amid the excitement of wine, laughter, and song have taken their hideous toll of the fair daughters of Samaria. And now what is she? A common prostitute. She has sold herself for hire.

But this was exactly the opportunity which his marriage had in store for the prophet Hosea. This is just the reason why he saw the hand of a redemptive God, and not the finger of a malignant fate, in the romance of his youth which had this bitter ending. The tragedy would have been if he had missed it, and if the most sublime revelation not of the tears, but of the tenderness that is in things, which the Old Testament, if not the literature of the world, enshrines, had never been given for the wonder and solace of succeeding ages.

But gloriously did he rise to the call of his grief. First of all, we see that grand reversal of the verdict of a censorious world, which refuses

(Continued on page 15)

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ALGOMA BYNG INLET

A Memorial Service for those lost on the lakes, Nov. 9, was held in the Church of St. John the Divine, Sunday evening, the Rector preached from the 14th Chapter of Job 10th verse, "Man dieth and wasteth away, yea, man giveth up the Ghost and where is he?" The loose offertory, amounting to \$25.00 was sent to the fund for the widows and orphans of those who were lost.

MANITOULIN ISLAND

Word has been received from the Department of Indian Affairs at Ottawa that the School conducted by the Church on the Shesheganing Reserve will henceforth be recognized by the Department, and the teacher's salary and other expenses of the school will be paid by the Department. In other words the Church School will have the same standing in every respect as the Roman Catholic School has hitherto enjoyed.

This is the culmination of a struggle which has been going on for some years between certain Indians on this Reserve, but which took definite form a year ago when about fourteen families on the Reserve signed a petition praying to be admitted to the Church and renouncing the Roman Catholic faith. This was followed by a request for a school for the children belonging to these families, but the request was not granted by the Department. The Church then secured a teacher and opened a school last February with eighteen children in attendance, paying the expense of the school out of the mission funds. The Church will now be relieved of the responsibility of financing the school but will nominate the teacher. Mr. W. C. Dunn has been in charge of the school since it was started last February and is said to be doing very good work.

COBALT

The Bishop of the Diocese visited St. James' Church on the 23rd November and administered the sacrament of confirmation to thirteen persons.

In the afternoon the Bishop conducted Confirmation service at the North Cobalt Church. The choir from Haileybury attended in full force, and the service was fully choral. The Bishop preached at both services.

CALEDONIA

St. John's Church, Port Essington, was crowded Sunday, Nov. 16, by a deeply interested congregation, the special fea-

ture being a solemn confirmation service. The candidates who were confirmed by Bishop Du Vernet consisted of four young men and six young women, all residents of the place with one exception. The candidates were presented by Rev. W. F. Rushbrook, who has charge of the mission launch called the *Northern Cross*, which visits regularly many of the coast villages within the limits of the Diocese of Caledonia.

EDMONTON

THE SYNOD.

The first Synod of the new Diocese of Edmonton met on Wednesday, November 12, 1913, in All Saints' Parish

spoke a few words of kindly welcome and good wishes, remaining afterwards to luncheon which was provided on both days by the ladies of the different city congregations. The Mayor of Edmonton also visited the Synod. The principal work of the Synod was the enacting of Rules of Order, Constitution and Canons, and those of Calgary were for the most part adopted, being already the work in part of the Edmonton delegates when members of the Calgary Synod. The Canon on the Election of Bishop was considerably amended and sundry other Canons left over for consideration at the next meeting of Synod. The Constitution having been passed, the election of an Executive Committee became possible and resulted as follows: The Bishop, Archdeacon Gray and Chancellor Ford, ex-officio members; Rev. Canon Webb, Rev. W. G. Boyd, Rev. Canon Howcroft, Rev. C. W. McKim, Rev. A. W. Alexander; Laymen, Messrs. G. R. F. Kirkpatrick, E. C. Pardee, Major Marriott, Wm. Mason, Wm. McCleod Hawkins, W. J. Birine Brown; Delegates to General Synod, Archdeacon Gray, Rev. W. G. Boyd, Chancellor Ford, G. R. F. Kirkpatrick; to Provincial Synod, Archdeacon Gray, Canon Webb, Canon Howcroft, Rev. W. G. Boyd, Rev. C. W. McKim, Rev. W. Alexander and Rev. C. Carruthers; Laymen, Chancellor Ford, Messrs. E. C. Pardee, G. R. F. Kirkpatrick, Birine Brown, Gowan, Mason and Crump. Probably the most important act of the Synod was the resolution instructing the Executive Committee to guarantee the balance of the temporary stipend of the Bishop and to raise the same by special assessment, which was passed unanimously. The Synod concluded its work on Thursday afternoon and the first Synod of Edmonton closed at four o'clock after a most harmonious and interesting session.

Not the least interesting was the evening service on Wednesday. Five of the city choirs took part, the music



The First Synod of the New Diocese of Edmonton

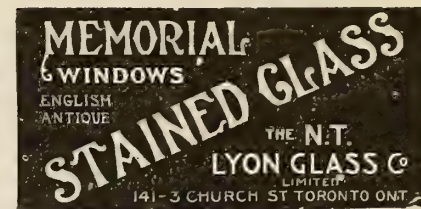
Hall. The proceedings began with a celebration at 8 a.m. The Bishop of Calgary and Edmonton being assisted by Archdeacon Gray, Archdeacon Dewdney and Canon Webb—the Very Rev. Dean of Calgary giving the address. At 10 a.m. the Synod assembled in the adjacent hall and went in procession to the Church, where Morning Prayer was said and the Bishop delivered his address to the Synod. After the service, the scrutineers appointed, having reported the roll of lay delegates, the Synod opened and proceeded to business. Out of thirty-two clergy in the diocese all were present except one, who was unable to travel on account of the ice running in the rivers—and there were forty-two laymen present, making in all an attendance of twenty-four delegates. At 1 p.m. the Lieutenant-Governor paid a visit to the Synod and

being simple and congregational. The Very Rev. Dean of Calgary preached a splendid sermon full of earnest encouragement and solemn warning, which stirred many hearts and left behind a deepened sense of responsibility.

TORONTO

ST. JUDE'S.

At a meeting of the St. Jude's Men's Club, held last week, Rev. Mr. Roberts, the Rector, stated that there were now as many as 540 communicants in the parish. This is nearly double the number of a year ago and shows the remarkable development of that portion of the city. A resolution of condolence was passed and is to be forwarded to the widow of the late T. W. Capp, who was connected with the Church for a



long period, and whose death occurred last week.

ST. HILDA'S COLLEGE.

In response to a widely expressed desire, it has been decided to found a Scholarship in memory of the first Principal of St. Hilda's College, Miss Ellen Patteson, afterwards Mrs. Oswald Rigby, to whose able administration during the first sixteen years of its history, St. Hilda's College owes in large measure the high esteem in which it is held.

It is proposed that the Scholarship be known as "The Ellen Patteson Rigby Scholarship," and it is hoped that the sum of not less than \$2,000 will be contributed for this purpose.

It is further proposed to erect a Memorial Tablet in the Chapel of the new St. Hilda's College building.

The committee named hereunder, with Miss Playter as secretary-treasurer has been appointed to give effect to these plans, and the hearty co-operation of all who revere Mrs. Rigby's memory and value her work, is confidently expected.

On behalf of St. Hilda's College: J. A. Worrell, Chairman of L. F. and Executive Committee.

T. C. S. Macklem, Vice-Chancellor. Constance B. Laing, President St. Hilda's Alumnae Association.

M. Cartwright, Principal of St. Hilda's College.

Committee—Miss Cartwright, Miss Laing, Miss Constantinides, Miss Laidlaw, Miss Nation, Miss Strachan, Mrs. Ogden Jones, Mrs. Britton Osler, Miss Elwood, Miss Playter, Sec.-Treas.

Subscriptions payable to Miss C. Playter, 158 Crawford St., Toronto.

BROTHERHOOD OF ST. ANDREW.

Discussion of the "Big Brother" movement in connection with the Juvenile Court was the most important item on the programme at the annual meeting of the Local Assembly of the Brotherhood of St. Andrew held at St. Anne's Parish House on Saturday evening, and some interesting experiences were related by the several speakers. The Big Brother work is a recent undertaking of the Brotherhood, but it is already proving successful, and the outlook for the future is bright.

The plan is for one man to take charge of a boy who has been allowed to go on probation after appearing in the Juvenile Court, help him with his work and generally adopt the attitude of an elder brother towards him. An idea of the success with which the scheme has met so far may be gained from the fact that of the total number of lads placed under the care of Brotherhood men only two per cent. appeared in court a second time.

One of the most interesting addresses on this subject was made by Commis-

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sioner Starr, of the Juvenile Court. Miss Adams, who is also interested in the work, told of her experience in a brief address.

Rev. Paul Burman, who is in charge of mission work among the Jews, made a stirring speech on the extent of this field, ending with an appeal for more men. One or two of those who had assisted him also spoke on this subject. Several of those present volunteered their services.

Reports were received from the committees in charge of hospital and jail work, showing that these branches of the Brotherhood's endeavour were being carried on regularly and with good results. Various chapter reports were also received. The members were entertained at tea by the ladies of St. Anne's, after which service was held in the Church and a short address delivered by Rev. Lawrence Skey. President Harris was in the chair. Mr. Stenhouse, general secretary of the Brotherhood, spoke briefly.

The council were elected as follows: H. S. Highman, John Harris, C. F. Storey, J. T. Symons, Archibald Harris, H. E. Machell, A. H. Toppin, H. H. Looseman, C. T. Priseley, E. D. Gates, W. A. Hewitt, J. B. Kemp, J. A. Clemence, M. Worthington, A. Worth, H. Lawrence, A. Parker, C. P. Muckle.

LAYMEN'S MISSIONARY MOVEMENT.

The annual meeting of the City Committee of the L. M. M. was held in the schoolhouse of the Church of the Redeemer on Friday, 28th November. The following were appointed as the Executive for 1914: Chairman, Mr. W. C. Brent; Vice-Chairman, Mr. Evelyn Macrae; Secretary, Mr. C. P. Muckle; Committee, Messrs. S. Casey Wood, N. F. Davidson, Noel Marshall, Walter Gillespie, E. H. Wilkinson, J. Y. Ormsby, C. S. Parsons, F. C. Jarvis, A. J. Russell Snow, W. W. Gwynne, J. T. Lea, Dr. W. E. Clarke, Dr. Pepler, F. Asa Hall, Thomas Mortimer, C. H. Anderson, E. Heaton, F. J. Stewart, Frank M. Gray, Arthur Grasset, H. Burch.

The annual report read by the General Secretary, showed that the laymen in some twenty parishes made systematic canvasses last January, resulting in some cases in very substantial increases in missionary giving. As the financial year closes at Easter, these increases will not become apparent until next season. The total missionary givings from the Anglicans of Toronto to Easter 1913, were \$89,444 as against \$83,613 in 1912. Missionary committees are in existence in 31 parishes. 38 parishes use the duplex envelope system more or less fully. It was pointed out, however, that in 33 parishes reporting 12,956 communicants, only about one-third use the envelope system for current revenue and one-quarter for missionary purposes.

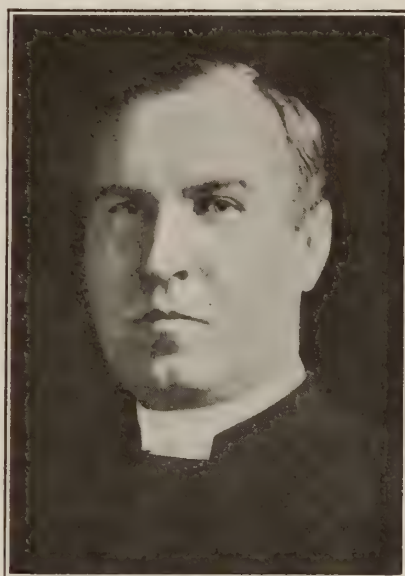
The new Executive is now preparing plans for a more thorough and aggressive campaign in January than has yet been carried out.

ST. PAUL'S.

The opening and dedication of the new edifice of St. Paul's Church took place on Sunday morning. There were present the Primate of Canada, Archbishop Matheson, of Rupert's Land, the Bishops of Toronto, Ontario, Mackenzie River, and Bishop Reeve, the assistant Bishop of Toronto, as well as many other clergy and leading citizens. The service commenced with the hymn, "Holy, Holy, Holy, Lord God Almighty," after which the Bishop of Toronto received the formal request of the congregation, through its rector, to dedicate the building to the worship of God. The formal dedication then took place, and was followed by morning prayer, with special psalms and lessons for the occasion, Bishop Reeve and Bishop Mills being the readers.

Archdeacon Cody spoke briefly, thank-

ing all the members of the congregation for the faithfulness with which they had accomplished their voluntary work, thanking also the architect for



Archdeacon Cody, Rector of St. Paul's

the splendid way in which he had carried into effect a noble architectural effort, and the contractors and workmen for their share in the result, much of the labour having been accomplished

Cody stated that with the land and the furnishings the Church would cost approximately \$375,000, of which only about \$40,000 was still to be collected.

The Primate of Canada, Rev. S. P. Matheson, Archbishop of Rupert's Land, preached the sermon, taking as his text the third verse of the ninth chapter of the Second Book of Kings. He said two considerations had made him come from the far west to preach there in spite of his many labours—the first his love for the rector, and the other his regard for the congregation and their work. The building he characterized as wonderful, comely, chaste and dignified. He was proud of it because it had been erected by Canadian workmen. He told the rector that he had built a large Church, but he would find that his labours would be increased. To the congregation, the speaker made the exhortation that they rally round the building and make of it a sacred pavilion, where they should meet as a family in the household of God. While appreciating the importance of preaching, Archbishop Matheson expressed his hope that the building should be made a place of worship.

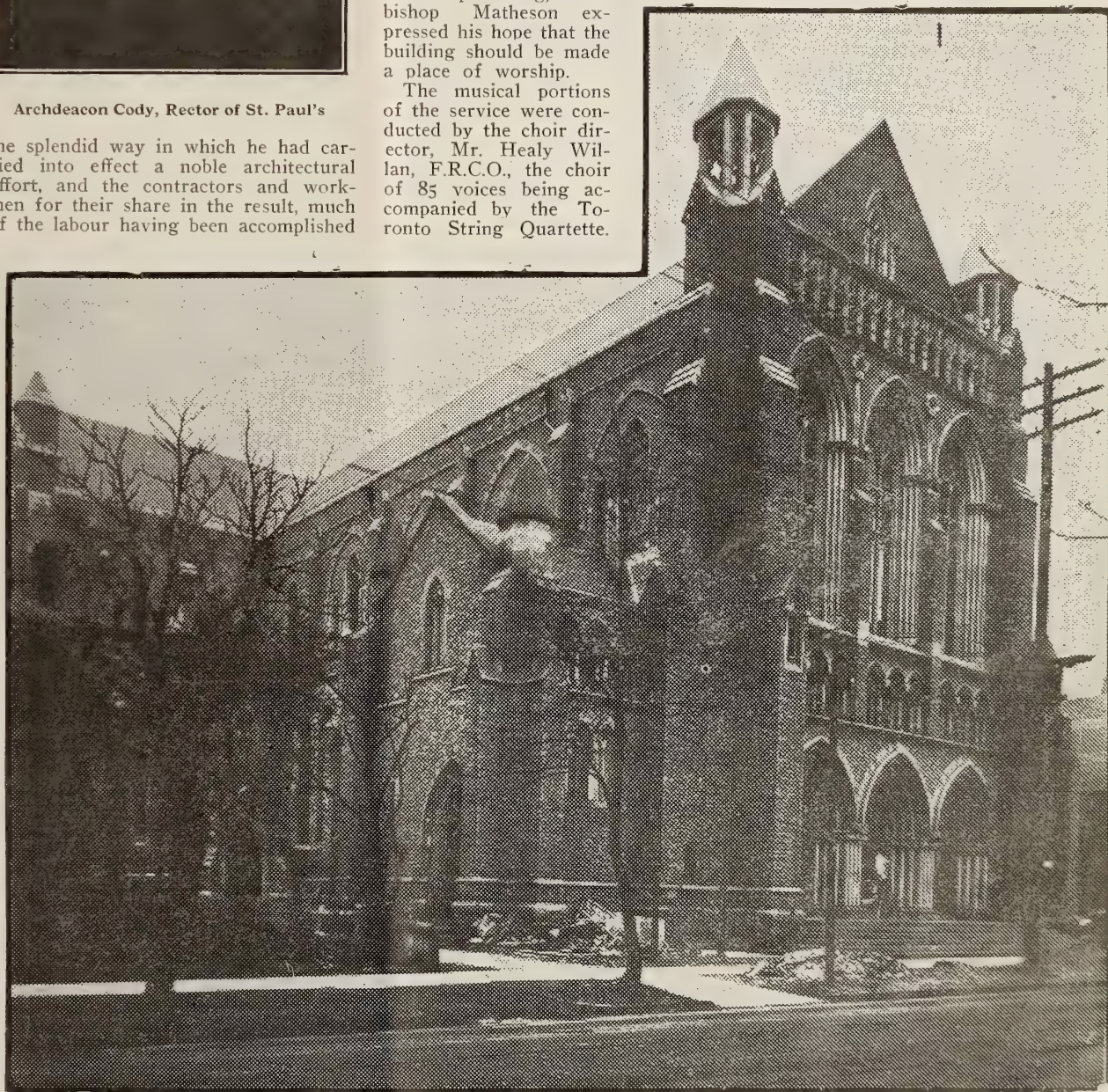
The musical portions of the service were conducted by the choir director, Mr. Healy Wilan, F.R.C.O., the choir of 85 voices being accompanied by the Toronto String Quartette.

united effort and expressed his hope that the congregation would do their part towards bringing together all sections of the Church for the purpose of presenting a united front, declaring that the Church of England is wide enough for all parties and shades of thought.

PETERBORO

At the morning service in St. John's Church on Sunday, Rev. Canon Davidson unveiled a brass tablet erected to the memory of Dr. Boucher, who died in March, 1911. Rev. Archdeacon Warren, of Toronto, preached a missionary sermon.

A bazaar to raise funds to build a new Church in the south end of the city was formally opened in the Armories on November 27th by Sir John Gibson, who, with Lady Gibson, arrived in the city at noon, and were received by Rev. Jas. Price, incumbent at St. George's Church, Mayor Bradburn, and members of the City Council. The bazaar closed on Saturday.



The New St. Paul's Church, Toronto, Dedicated on Sunday, November 30th

at great personal self-sacrifice in order that the building might be ready for the occasion. Pointing out the danger to which many of the workers were necessarily exposed, Dr. Cody expressed his deep thankfulness that no accident had occurred to any of them. He spoke of his regret that the organ had not been installed for the opening, but expected that part of it would be ready by the end of February and the whole completed by Easter next. With reference to the cost of the structure, Dr.

At the evening service Archbishop Matheson was again the preacher, and spoke upon the subject of the social activities which should radiate around the Church, choosing as his text St. Paul's words, "Workers together with God." He pointed out the splendid equipment which the new building (and the old, which is to be converted into a parish house) will supply, and called attention to the great work which is before the Church in its fight with materialism. He pointed out the need of

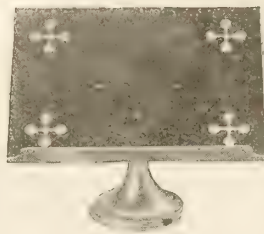
ISLINGTON

The Bishop conducted Confirmation service at St. George's on Sunday evening.

CALGARY BISHOP'S TOUR.

After the close of the first Synod of the Diocese of Edmonton on the afternoon of November 13th, the Bishop, in fulfilment of his promise to visit that portion of the north of Alberta minis-

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tered to by the Archbishop's Edmonton Mission, left Edmonton at 9.30 p.m. for Entwistle by the Grand Trunk Railway in company with the Rev. W. A. R. Ball. He spent the night at Entwistle and drove from there to Greencourt, fording the Pembina River shortly after leaving the town. That night was spent at Padstow and Greencourt was not reached until Saturday afternoon. On Sunday the Churchyard at Greencourt was consecrated, the Church dedicated and a confirmation service held. On Monday he drove from Greencourt to Junkins, over 30 miles, over one of the worst roads in the country and returned to Edmonton via Grand Trunk Railway.

On Wednesday he started by the Canadian Northern Railway at 9.30 a.m. to Clyde, in the afternoon took a marriage and then drove to Westlock. Next morning the Rev. A. C. Trench drove him to Peabrock where service was held and the new Church dedicated. Returning to Westlock, the new parsonage was dedicated and a well attended sale of work and entertainment was held in the evening.

Next morning the Rev. A. C. Trench drove the Bishop to Thompson's crossing of the Pembina River where they crossed on the ice and from there the Rev. W. S. Dallas drove the Bishop to Paddle River, arriving long after dark. Next day there was a service and confirmation in St. Mary's Church at which a large congregation, considering the day and hour, were present.

Next day, Sunday, they drove from Paddle River to Heaton Moor where service was held in the afternoon with a congregation of over 40 and from thence drove to Fawn Lake, where although not quite finished, the Church was dedicated. Owing to the state of the roads and the distance to be travelled this service was not over till well after 10 p.m. It may be noted that the site of the Church at Fawn Lake is the gift of a settler there, that the material was purchased by local effort and that the Church has been built by volunteer labour. This is one of those cogent evidences of the fact that our people are ready and willing to help themselves if we can only supply the right man to minister to them.

Next day the Bishop drove from Fawn Lake to Morinville and thence returned to Edmonton.

It is useless to attempt to describe where these various places mentioned above are situated. Not many maps have them yet marked, but the Bishop has the satisfaction of knowing from his own personal observation that that whole country north-west of Edmonton is dotted over with buildings set apart for the worship of God, and that the men of the North Archbishop's Mission are reaching the ideal set before them when they took up the work both by the Bishop and their indefatigable head, the Rev. W. G. Boyd.

One of the interesting points noted by the Bishop in this trip was the stage

of development reached in the matter of repairs to vehicles when the inevitable accident happened. In times past, in the memory of many of us, any breakdown meant a repair made by "shaganappi" (strings of raw hide). During this trip the more modern resource had to be used, viz., hay bale and other wire of various sizes. If anyone wishes to test the merits of the two methods, let them try a trip over these villainous roads in the country traversed by the Bishop.

MANTON

Mrs. Houlton of Calgary, organizer of the W. A. in Alberta, addressed the ladies of Christ Church recently.

A branch of the W. A. was organized with the following officers: President, Mrs. Barrows; Vice-President, Mrs. Cartlidge; Secretary, Mrs. Irwin; Treasurer, Miss Featherston.

HURON

ALVINSTON

Rev. J. H. McLeod, incumbent of St. John's Church, Alvinston, who is moving to Lakeside, was presented with a purse of gold by his congregation last Monday evening.

BRANTFORD

At the meeting here of Brant Deanery on November 27th, Rev. C. C. W. Saunders, Rector of St. John's Church, was elected to succeed Rev. T. A. Wright, Rural Dean, who has been forced by ill-health to resign his parish and his position as Rural Dean.

Ven. Archdeacon MacKenzie spoke in eulogistic terms of Mr. Wright, and moved a resolution which was seconded by Rev. J. A. Strong, expressing its deep regret on learning that Rev. Mr. Wright, owing to ill-health, had been compelled to resign, and expressing the high esteem in which he has always been held.

AYR

The A. Y. P. A. held their annual meeting recently and the following officers were elected:

Patron—Rev. H. Snell.

President—Mrs. Thos. Rath.

Vice-Pres.—Mr. J. Carpenter.

Secretary—Miss Myrtle Oliver.

Treasurer—Mr. Geo. Dear.

Conveners of Committees—Religious, Mr. A. W. Lewis; Missionary, Mr. P. Carter; Social, Mrs. B. Woolsey; Literary, Mr. J. Brewer.

KINCARDINE

A successful social evening was held on November 19th, the receipts amount-

ed to about \$35. Bishop Stringer gave a most interesting address bearing on his work in the North.

MONTREAL

MONTREAL

The first annual Church parade of the 1st Battalion Montreal Regiment of the Church Lads' Brigade was held November 23rd to Trinity Church, where a special sermon was preached by the Bishop.

NIAGARA

OAKVILLE

On Sunday, 23rd inst., the Bishop of Niagara confirmed 28 persons, nine females and nineteen males at St. Jude's Church, six of the latter being from the Appelby school.

The Parish Hall is being enlarged at a cost of about \$3,500, to give seating capacity for 250 adults.

The Rector, Rev. H. F. Woodcock, is making arrangements to take a trip to Naples, returning via Paris and London.

FORT ERIE

The Rev. P. W. Smith, a retired clergyman of the Diocese passed away at this place on the 22nd inst. after an illness of about eight years. He was born in London and educated at St. Augustine's College. He was ordained Deacon by the late Bishop of Ontario in 1864, and Priest by the late Bishop of Montreal in 1866. He came to Niagara Diocese in 1876 and had charge of the following parishes, viz., Nanticoke, 1876-7; Dunnville, 1877-89; Fort Erie, 1889-1905.

The funeral service was taken by the Bishop, who was assisted by the Rev. I. Motherwell, Rector of Stanford, and the Rev. A. C. Macintosh, Rector of Fort Erie.

There were also present of the clergy: Rev. Canon Smith, Rector of Hull, a brother of the deceased; Rev. Canon Bevan, of Niagara Falls South; Rev. Canon Piper, Thorold, and Rev. A. W. H. Francis of South Cayuga.

We tender to Mrs. Smith and family our sincere sympathy in their great sorrow.

WELLAND

George Johnson, son of the late Rector of the Parish, passed away after a critical operation on Tuesday, 23rd inst., at Yonkers, N. Y., at the age of 24 years. His remains were interred on Wednesday at Welland.

Our sincere sympathy is extended to Mrs. Johnson and family.

HAMILTON

CHRIST CHURCH CATHEDRAL

The Sunday School room of this Church was filled to its utmost capacity on Thursday evening, 27th inst., when the annual inter-diocesan gold medal oratorical contest was held under the auspices of the A.Y.P.A. Dean Abbott occupied the chair and introduced the different speakers: H. Hall of C. C. C., J. Gross of St. James', T. Cornwall of St. Matthew's W. E. Dunlop of St. James', Dundas, and W. R. Bryant of

(Continued on page 16)

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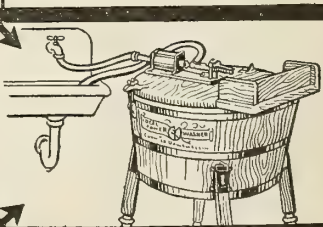
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Women's Work and Social Service

ST. ANDREW'S DAY — which has fallen this year on Advent Sunday—brings with it in a very special way the thought of missionary intercession, because for many years the vigil, the day and the octave have been observed throughout the Anglican communion as a season in which the intercession devotions of the year were to be as it were focussed, and on which they were to be modelled. "The Holy Church throughout all the world doth acknowledge thee," and throughout this week, in all parts of the world, members of our communion have been and are taking part in this special ministry of intercession.

* * *

"Where there is no vision," says the wise man, "the people perish"; and equally, where there is no vision the people will not, or rather cannot pray. In ordinary times and in ordinary life the vision is apt to become "as the words of a book which men deliver to one saying, read it, and he saith, I cannot, for it is sealed." We must not think of a vision as an unreal phantom, that never was on sea or land, but rather as a true picture of the reality that lies around, but outside and beyond our ordinary experience: and part of the value of St. Andrew's tide and similar seasons is that they help us to look upon the vision.

Then, too, how ignorant we are, —ignorant of men's needs, ignorant of the havoc worked by sin, by superstition, by false beliefs,—ignorant of God's loving will to meet these needs and of His power to do so. These realities are part of what the vision will reveal; for there is a vision both of evil and of good. Ezekiel who saw the abominations of false worship in Jerusalem, saw also the glory of the Lord and the healing waters flowing from the Temple: St. John who saw the Beast ascending out of the bottomless pit, saw also the Holy City coming down from heaven having the glory of God: Dante who saw the desolating horrors of the inferno, saw also the light and joy of paradise: Watts with his mammon throned upon the bones of men, has shewn us also love triumphant, and it seems as though the clear-eyed purity which opens a man's eyes to the vision of good, is also the sensitive quality which enables him to see into the naked reality of evil.

* * *

In the beautiful little book, "The House of Prayer," described a few weeks ago on this page, these

ideas are very suggestively indicated. Our little friend Timothy, through a series of adventures—visions, we might call them—was initiated by his angel guide into the laws of prayer. One afternoon, a great disappointment brought him to the chapel for consolation, and he was allowed to look through a set of large books with vellum bindings and golden clasps. He found that they were all copies of the Lord's Prayer, and was greatly puzzled till the angel explained that "there are as many ways of praying the Lord's Prayer as there are needs of the human heart,"—ways for when you are penitent, or sorrowing, or lonely, or tempted or confused. These books, too, were splendidly illustrated, and Timothy studying the pictures, found that they formed the subject of his prayers that day, and that he prayed over what he saw there.

* * *

There were beautiful and comforting pictures—processions of angels each with a child in his arms; white-robed saints with palms of victory; but there were sad and distressing pictures too,—a great battle, fire, bomb-shells, blood shed, the nations of the world grouped round, watchful and suspicious, and here Timothy prayed that "the kingdoms might become Thy kingdoms, that the strong might learn to help the weak," and the angel chanted, "May thy sons be true mourners for the sins and disorders of the world: put away from them the lust of power: rouse them from lethargy, and let them be not only peaceable, but peace-makers."

Again, a stretch of golden wheat-field, a weary farmer at the plough, and the sad-eyed wife at the farm house door; and now they prayed "for the great world of industry, where men earn their bread by the sweat of their brow." Then a market full of meat and fruits and flour, of linen and woolen cloth, all things needful—a beautiful sight. But alas! on the people's faces were written greed and sullenness and craftiness; they were gambling, robbing, quarreling: and Timothy prayed that buyers and sellers might be Christian and commerce made clean.

* * *

Another picture showed a bakery in a filthy cellar, lighted with smoky lamps, and one of the workers sleeping from weariness on the table among the loaves; and the next was a factory thronged by little pale children, standing among the machinery, filling bob-

bins with cotton—"O give us eyes to see and hearts to understand," they prayed, "the conditions under which our brothers are working: wake us to the needs of our brothers in sweat-shops and factories." Here a lovely picture was seen, of four beautiful maidens welcoming each other, and Timothy knew that Mercy and Truth were met together, that Righteousness and Peace had kissed each other, not yet in fact, perhaps, but in prophetic hope.

And now they prayed, thinking of all they had seen, "Deliver the poor from the temptations of their poverty,—from the temptation to get drunk and steal and use bad language; and from the evils of their poverty,—from dirt and bad air and disease. Deliver the rich from the temptations of their riches,—from being too fond of things to eat and things to wear: deliver them from unworthy ambitions and hardness of heart, and from the bondage of riches."

* * *

It was the "groaning and travail in pain" which the pictures shewed. The knowledge was not easy to bear. To Timothy, brought up in the shelter of a loving home, in the tender companionship of mother and grandfather, of flowers and birds, these were dreadful revelations. The vision of evil is something, in its ugliness and painfulness from which we naturally shrink. This has been well shewn in E. K. Sander's exquisite story, "The Forest Playfellow." Little Jock, in spite of its mighty trees and vast silent spaces, had grown to love the forest through the perfect comradeship of his ideal playfellow, the boy who was "everywhere welcome and merry because he found the world such a happy place, yet always ready to be still and sorry when he came upon sorrow in others." Jock shrank horribly from pain or cruelty or ugliness or disagreeableness, but taught by his perfect friend he learnt to bear the sight, and know that "you cannot go on playing and forgetting, but that you must go and

share and help." He had always found things puzzling and dreadful, and instinct told him it would go on getting worse as he grew up: but his playfellow shewed him how it was all right if you look straight and don't shirk. You must always care because there is pain and unkindness and you must take your share."

And through this ministry Jock was led into the larger happiness.

But it is always painful—this knowledge—and we are not surprised to find Timothy weeping over the missal, staining its beautiful colours with his tears, for there seemed to be "nothing but dirt and cheating and misery."

* * *

There was another lesson yet. The angel shewed him that the vision of evil by itself is ineffective, even as a spur towards good. Prayer, he explained, which is only against evil destroys itself. If you look at nothing but the sin and sorrow, the love and pity within you will give way to anger, and then despair comes to deaden everything, and turn the garden of the heart into a desolate and silent wilderness. "It is not enough to know that the world is evil. You must know that God is good."

There must be an "alternating emphasis." "Your prayer may be like a picture, with sometimes as its foreground the sins and sorrows of the world, sharp and clear against the background of perfect truth and love. Sometimes the foreground will be the shining vision of perfection against the cloudy background of sin and pain. And you must never fix your mind too long on one or the other.

"Even to look altogether at the vision of perfection might make you become blind and deaf to the poverty and sin, and try to shut it out. But this does not destroy it, and no one can have a true undimmed vision of perfection who forgets that he must love his neighbour as himself."

"Hadst thou stayed, I must have fled;"

That is what the Vision said,"

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and Timothy taught by the angel realized that in Christ the vision of perfection was made manifest, so that even a little boy could understand something of its meaning.

"He is part of the sin and misery," mused Timothy, "because He was born into the middle of it and didn't try to get away. If you put Him in the background, with all the sin and sorrow in front, how He shines and makes courage and hope; and if you put Him in front with the darkness all round, how He shines again."

* * *

And now, to complete the lesson, the angel was carrying Timothy to the Himalayas to see the holy man who was trying in his own way to find the vision of perfection and to contemplate it. The holy man was very very old, yet he sat erect, the aged fires of his eyes burning serenely in their hollow caverns. When the angel and Timothy reached the spot they were welcomed by a Hindu lad, who with his guru was seeking the way too: the lad explained that they would have to wait, for his master was yoked with God and might not be disturbed, and Timothy realized that meant that "he was carrying burdens with God instead of pulling against Him."

Meantime the young attendant was explaining what he himself knew about the way, and how you entered it through freedom from desire, from passion and from excess. It all troubled Timothy because he knew that most people could not spend their lives on the edge of a precipice in contemplation, and as he thought and listened, he broke into "the two great commandments: Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. And thou shalt love thy neighbour as thyself," for in this he felt was included all and far more than all the holy man's ideal.

These words reached the consciousness of the sage. Slowly he turned and looked at Timothy, gently, tenderly, joyfully: "Fear not, O king's son," was his greeting, "You are born to godlike endowments. Your feet are set in the way."

* * *

And this is Timothy's version of what he had learnt: "Pure in heart, free from vanity, swift to forgive. . . but I think there is more before we can be yoked with God. Christ truly was yoked with God, for He and the Father are one. But He didn't spend His days sitting on the edge of a precipice looking at a snow mountain attending to getting Himself free from things. . . It is that yoke I want

to take on me—the one Christ wore. When He is in the picture I cannot be despairing and dumb, for all the pain of the world is His pain, and He shows us the way to victory—on the Cross. But I'd be afraid to sit here, looking at the beautiful mountains all the time: I'd be afraid of forgetting to love my neighbours. I'm not good

enough to be able to look at a picture that hasn't Christ in it. He must be the background and the foreground of the picture always."

"Let us run with patience . . . looking unto Jesus. For consider Him . . . lest ye be weary and faint in your minds."

HONOUR BRIGHT.

In the World's Mission Fields

JAPAN

"CHRISTIANITY WILL WIN THE HEARTS OF THE PEOPLE"

Professor Masumi Hino, Kyota, dean of the Theological Department at Doshesha University, Japan, in drawing a comparison between Christianity and other religions, in an article entitled "Ought Japan to become a Christian nation?" says:

"No land can compare with Japan in the various forms of religion flourishing side by side. We have not only the native religion in the form of Shinto, but also the fully naturalized Confucianism and the highly indifferenced and improved Buddhism, with its thirteen principal sects or denominations. Even Mohammedanism and Mormonism are said to have entered the country at times. With these forms of religion

CHRISTIANITY MUST LIVE SIDE BY SIDE

and its future depends solely upon its own merit to assimilate the spiritual and intellectual status of the people and especially upon its power to lead and enlighten the nation in the way of truth. The fittest will survive. The best way to judge whether Christianity is really the fittest is to compare its salient characteristics with those of the other three principal forms of religion in Japan."

SHINTO

Among the reasons given

WHY SHINTO FAILS

to be credited by men of experience and hardened discipline with the possible dominance in the future over the hearts of the Japanese are that "Shinto has no system in its teaching. It is a mixture of many good but crude ideas; it is a compound of various untutored religious feelings. One cannot point out one prominent cardinal doctrine by which others may be unified or to which they may be subordinated, or through which they may be interpreted. This kind of naive, unsystemized religious teaching and feeling, however they may command the respect of an ordinary people, will not certainly satisfy the highly educated and seriously minded.

"The most characteristic feature of Shinto, namely, intense patriotism, is

certainly good, but it is a question whether it can be the basis of all moral actions."

CONFUCIANISM

Confucianism, "which has trained the Japanese people in its moral life more than any other single force,"

IS DISPOSED OF

because of its inability to satisfy the transcendent element in human nature.

Confucianism as an institution has already gone out of the life of the Japanese people. That is why many consider it a sort of philosophy rather than a form of religion. The Japanese government, in calling the convocation of the ministers of three religions in February, 1912, did not include Confucianism. They did not recognize it as an organization.

BUDDHISM

Buddhism, which "historians of religion agree is next to Christianity the most developed religion in the world," is, however,

QUITE DIFFERENT FROM CHRISTIANITY

Its final conclusion in regard to the estimate of the world is quite contrary to that arrived at by Christianity. "The conclusions of Christianity are mainly positive, aggressive, social; while those of Buddhism are mostly negative, contemplative, stoic, and deeply pessimistic." Three reasons are mentioned by the dean of the Theological Department at Doshesha University why Buddhism "will fail to be the supreme spiritual form in Japan." "It places insufficient insistence on the ethereal life of man; its interest is not so much ethereal as intellectual. Buddhism teaches ethics but the chief interest (Christianity's aim at the union of man with God, whose nature and being is interpreted in the terms of human personality) is not there. Ideals and aspirations as well as possessions of hate, love, sorrow, joy, are illusions due to the wilful human nature and the working of the Karma. Ordinary mortals cannot be built upon this kind of world view."

In Buddhism the

INDIVIDUAL HAS NO REALITY except as a model, accidental being.

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He merges in the absolute and the whole. You can hardly find a place for him. In fact, the individual will is the root of evil according to the Buddhistic view. So it cannot meet the need of the growing generation that now seems to delight in the assertion of its own will.

Again, there is the

LACK OF VITALITY IN BUDDHISM

The popular form of this religion teaches the immortality of the soul, not because the present life on this earth is full of light and life, but rather because it is altogether too unsatisfactory to meet the human need. So Buddhism's immortality is based on the pessimistic view of life. Buddhism stands at present in the popular mind for death rather than for life. Buddhist temples are the edifices for dead people. The chief business of the Buddhist priest is supposed to consist in taking care of funeral services and the observance of the anniversaries of the dead. Most people in Japan belong to the different Buddhist denominations largely because these care for the dead and will bury with honor and care for the graves.

CHRISTIANITY

After summing up what each of the three religions already mentioned has done, which is "much," in leading the Japanese people along moral and religious lines the dean says, "Good tiles and good nails in a decaying house will not save the house. We need a strong structure supported by steel and stone. It is

CHRISTIANITY (A ROBUST RELIGION) ALONE

that has the promise. Christianity has proved itself to be life and power. It is able to meet the demands of the coming generation of Japan." It is interesting to note that the writer says that personally he owes much to all of the three religions which he is comparing with Christianity. He vividly paints the features of Christianity which make it "the only religion that seems to have vitality enough to meet the spiritual needs of the present and coming generations." Christianity will win the hearts of the Japanese people. Ultimate victory is sure, but the dean points out "the task is great," and "what Christians in England and America do and how they pray will affect the work on the other side of the globe."

The School of Eternal Love

(Continued from Page 9)

to condemn the daughters of sin, while the worst offenders pursue their shameless way. Nothing but the dealing of the Son of Man Himself with the woman taken in adultery has ever surpassed the judgment of Hosea. To those who are responsible for what it is difficult to regard otherwise than as a woeful failure of justice here in London in a case sufficiently notorious, I commend these words of the ancient prophet:—

I will not punish your daughters when they commit whoredom, nor your brides when they commit adultery; for they themselves go apart with whores, and the sacrifice with the harlots.

But this is by the way. I turn from the righteous indignation of this injured husband, fastening the guilt upon its genuine authors, to the patient love which never closed the door on her who, though she fell deeper and deeper into the mire, was his wife still. Her progress in misery is foreseen, anticipated, followed, by the man who never makes repentance impossible. At last a poor wretched slave, all her joyance departed, all her lovers gone, all her gifts melted into air, he buys her back from the petty tyrant who now possesses her, at the price for which Judas sold his Master.

What are the words that burst from that suffering, lacerated heart? You remember the scene in which Arthur bends over his fallen Queen and extends the benediction of his calm forgiveness. His passionless nature could give no more, and our last word must needs be, "Alas! poor Guinevere!" But the yeoman of Israel has a great heart, pitiful as a father's, yearning as a mother's. He remembers nothing but the old days, when in the cool of eventide they walked the lanes together. Shall I forget her, because she forgot me, "when she decked herself with her earrings and her jewels, and went after her lovers?" "Therefore," (it is the logic not of reason but of love)—"therefore, behold, I will allure her, and bring her into the wilderness and I will speak to her heart." You have read, it may be, the Rubaiyat of Omar Khayyam. You recall the book of verses underneath the bow, the jug of wine, the loaf of bread, the beloved singing in the wilderness. But for Hosea it was "paradise enow" to seek the moonlit solitudes, fragrant with the scent of Lebanon, not to listen to the silvery voice of an untarnished maid, but himself to plead with the bruised and battered leavings of a selfish world in

the crooning accents of a young romance:—

As fair thou art, my bonny lass,
So deep in love am I;
And I will love thee still, my dear,
Till a' the seas gang dry.

Till a' the seas gang dry, my dear,
And the rock melt w' the sun:
And I will love thee still, my dear,
While the sands o' life shall run.

But that is God! I tell you, that is God! So the prophet of Israel found his heavenly Father. He gained what is the end of all social experience. Was marriage for him a failure? No! ten thousands times No! It revealed to him his Maker.

This is a road which we may all travel if we will but be brave enough to live. Browning, in a famous poem, has represented the stripling David in his efforts to save the stricken Saul as finding his struggle to bear aid to his fellow-man prophetic of the advent of a redeeming Christ.

There is, of course, nothing of this in the old story. And many, I dare say, have accepted this psychologic study of a modern thinker as new and original teaching. But it was worked out eight hundred years before Jesus Christ, not in the busy brain of a poet, but in the life story of a man. It rests upon that eternal constitution of the universe, according to which the human and divine are connected by no arbitrary analogy the one with the other, but because, as it has been well said, "social life is the hint, the likeness, or the incarnation of a life which lies beyond." When we speak of the humanity of God we use a phrase which experience constantly assures us unveils the great reality. To those who venture, life will surely become prophetic of the larger unity. The conclusion is not false because it is larger than the evidence.

I wonder what most people think when they hear in the Marriage Service the statement that matrimony represents the spiritual marriage and unity that is betwixt Christ and His Church. Some are too busy with the social pageantry to hear the words at all. Others doubtless dismiss it as a piece of archaic ecclesiasticism, about as practical as stained glass and church embroidery. Others will connect it with some "perfect love all human love transcending," which may be supposed to mark the converse of the Happy Isles. What it does mean is that the conditions of the common life, of which marriage is alike the epitome and the

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highest expression, are just the school in which men and women may learn the wonder of Eternal Love.

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Is there any book in the whole Bible, not excepting the pages of the New Testament, which is stored with sublimer images to express the yearning, seeking, forthcoming Heart of God, which is the central, beating Reality of this marvellous and perplexing world? He is like the rain, "the latter rain that watereth the earth." He is like the husbandman who removes the yoke from the weary beast and gives him food. His very discipline is bands of love. Like a nurse, He teaches His children to walk; like a mother, He takes them in His arms. And as the prophet contemplates his beloved people, returning from their broken trust in faithless or in self-made saviours, to render the fruit of the lips to Him Who is their Maker, Husband, Friend, the song which he puts upon the tongue of the penitent rises to a height which is scarcely surpassed even by the Divine words in which Jesus taught His disciples to pray. "In Thee the fatherless findeth mercy."

Hosea rises to these heights of vision because he has sounded the depths of the Divine mercy. It is, perhaps, the most wonderful thing about the whole book how it expands almost insensibly from a record of the prophet's dealings with his faithless spouse into an argument of the love of God towards a rebellious people. The ruined home is a sort of transparency through which we gaze upon a lost nation, a wayward world. The love of the Divine espousals towards a fallen race is the pith and marrow of the gospel of forgiveness.

We know nothing of any love of God which does not express itself in a splendid and, as history now attests, a triumphant effort to redeem. The romance of the manifestation of the nature and the name of God requires the tragedy of disobedient man. So fully is the

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prophet persuaded that the misery of his home is for him love's grand and only opportunity, that by a bold paradox he can treat the conviction, that followed on the disclosure of his wrongs, as though it had been his from the beginning, as though God had said to him, "Go, love a wife of whoredom."

So for us the love of the Eternal Father is inconceivable save as it is realized in redemption. There is no other story in which love shows complete but the patience, the suffering, the death which the Lover of men thought a price none too great for the purchase of our worthless souls. And the glorious book which we have been considering this afternoon is an abiding witness to the fact that the experience of life leads on to Calvary. The great activity which culminates on the Cross is the work, not of an arbitrary deity, but of a human hearted Saviour. God has never sought divorce from His world for love only comes to its own when it goes forth to seek and to save that which is lost.

O men and women, gathered in this church to-day, what a wonderful God it is Who is stretching out His hands to you. How can you say Him nay! If you have never learned the great secret that God is your Redeemer, do not leave this place without a prayer that He will make known His love to you.

Do not refuse life's great romance. Do not turn away, when the gates of paradise stand ajar. Listen to the Voice, so human in its pleading, so divine in its power. "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

* * *

During the past week there has passed from amongst us, like a shock of corn fully ripe, the great naturalist who shares with Charles Darwin the honour of discovering the law of natural selection, and to whom we owe the phrase, "Struggle for existence" which during the last fifty years has become part of the current coin of the language. The genius of Alfred Russel Wallace was hardly inferior to that of his great fellow-labourer in the field of the origin of species. The story of the manner in which their epoch-making theory was given to the

world is a triumphant witness to the way in which the struggle for existence is mitigated by those ethical considerations to which it is the glory of mankind to yield. The discoveries of both men were published in such a way as to leave the honours easy. But there is, I think, one direction in which the verdict of mankind will accord to Wallace even a higher place than Darwin in the history of human thought. Both investigators were absolutely loyal to the inductive and historical method of reaching truth. But there are some—and surely Darwin was one of these—who hesitate to go one step beyond the observation of facts, even when those facts lead up to and suggest conclusions apart from which the facts are not fully intelligible. Wallace, on the other hand, did not fear, in the phrase of Bishop Butler, to "join abstract reasoning with the observation of facts," and so to make his reading of Nature available for practical life. He positively affirmed the little more (and how much it is!), from which Darwin always shrank, and declared that the complexity of living structures demanded the existence of a creative reason which directs all things towards the realization of an intelligent purpose. The important conclusions of life are not in the facts but just beyond them, and the deepest thinker, like the simplest worker, will not refuse the venture of faith which right reason requires. It is interesting also to recall that Wallace did not regard a survey of the universe as complete unless account were taken of the action of personal beings, other than human minds, which make this world of sensible objects, which it is the business of science to investigate, the theatre of their plans and purposes. Such a view as this, reached by a singularly independent mind along its own lines of inquiry and reflection, is practically indistinguishable from that spiritual background which renders the story of the Gospel, to all who acknowledge its reality, not an arbitrary interference with natural law, but a normal revelation of the unseen world. The work of Alfred Russel Wallace is bound to endure because it was wrought on the highest levels, "Render thanks to the Giver."

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Rest, faithful heart! Thou rearest
well, I ween,
Far from the thronging city's fitful
roar;
The toils of life, the lashing storms
of time,
This world's corroding care shall
nevermore

Distress thee. Still, we trust the
wonted cries
That erst to hard fought fields thy
succours drew
Unstinted, may command thy pray-
erful aid
To cheer the faint, uphold the gal-
lant few.

Manning the thin red line 'gainst
mortal odds.
True standard-bearer in the hosts
of God,
Thou'rt fallen, all wounds in front,
unsmirched the flag
That was thine Oriflame and is thy
shroud.

Thou Holy Rood, from whence the
Saviour reigns
In suffering love, his hands were
early pressed
To thee by Holy Mother Church and
kept
Their hold, in life for strength, in
death for rest.

Oh! can the loving voice be stilled
for aye?

For aye the kindly eye be lidded
o'er?

"He that believes in Me shall *never*
die"—

Lord, speak to comfort us, Thy
word of power!

He gave his *all* to Scotland, let him
sleep

In his full stature as a friend to
men,

Round him the heather hills, the sob-
bing deep,

Till the daybreak on Love's trium-
phant reign.

WM. ROLLO,

Trinity College, Toronto.

The Church in Canada

(Continued from Page 12)

St. Peter's. The judges were Kirwin Martin, Vaughan Wright and I. E. Leather. Frederick Henderson of the Church of the Ascension was the fortunate speaker.

NOVA SCOTIA

A meeting of the Social Service Commission of the Diocese of Nova Scotia the name by which the Moral and Social Reform Committee of the Diocese is hereafter to be known was held at the C. of E. Institute recently, the Bishop in the chair. Canon Vernon was elected secretary of the Commission. A careful discussion took place as to the methods by which a better moral and social tone could be given to the life of the Province.

The Bishop reported that he had in hand a legacy left by the late Bishop Binney to form the nucleus of a fund for the establishment of a House of Refuge where fallen women could be received and aided.

According to the terms of the will, this House of Refuge will be under Church of England auspices and it is hoped that other legacies may be forthcoming for this most necessary work.

The Commission also carefully went into the matter of education along purity lines, and hope to make a valuable report on this subject, full of many suggestions, at the next session of the Synod.

The desirability of the Church taking a more active interest in the social welfare and amusements of the people, especially in the country districts was also carefully considered.

KING'S COLLEGE.

The November meeting of the Board of Governors of King's College held at the Church of England Institute was splendidly attended and one of the brightest ever held. Besides the two Bishops and the President of the College, there were present Revs. Dean Llwyd, Canon Simpson, Canon Smithers, Canon Cowie, V. E. Harris, E. A. Harris, W. S. H. Morris, F. M. Webster, A. M. Bent, G. W. Bullock, Messrs. J. W. Allison, Dr. M. A. B. Smith, Percy Wilcox, R. V. Harris, W. L. Payzant, R. W. Hewson, H. L. Jones. The Executive Committee reported many necessary repairs had been effected on the College building, and the whole building given two coats of paint.

It was decided to add another professor to the Divinity School, the appointment to be in the hands of the Bishops of Nova Scotia and Fredericton.

It was decided to appoint a bursar who will take charge of the business affairs of the College and Collegiate School in Windsor, purchasing all supplies, and having a general oversight of the College farm and property, the appointment being left to the Executive.

A scholarship of \$50 was assigned to St. Peter's School, Charlottetown.

The total amount subscribed to the special fund to August 31st, is \$63,311.01.

THE MISSION.

The general mission was inaugurated on Saturday evening, November 22nd, with a preliminary service in All Saints' Cathedral, Halifax, for the reception and benediction of the missionaries. Bishop Worrell invested each of the visiting clergy, who have come to conduct the different services, with a stole to indicate his commendation of the work and committed each to the guidance of the Almighty in the important task before him.

On Sunday at eight o'clock the regular series of services began with the Holy Communion in all Churches of the city, Dartmouth, Bedford and Eastern Passage.

All Saints' Cathedral was filled at eleven o'clock for morning prayer and sermon, the Litany having been said at 10.30. The service was sung by Rev. K. C. Hind and Dean Llwyd read the lessons. The preacher was the Bishop of Fredericton, who announced as his text, James iv., 8, "Draw nigh to God, and He will draw nigh to you." This

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was, he said, the message of the mission. There would be no emotional side to the mission, it would be a simple, plain and valuable opportunity to hear and answer the voice of God—to draw nigh to Him that He might be near them.

It was not too much to set one week apart for matters affecting the higher life. Just as the business man with a great chance to make money, or the student putting forth every effort to take a good degree, will improve to the utmost any special time of opportunity, so should it be with all before him. The experience of men over and over again had discovered that the true answer to the question "What does it profit a man if he gain the whole world and lose his own soul?" is that there is no profit about it—only a great loss.

The preacher closed with an urgent plea that the great law of life, the truth that what we give to the Almighty we get back, the spiritual law corresponding to Newton's third law of motion, might be true of his hearers during the mission. The sermon was strong in every point, every illustration, every sentence, a most fitting prelude to the work of the Mission.

One of the most interesting and important of the series of meetings in connection with the mission services on Sunday was the mass meeting for men at the Cathedral, addressed by Canon Paterson-Smyth. There were a large number of men in attendance. Dr. A. S. McKenzie, president of Dalhousie, introduced the speaker as a gifted Irishman, one of many who had come to enrich Canadian life by their powers. Dr. Paterson-Smyth took as his subject the story of the widow of Nain and her only son.

The Bishop of Fredericton was again the preacher at the evening service at the Cathedral, giving a particularly strong discourse on the parable of the prodigal son.

Rev. Prof. Wright of Huron College gave a talk to the students of Dalhousie Sunday afternoon, in the Munro room of the college. The president, Dr. MacKenzie, was in the chair. Prof. Wright discussed Psalm xcvi.

At St. Paul's Church on Sunday the services in connection with the Mission were very largely attended. In accordance with the schedule of sermons for the occasion the Very Rev. J. J. Robinson of Winnipeg preached in the morning and at the evening service Rev. A. P. McKim of St. John was the speaker.

The visiting Missioners are—The Bishop of Fredericton; Rev. Foster Bliss, Smith's Falls, Ont.; Very Rev. J. J. Robinson, Winnipeg; Rev. R. P. McKim, St. John; Rev. Canon Paterson Smyth, Montreal; Rev. R. C. Blagrove, Belleville, Ont.; Ven. Archdeacon Martell, Windsor; Rev. J. W. J. Andrew, Berlin, Ont.; Rev. Canon Howitt, Hamilton, Ont.; Rev. T. B. Clarke, London, Ont.; Rev. Prof. T. G. A. Wright, London, Ont.; Rev. F. G. Newton, Sarnia, Ont.

TRENTON

The people are erecting a first class rectory for their clergyman and his family. There happens to be a number of carpenters in the congregation and these with helpers are taking turns in the work of construction, each one giving a day or part of a day as he is able. In this way the cost will be much less to the congregation who hope shortly to also build a church.

OTTAWA

OTTAWA

BROTHERHOOD OF ST. ANDREW.

The annual meeting of the Ottawa Local Assembly was held in St. George's parish hall on the 27th November. A

short business session and the election of the president was succeeded by a ten minute echo of the New York convention by R. K. Sampson. Rev. W. W. Craig, curate of St. George's Church discussed the value of a Brotherhood chapter to the Church. A preparatory service for St. Andrew's Day was conducted by Rev. A. W. MacKay of All Saints' Church.

DEANERY OF OTTAWA

On Monday, December 1st, the annual conference of the Archbishop of Ottawa with the priests and people of the Deanery of Ottawa was held. At 10 a.m. the Archbishop was the celebrant of Holy Communion in St. George's Church. At 11 a.m. the conference was held in St. George's parish hall, and at 12 noon Rev. E. G. Burgess-Brown read a paper on "A Modern Sunday School Method." A discussion then took place followed by luncheon. At 2.30 p.m. Rev. W. W. Craig, B.D., curate of St. George's Church, read a paper on "Moberly's Ministerial Priesthood." Rev. Harold Hamilton, D.D., also read a paper. At 8 p.m. a missionary service was held in St. George's Church when the Very Rev. Dean Abbott, M.A., of the Cathedral, Hamilton, delivered an address.

CHAPTER MEETING

The first part of the programme was the Chapter Meeting of the Archbishop and Clergy in the school room of St. James' Church at 2.30 p.m., at which the Archbishop presided. There were present the Reverends Mr. Eunner, J. Fisher, R. D.; Canon Elliott, T. Saddington, D. T. Clayton, T. L. Aborn, R. Turley, and G. A. Brunet. The meeting opened with the recitation of the Creed and with prayer by the Archbishop, who immediately invited subjects for discussion, and the whole of the afternoon session was taken up in dealing with the following topics: Construction of Sermons, How to get People to Come to Church, What Laymen Think of the Church, Present Need for Sacramental Teaching, and How to Attract Children to Sunday School. About 5 p.m. the Clergy adjourned for Evensong.

THE CONFERENCE

The Conference was held in the evening, and was opened to the public. There was a fairly large attendance, in spite of the heavy rain. The Archbishop again presided, and gave a short address in which he spoke of the value of the Deanery Conferences as he had always found them a great factor in bringing the Bishop and Clergy in closer touch with one another and also in gaining an intimate knowledge of the people for whose spiritual welfare he was responsible.

The Rev. R. Turley then read an able paper on "The Apostolic Ministry in the New Testament and Sub-Apostolic Times. The paper was a most interesting and instructive one and showed that the church is a divine society and that her ministers are not the choice of individuals but of God's appointment. Mr. Turley emphasized the fact that the church in all ages had taken great pain to preserve the Apostolic ministry.

The Rev. C. Saddington gave the next paper on "The Advantages of the Duplex Envelope System." He emphasized the fact that giving is a great factor in our religious life, and by using the duplex envelope a congregation does away with irritating appeals for money, fulfills the Apostolic precept, breaks down the spirit of parochialism, brings home the missionary work of the Church, and promotes greater liberality among the people.

His Honour Judge Senkler spoke on "The Position of Laymen in the Administration of a Parish from a Layman's Point of View." He pointed out that the province of the laity is confined to temporal matters. The Clergy should have nothing to do with the financial administration of a parish. The offices of the laity were those of Church Wardens, sidesmen, auditors and superintendent of Sunday school and these are of vestry

appointment. The laity is also reckoned with in the auxiliaries, guilds and the Brotherhood of St. Andrew. The Rector should be first and foremost in anything undertaken and the deepest respect should be shown him by the laity.

The last subject was taken up by the Rector of St. James Church, "The Place of the Priest, Choir and People in Public Worship." Public worship, he said, does not mean worship before or in public. It is an offering the whole congregation makes to God, it consists of prayer, praise, thanksgiving and offering. The service must be rendered for the purpose of edification. For the realization of this subject, the Clergy, the Choir, and also the Congregation, each have a most important part assigned in public worship, although the clergy and choir are the trained leaders. It is the harmony of these three parts that make the Church of England service not an amusement, but a real spiritual boon to all those present.

The Archbishop was hoping to hear some discussion on these different subjects, but time did not permit. With a hymn, "Fight the Good Fight," and benediction, the Conference adjourned.

DEANERY OF LANARK

The Annual Conference of the Archbishop with the Clergy and Laity of the Deanery of Lanark was held in Perth on Nov. 19.

SMITH'S FALLS

The Rev. H. Gomery, of the Diocese of Montreal, is in charge of the parish during the absence of the rector, Rev. Forster Bliss, who is taking part in the general mission in Halifax.

QU'APPELLE

REGINA

The fifteen thousand dollar grant which is to be made to the Diocese of Qu'Appelle by way of assistance in erecting the college buildings of the diocese here, will be paid over right away. The diocese agreed to erect buildings to the value of \$35,000 and the building inspector states that the buildings already erected are worth \$75,000, so that the college promoters have earned the grant.

RUPERT'S LAND

WINNIPEG

The second of his series of lectures on "The Art of Teaching" was given by Mr. S. E. Lang, Inspector of Manitoba High Schools in Holy Trinity hall on Thursday evening last. Those who are able to attend this course are deriving great satisfaction and benefit from the valuable suggestions received. Mr. Lang chose for his subject "The Preparation of the Teacher." He pointed out that it was not sufficient for the Sunday School teacher to have merely a grasp of the subject matter actually in hand but that he ought to know too, the geography of the country in which the scene was laid and the history of the races connected therewith. He gave his audience an outline of the necessary geography and history for the successful teaching of the Old Testament, adding many incidents of an interesting and varied character, and further suggested that a similar outline should be prepared for the New Testament. The

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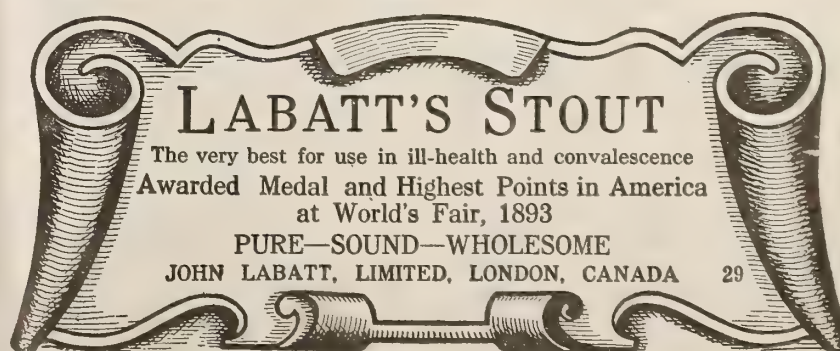
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subsequent discussion was taken part in by the chairman, Ven. Archdeacon Fortin, Rev. G. H. Broughall and T. Marshall, and Mr. James. The next meeting of the association will be held on Thursday, December 4, when Rev. Canon Murray will deliver an address entitled "The Divine Library and How It Was Preserved for Us."

MINNEDOSA
St. Mark's

At a meeting of the Daughters of St. Mark last week, Miss Gertrude Fairbairn was made a life member of the Girls' Branch of the W. A. Miss Fairbairn has been a most active worker in the parish in the Mission Band, Daughters, and the Sunday School. The gift to her was a great surprise as it was a pleasure to those who gave it.

A class of boys in the Sunday School has decided to give the sum of \$25.00 to educate a child in China. This sum is intended to be an annual gift, and is the result of the boys' own earnings. The undertaking is largely due to keen interest in and devotion to missions which the teacher, Miss M. Hilliard, has had, and which she inspired in the boys.

RURAL DEANERY OF MINNEDOSA

At the Conference of those interested in the proposed diocese of Brandon, held at Brandon last week, the deanery was well represented. The following were present, the Rural Dean, Rev. T. H. J. Walton, B.A., Birtle; Rev. G. A. Wells, B.A., Minnedosa; Rev. R. W. Ridgeway, B.A., Clanwilliam; Rev. Wm. Stocker, Strathclair; Rev. Chas. Wood, Hamiota; Rev. T. J. Latonnell, B.A., Solsgrith; Rev. W. J. Finch, Moore Park; Rev. W. N. Morgan, B.A., Binscarth; Mr. Arthur Woodcock and Mr. Wm. Dunbar, Clanwilliam, Mr. Frank Heintz and Mr. Herbert Gill, Minnedosa, and Mr. Wm. Blackburn, Strathclair.

It is the general impression in the Deanery that the time for division has not yet come. In most of the parishes the same suggestion was hit upon, viz., that an assistant bishop be appointed who should spend most of his time in the proposed diocese, and when the time for division was ripe, would have power to succeed. As far as the Deanery of Minnedosa is concerned, the raising of necessary funds seems impossible, at least for some time to come.

COLUMBIA

CHRIST CHURCH CATHEDRAL, BRANCH OF C. E. M. S.

On Wednesday evening, November 19, a lecture was given in Christ Church schoolroom before the members of the C.E.M.S. and their friends, by the Rev. C. R. Littler, Diocesan Financial Agent, on "The History of the Church of England, as illustrated by the English Cathedrals." The lecture was most interesting and instructive, and the slides used were the best we have seen in any lecture of a similar character.

The lecturer traced the history of the Church of Britain back beyond the days of Reformation, back beyond the Norman conquest and the days of Alfred, back beyond the coming of St. Augustine to at least the middle of the third century, when either through the influence of Christians in the Roman army or from Gaul, the faith of Christ was first proclaimed to the inhabitants of the British Isles. Illustrations were given of the six different styles of architecture found in English Cathedrals and Churches, and excellent views exhibited of Cathedral Churches, such as Canterbury, Winchester, Salisbury, Ely, Peterborough, Durham, Chester, Lichfield, Gloucester, St. Paul's, and of Abbeys, such as Glastonbury, Fountains, and Whitby. A view

of the present wooden building, which serves as the Cathedral Church of the wealthy capital city of British Columbia, was shown in connection with Lichfield Cathedral, with the object of impressing upon the audience that which Mr. Littler stated to be his belief that the aim of churchmen in this diocese should be to reproduce Lichfield on the Bishop's Close site, which is wonderfully suited to receive such a building and to grace its appearance.

At the close of the lecture, the Dean, who presided, thanked the lecturer for the most interesting and instructive evening which he had provided. He was specially grateful to him for three things. Firstly, for having so drastically disposed of the fable that the Church of England owed its origin to Henry VIII. Secondly, for having so drastically disposed of the equally absurd fable that the Church of England owed its origin to the mission of St. Augustine. Thirdly, for having expressed the conviction that a reproduction of Lichfield Cathedral should be the aim of churchmen in this city and diocese. It had for long been his own opinion, and it could be done if only the strong faith in Christ, and deep love for Christ which filled the hearts of our forefathers filled ours, and led us by prayer and patience to begin the work of constructing a House of God which should be worthy of His honour and glory, and a witness to the world of today that the old faith still lived as a constraining power in the hearts and lives of the sons and daughters of the old Catholic and Apostolic Church of Britain. One who was present remarked, "I never knew before that we had such a firm historical basis on which to stand," and his judgment would be endorsed.

Mr. Littler possesses great power as a lecturer, and in an easy conversational style held his audience spellbound for over an hour and a half, no easy task, even when given a subject of absorbing interest and the excellent slides which he brought with him.

The C.E.M.S. is doing good work in the Cathedral Parish, and meeting a very great need. The utmost harmony and cooperation exists between it and the local chapter of the Brotherhood of St. Andrew, and no parish need for one moment hesitate about having both Societies at work. All the Brotherhood men of the Cathedral Chapter are also members of the C.E.M.S., which latter society is found most useful as a feeder for the older organization.

CUMBERLAND

On Friday evening, the 14th, the congregation of Holy Trinity were made glad by a visit from the Bishop, who, in turn was greatly pleased with the needed improvements recently made in the church. Within the parishes of Comox and Cumberland a new parish will be created, necessitated by the growth of new missions—Denman and Bevan—from Cumberland.

On Sunday the Bishop was fully occupied. At Matins he preached and celebrated, afterwards going to Bevan, where he was received and welcomed by a large congregation, returning in time for Evensong and the "Laying-on-of-Hands." During his stay his home was at the Vicarage. The Vicar and Mrs. Franklin Watson thoughtfully arranged a reception, invited all members of the congregation, thus affording an opportunity for one and all to make acquaintance with their Bishop.

PREFERMENTS AND APPOINTMENTS

HOLLAND, Rev. T. Bird, B.A., B.D., incumbent of Port Carling, Diocese of Algoma, to be rector of Bervie, Diocese of Huron.

DE FOE WAGNER, Rev. E., to the incumbency of Alliston and West Essa, Diocese of Toronto.

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Letters to the Editor

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MORAL AND SOCIAL REFORM

To the Editor:

The sermon of Dean Sumner of Chicago, at the Convocation Hall of Toronto University, on a recent Sunday, was a call to the members of the University to realize their obligations as citizens; a call to realize in daily life the message of the Apostle, "Our citizenship is in Heaven." The church has a message to deliver which must touch the life of today in our moral and social conditions. We cannot ignore the conditions under which men live. And in making it possible for them to live under such conditions as tend to morality and social purity? The daily press has given the message which the Dean delivered, not only to those who heard him, but to their readers as far as their circulation may mail. He pointed out to us that efficient and useful citizenship requires that we shall not be ignorant of the moral and social conditions of a great city. Crowded and congested conditions are a menace not only to morality, but also to social purity, and become a breeding spot of vice of every description. Toronto has its crowded areas where men and women are living together under conditions of which many a church man and woman is ignorant. The medical health officer two years ago called our attention to the fact that in one small section of Toronto there are 139 families, each living in one room, that altogether there are in Toronto 198 families or 472 persons living under such conditions, while 447 persons live in cellars or basements which means that 919 persons are living in habitations unfit to live in. Those of us who are fortunate enough to live in our own comfortable residences sometimes blame our less fortunate brothers and sisters for their want of cleanliness, do we realize that 559 families in Toronto have no water in their dwellings? This means that there are groups of houses where the inmates must go to a common tap out of doors, both summer and winter, for their water supply. Dean Sumner has told us that the man who takes no interest in the affairs of the community is "not only an inefficient citizen, but an undesirable citizen, taking the community's support and giving nothing back." Two years ago Dr. Hastings told us of Toronto's slum districts, how many of us have been roused by these conditions to do something to better them? Our contention is that as with the citizen so with the church, she has a message to deliver. It is her duty to arouse men to a sense of deep responsibility for the surroundings in which men live. The body has been redeemed as well as the soul. "The hope of glory" is not for the soul alone, but for body and soul together. "Where also we wait for a Saviour the Lord Jesus Christ, who shall fashion anew the body of

our humiliation, that it may be conformed to the body of His glory." Surely this hope is one which calls us to care for our own bodies and the bodies of others as well as for the welfare of souls? Every man that hath this hope in him purifieth himself even as He is pure." We cannot ignore the conditions under which others live, St. Paul tells us "Not looking each of you to his own things, but each of you also to the things of others."

The Dean went on to tell us of the conditions of society today, the low standard of novels which are read, pandering to the lowest vices, the immoral dances which find their way, not only into the dance hall but also into the dances of a very different class of people to those who frequent such places of amusement.

It is the duty of citizenship to better these conditions and the voice of the Church must not be silent. Legislation may be necessary, and is necessary, but if vice is to be stamped out, much more than legislation is necessary. Public opinion must be aroused and the church herself must grapple with such problems as the white slave traffic, and, while not standing as an arbiter in industrial strife, yet, setting forth the true principles of brotherhood between man and man, that the representation of capital and labour may seek such an adjustment of their claims that true righteousness shall exist between them, each seeking the other's good. It is when men acknowledge their responsibility to God and submit themselves to the government of the Holy Spirit that true peace and righteousness will exist. It is with this end in view that the church in Toronto has added to her staff of clergy one who will interest himself especially in the work of moral and social reform. It is the work of our chaplain in this department, the Rev. Ralph L. Brydges, to make a special study of all questions relating to moral and social progress. He is associated with our chaplains in the public institutions within the diocese. In process of time his voice will be heard in pulpit and on the platform advocating these things which tend to the betterment of moral and social conditions. It is in the public institutions, as well as in the slum district that we see the results of evil conditions. It is in the police courts that we learn the great need of the church stretching forth her hand to help the fallen to a new and better life. One of the greatest needs today is some institution under the care of the church, where men, women and even children, may be taken care of for a longer or shorter period while encouraged to live a new life and to start afresh with the consciousness that the church does care for them and is seeking to awaken in them that spirit of life which will be to them a constant incentive to better things. Especially in the Juvenile Court our workers find that the commissioner turns to our deaconess saying, "Will you take care of this case, she belongs to the Church of England?" and sorrowfully our deaconess must turn to a Presbyterian, Methodist or Salvation Army worker and say, "Can you take this case for me?" The homes and institutions under these auspices

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receive the title because they are Lords of Parliament does not appear to be well founded. The title Lord is a title of honour given to many persons who are not members of the House of Lords. There are, for instance, a "Lord Mayor" of London, and other cities in England, and Lord Provost, in Scotland, besides a "Lord Advocate" and a "Lord Justice Clerk," filling high judicial offices. Moreover, the judges of the Supreme Courts in England and in Canada are always addressed "My Lord." Many Peers who do not sit in the House of Lords are none the less "Lords" and many younger sons of Peers who have no seats in the House of Lords are nevertheless, by courtesy, styled "Lords." The fact appears to be that the word "Lord" as applied to Bishops, is merely a title of honour and dignity attached by common consent to the holder of the office of Bishop in the Church of England, whether they happen to sit in the House of Lords or not. Several of them, as a matter of fact, do not. It is like the title of "Worship," which is given to Mayors and Justices of the Peace, etc., etc. "Your Honour," which is given to the Judges of our County Courts. The feeling of our forefathers evidently was that men occupying high positions ought not to be addressed as ordinary men, and that the respect due to their office demanded that they should receive some distinctive formal mode of address. Were they not right?

may be doing excellent work, this we do not doubt, but we feel that as we value the Church's system for ourselves so also we should give the fallen ones help which the church has to give to raise them up to newness of life and give them a fresh start. "There is joy in heaven over one sinner that repenteth more than over ninety and nine just persons that need no repentance."

PRESBYTER.

EVENING COMMUNION

To the Editor:

Sir,—Should we not be more likely to commend to Christians generally the most excellent rule of fasting communion which Mother Church has given us if we were to emphasize not so much the physical condition of fasting as the great principle underlying the rule? That principle surely is, in two words, "God First." The instinct of the Church has led her to feel that when God incarnate comes to us in the form in which He can be most intimately welcomed by us, i. e., in the form of food, that Divine Food of the soul must come before the ordinary food of the body. Thus the fast before communion would seem to be symbolical rather than penitential, and therefore not quite parallel with the fasting which is enjoined before Holy Baptism. By making it our rule that Christ Himself, the Bread of Life, should always be the first food of the day, we set forth in symbol the great principle that God must come first in our lives. The practice of evening communion on the other hand (in spite of the undoubted piety of some of its defenders) seems rather to fall in with the materialistic spirit of the age which holds that, while God is not to be utterly neglected, yet He need not come first but may be squeezed in according to convenience. No doubt for some in weak health there must be dispensations from the strict rule of fasting communion, but surely these should be recognized as exceptions. Looking to the principle underlying the rule, is it not obvious that we need our rule of fasting communion as much to-day as it has ever been needed?

J. S. BREWER.

Compton, P.Q., Nov. 22.

"LORD BISHOPS"

To the Editor:

Dear Sir,—We still find many troubled over "My Lord." Canon Welch, when provost, used to say that this was merely an address of respect like "sir." All whom we address as "sir" are not knights, etc. We do not want our bishops to be pompous prelates but fathers in God. Sons often address their fathers as "sir." Why should not we speak to our spiritual fathers as "my lord?" There is nothing servile in so doing and the best type of bishop will not claim a feudal title, but he will be glad that his office is respected. Is there sufficient reason to give up an address of respect?

Yours truly,

NEMO.

Toronto, 27 Nov., 1913.

To the Editor:

Sir:

I notice that in your answer to a correspondent you rather favour dropping in Canada the title of "Lord" as applied to our Bishops.

The notion that Bishops in England

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Would our Courts gain anything for instance, if the mode of addressing those who administer justice, were changed to some more familiar style as for example "Judge." I do not think it would. A Judge, however humble, represents not himself as an individual, but "My Lord the King," the Fountain of Justice. So a Bishop, however humble his diocese, represents not himself as an individual, but "My Lord the King of Kings," whose servant he is.

GEO. S. HOLMSTED.

P.S.—The title "Dominie" formerly applied to clergymen and schoolmasters was derived from Dominus—a Lord.

A PERPETUAL DIACONATE

24th Nov., 1913.

The Editor, Church Life.

Dear Sir:

Readers of the Church press are accustomed to the periodical recurrence of discussions on various subjects which strongly suggest that the writers are anything but regular readers of the Church press. The consequence is that a great deal that is written, instead of in any sense going on from a point already reached, is merely futile repetition of what has been said repeatedly.

In your issue of Nov. 20, Mr. E. F. L. Henson has a letter which, although it puts its case clearly and well, suggests that the writer knows very little of what has already been said and done in the matter. There seem to be very many Church people with very little knowledge of the question of lay ministrations and who may be glad to know more.

The question of a perpetual diaconate has been under discussion for several years past, which recently led to the appointment by the Canterbury Convocation of a Committee to consider the whole question thoroughly. This Committee decided somewhat strongly against the revival of minor orders or a permanent diaconate, so that the whole matter must practically be regarded as out of court for some time to come.

As regards lay ministrations, far from the step taken at Hereford being in the nature of an epoch-making advance, Hereford is somewhat behind many of the other English dioceses. There are in England and Wales something like 3,000 laymen who, after examination of some sort, sometimes quite searching, have been admitted to the office of lay reader and licensed by the Bishops for ministerial work. The whole system is well organized in many dioceses and is carried out with as great care as the examination and ordination, etc., of the clergy.

A very large proportion of these lay readers are regularly preaching and holding services, most of them receiving no payment for their work. In London diocese alone, where there are over 300 lay readers, thousands of services are conducted and sermons preached annually, not only in mission churches and rooms, but in consecrated churches.

The solution of the difficulty of getting the church's work done with a hopelessly insufficient supply of clergy would appear to be, not in the introduction of new systems so much as in the organization and development of a system already in force, along the lines adopted in the best English dioceses. With few exceptions, the Canadian dioceses are very much behind in this matter.

Yours faithfully,

The Synod Office P. L. DICKSON,
Calgary, Alta. Acting Secretary.

THE ALTAR IN ST. PAUL'S

69 Howland Ave.,

Toronto.

29th Nov., 1913.

The Editor, Church Life, Toronto.

Dear Sir:

In the description given by the *Globe* of the magnificent new St. Paul's, one feature might be specially noticed. We are told that the "Communion Table" has four sides and stands out from the wall. The point is this: many Altars are not Altars, they are not tables. They usually have, besides the top, two

ends and a most handsome gorgeously carved front. There is no back. Now this does not seem real or sincere. There should be a back as handsomely carved as the front, otherwise they dishonour God. From the description that of St. Paul's must be dignified and reverent.

Yours truly,

NEMO.

BI-CENTENARY CELEBRATION OF THE IRISH AUXILIARY TO THE S. P. G.

To the Editor:

The Irish Auxiliary (S. P. G.), was founded in 1714 by Bishop Ashe (of Clogher Diocese, Ireland). Next year, D.V., it will celebrate its bi-centenary. A missionary exhibition is to form part of the programme. It is hoped that expert speakers from all parts of the mission field will be present to inspire, instruct and enthuse the audiences. Their Graces the Lord Primate and the Archbishop of Dublin, together with all the Bishops of the Church of Ireland, are warmly commending the movement.

Since the inauguration of this Irish Auxiliary, over 250 sons of the "Island of Saints" have gone to the outposts of the missionary field. Amongst them the first Colonial Bishop, Charles Inglis, of Nova Scotia, Archbishop Lewis, Bishop Carmichael. The Secretary of the exhibition is well known in Cape Breton, having been Rector of Sydney Mines. We hope that when the industrial unrest calms down and the political uneasiness passes away, that the enthusiasm aroused by this effort may spread not only all over Ireland, but even to the remote corners of the earth. It is earnestly hoped that Dr. Grenfell, of the Labrador, and Dr. Gould, M.S.C.C., may one or both be present in Dublin in May next year.

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Church Life.

VOL. V. No. 50

TORONTO, THURSDAY, DECEMBER 11, 1913

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The Week

NO subject is more important than the training of those who are to train others and manifestly the highest importance attaches to the preparation of the man

Training of who is to teach the
Clergy life of holiness. Yet we are constantly

hearing criticisms on the methods of training the clergy, and these criticisms are founded upon the results of the training. Clergy are said to be behind the times, steeped in useless and outworn theology, unpractical men of the world, and out of sympathy with the men they should influence. We concede that no training is perfect, but at the same time the person trained is the largest factor in the result. Business colleges turn out some brilliant men, more ordinary ones and a certain percentage of failures. So we can only judge the results of the general average of the men produced. What is the training of a clergyman for? Evidently that he may know what he has to teach, and the authority upon which it is founded. Here we think that a great deal more might be done in the way of practical training as compared with theoretical. If, taking a lesson from normal schools, the divinity student had to listen to specimens of teaching given by men who were experts, he would be more practically equipped. The Professor of Divinity gives lectures, when he might change his lec-

ture into a sermon or instruction delivered as it would be to an average congregation. The student might be made to demonstrate the material contained in a lecture by delivering his understanding of it before his fellow students in the form of an instruction. This method could be applied to Dogmatics, Christian Evidences and Liturgiology, and produce a student capable of teaching these subjects. As a rule all these are dropped with the seminary or divinity college, and reach their finality in the examination which crowns or defeats the student's efforts. As a result we seldom hear teaching sermons or exhortatory sermons founded upon anything but emotion and a few selected texts of scripture. Divinity courses, like so much of our education, have a tendency to end just where they ought to begin to be real, live practical energies.

THE attendance at Evensong or Evening Prayer seems to be a diminishing quantity in a good many churches. An exception must be made in the case of
Evensong a church planted in a poor neighbourhood.

Here the Sunday morning rest, the Sunday dinner and laziness are only vanquished after the Sunday afternoon walk or nap, and so produce the erring worshipper. To these worshippers must be added the large number of domestics, whose employers seldom make any provision for their attendance at a morning service. But the more leisured class attend a morning service, and then it is golf, or motoring, or teas, or calls, or suppers, with some light amusement to follow. For them Evensong is as though it did not exist, and they were described, we believe, by Mr. Gladstone as "oncercs," that is those who go to Church only once in the day. The time seems to have gone by when such people can be brought back to the old habit of their fathers, and the sensible question is what to do. We must allow that attendance at Evensong is not compulsory under certain conditions. Evensong is appointed to be said every day of the week, and so it certainly does not contemplate the presence of all the busy workers in the world's factory. But on the Lord's Day there is the special provision of the Lord's own service, the

office of the Holy Communion and attendance at this is the real duty of the day. It is appointed by our Lord, it is the only service so appointed, for after all Evensong is only a choir office originally provided for regulars and for such as had leisure. Those who make the most of the great Liturgy of the Church are the men who are the most likely to feel the need and to recognize the benefit of attending Evensong, for they are the men who learn the duty and happiness of worship. We do not think that many people would attend Evensong were it not for the sermon, which is a comparatively modern addition. That and the music are the two attractions, as can be readily perceived by watching a congregation. The sense of prayer and worship is confined to the few, and the sensory part is what appeals to the many.

WE were in New York, on Fifth avenue. On one side the street a Roman Catholic church, on the other an Anglican, and both beautiful buildings. It was a day when the full
Numbers tide of humanity

seemed to be sweeping up and down the avenue, and many went into one church, none into the other. This makes one think. It was evidently necessary to see what the attraction was for the little stream that kept trickling in and out. There was no service, and there were one or two persons walking round looking at everything, but here and there were people kneeling or sitting to the number of about 40 or 50. Of course it was the Roman Catholic church. We all know that—to our shame. For, after all, is it not to our shame as Christians, who believe in prayer, who recognize the Church as the House of Prayer, and who never hardly use it. We may be told that they are poor, ignorant Roman Catholics, or even hear it urged that they do not know any better, because they are perhaps using a rosary, or looking at a statuette. The point, however, is that they recognize the need of prayer during the day, and that they recognize that the House of God is for prayer and use it. The Anglican judging by his behaviour does not, and in the rare cases where he does go into an open church, if he is

lucky enough to find one, he has a sheepish air as if he were afraid some friend or acquaintance might see him, and so he might lose his reputation as a man of practical common sense. When we look at the open door of the Roman Church, when we look inside and rarely find it empty, or when we see the crowds streaming into or out of a Roman Catholic church on any Sunday morning, we feel that we owe that church a great deal more respect than most of us are willing to give it. When we see our own church barred and bolted, or if open, empty, and when we see the meagre little stream of the faithful coming out in the early Sunday morning, we feel anything but pride. It would be well if we more often used the words of the Litany, "From contempt of Thy word and commandment, good Lord deliver us."

WE wish to draw the attention of our readers to a letter from Rev. Owen Bulkeley, which appears in our correspondence column. Bishop

Hills was indeed a remarkable man, and one to whom the Church in the West is greatly indebted. He was the first Bishop of the Diocese of British Columbia which has since developed until it will soon contain its fifth bishopric. Previous to coming to Canada, Bishop Hills was vicar of the church in Yarmouth, the largest parish church in England. He was known to be one of the finest readers of the Church service in the country, every word being distinctly heard, even in so large a building. He was a big man, in every sense of the word, he did a great pioneer work and British Columbia has failed in a right sense of gratitude in not having already erected a memorial to him.

THE following is from the Scottish *Chronicle*, the paper of the Episcopal Church in Scotland:

Cranmer:—In an article which seems to be a draft for the Assembly of English and German Divines in London, 1538, Cranmer writes:—Concerning the latter ("Interpellatio" to the Saints) with which we ask their help, we teach that . . . whoever seeks from them gifts which cannot be

given save by God alone, as if the Saints themselves could grant them to those who seek, he gravely errs, as in robbing God of His Glory he attributes it to another. But if we should implore the prayers of the Saints, and beg from them that with us and for us they would pray and beseech God that we may obtain the more quickly from God those things which no one but God can give unto us.

Luther—Along with the whole Church of Christ, I hold and judge that the Saints are to be honoured and invoked by us. . . . It never was my meaning that the veneration of the Saints is superstitious, nor the invoking them, even for things most entirely confined to this life.

Bucer:—If anyone, taking into account the boundless indulgence and facility which God has towards the

Saints and their love towards us . . . ask them to intercede for him to God: that we condemn in no one, although it be not taught in any Scripture.

Latimer: Take Saints for inhabitants of Heaven, and worshipping of them for praying to them, I never denied but that they might be worshipped, and be our mediators, though not by way of redemption . . . yet by way of intercession. (Remains p. 324 seq.) The angels who have been given to us for our protection are to be invoked on our behalf.

Erasmus:—I nowhere condemn the Invocation of the Saints, nor do I think it ought to be condemned, provided superstition be avoided.

Thorndike:—I grant it no idolatry, that is not necessarily any idolatry, to pray to the Saints to pray for us.

Our Old Country Letter

November 26th, 1913.

A CORRESPONDENT at Oxford says: "Preparations are advanced for a mission to the undergraduates of the University, to be preached in the University Church in February next, by the Bishop of Oxford, assisted by the son of the Bishop of Winchester. . . . The need for such an effort is very great. Many men pass through their school and college days without ever hearing—as a whole and in a way which appeals to them—what Christianity is. The Mission is directed primarily to the great mass of Anglican undergraduates, and, while it will be open to all, has in it no proselytizing aim. The organizers of the scheme would commend it to the prayers of lovers of our Lord, of His Church, and of Oxford." I have given you this extract because of the unique position Oxford holds, and because such a movement touches the very pick of our young manhood.

* * *

To turn to a very different effort, Ireland has just been observing her "anniversary" of the Mother's Union by holding in Dublin last week a succession of large meetings, representing different aspects of the work. All went most successfully, notwithstanding some fears connected with the unchanged labour troubles in the city. "The Church of Ireland" may be small in number relatively to Roman Catholics, and may have every reason just now to doubt and fear the future. But at any rate great musters like these, full of warmth and eager interest, prove that she is neither dead nor dying.

* * *

I have more than once alluded to a

new but most insidious weapon of offence which tells with peculiar force in Ireland—the "Ne Temere" decree issued from Rome. There is a strong letter about it again in this week's *Guardian*, from an Irish clergyman. He says of this decree: "We in Ireland come in contact with the terrible effects of its operation almost every day. It throws all religious and moral principles to the winds, and makes the validity of marriage to depend upon the ecclesiastico-political schemes of the Roman curia. It comes to this, that a marriage is valid if it is sanctioned by the Pope and a committee of celibate cardinals at Rome. Otherwise it is not."

"Let me illustrate my meaning," continues this writer. "The decree came into force on April 19th, 1908. The famous McCann marriage took place on May 16th. Two certificates prove that the marriage is, (a) good and valid according to the laws of the Presbyterian and all Protestant churches, (b) according to the laws of the State. If the marriage had taken place under exactly the same circumstances on April 16th instead of May 16th, the Roman church holds that these two persons would have been united in the indissoluble sacramental bond of Holy Matrimony. But because it took place in May instead of April, we are told that "the marriage ceremony was wholly invalid, and the parties to it were not thereby made husband and wife."

Another instance. "A short time ago a girl was born in the infirmary at Lurgan, County Armagh. A Roman Catholic nurse insisted, against the wishes of the mother, on getting the infant baptized by a Roman priest, because before her marriage to a Protestant the mother

had been a Roman Catholic. According to the *Decree Ne Temere*, this girl, although she is being brought up as a Protestant from infancy, can never contract a valid marriage except in the presence of the Roman parish priest."

Another even worse instance follows. Of the iniquitous results of this enactment, enabling a husband to deny and repudiate his lawful wife, simply for his own convenience. And the writer concludes: "It seems to me that the English people, Gallio-like, care for none of these things, yet there is not an English family which may not any day find itself involved in a mixed marriage, and then its members will wish that they had been warned in time of the consequences that flow from the canon law of the Roman church. And they will understand why the Protestants of Ulster are preparing to take up arms rather than submit to be governed by a Roman Catholic Parliament in Dublin. If any of your readers think that I am misrepresenting the facts I can put them in communication with English parents who will tell their experience of Rome and marriage."

Our clergyman gives his name and address and indeed all that he says is only too well authenticated—and more. I am wondering how these things work out with you in Canada, and should be grateful if some one would tell me. You must surely have many similar difficulties if the decree is enforced; but I have not heard of them. To us at home it seems a monstrous thing.

* * *

There seems little to tell you this week in the way of actual happenings in our Church. I don't think I mentioned before the campaign of the Bishop of London and his suffragan Kensington in favour of the purification of the music-hall stage; but it has been in progress for some time, and as the secular press has had a good deal to say both for and against, I am sure you are well informed as to the movement, which has certainly now caught the public mind, and is held to be justified. A correspondent explains thus: "As a modern performance is largely spectacular no great appeal is made to the intellect, and the attention is to a great extent drawn to what one may call a succession of purple patches. It is very easy to satisfy the ordinary man, and to make him feel "fed up" with spectacles, therefore the ingenious deviser of spectacular entertainments has to be *risqué* to sustain the interest of his audience. This is, I think, an explanation of the excesses which have recently attracted so much attention."

It may be a partial one, but not, I fear, the whole, judging by much of the testimony which has been

evoked. And for the sake of the young, especially, one rejoices that a stand has been made at last in this matter.

Book Reviews

Our Empire—The Society for Promoting Christian Knowledge, 2/6.

We have received the second annual bound copy of this little Sunday School paper and are again struck with its attractiveness. As is well known, the S.P.C.K. undertook to bring out *Our Empire* solely at the request of the Sunday School Commission of the Canadian Church. It has been well received, although an increased circulation is still necessary to secure the publishers from loss in carrying on the work of circulation. It has proved a powerful factor in the work of the Sunday Schools which have adopted its use. Its teaching is clear; it is interestingly presented. There are biographies and historical sketches, humour and poetry, catechism and stories, and a whole fund of legendary material rich in definite moral value, both for the growing child and the grown-ups. It is well printed and illustrated and for so good a paper is amazingly cheap. Full information may be had from Canon Downie, Port Stanley, Ont. Subscription, one copy, per annum (52 issues), post free, 50 cents; 10 copies and over, 25 cents per annum per copy, post free.

Religion at Home, by H. M. Soulsby, published by Messrs. Longman & Green, whose agents are the Renouf Publishing Co., 25 McGill College avenue, Montreal, 1d.

This little booklet was originally an address given at the annual Conference of Mothers' Union at Woking, Eng., in October, 1913. The strong point brought out is that however effectively religion may be taught at school or elsewhere, nothing can take the place of the personal influence of the mother. Her teaching on religion may not be clever, it may not be interesting, but it will have God's blessing upon it. The mother who is "in the world," the mother who feels I am not sure I care about the matter as I ought, the one who feels she could not make a remark on the subject, and another who has unsettled views, are all dealt with on common sense lines and given practical suggestions as to the best way of overcoming her particular difficulty. The book may not be particularly illuminating or contain much that is original, but it is timely and practical and will well repay the half-hour spent in its perusal.

"It is only when we stop playing that we begin to grow old."

LOYALTY TO THE CHURCH

THE problem of a slackening of loyalty to the Church is pressing itself upon us in Canada and is becoming a more and more serious one. There is a general decline in the religious observances of the Church, while we are told that many of the churches of other denominations are not large enough to hold the congregations that gather. And we are sometimes at a loss to account for this decline. For we have received a heritage of loyalty. In the early days of Canada those who came to this land from the Old Country for the most part brought with them a sturdy loyalty for the Church. They were proud of her prestige and her history. Church and empire were for them intimately connected; they had grown and expanded together, the prosperity of their national life depended on their devotion to the Church. This feeling may have been founded on empirical sentiment rather than on fundamental conviction. But it was a powerful loyalty, for even when the strong bond of visual association with age-worn cathedrals and hallowed sanctuaries was gone, they still preserved their devotion and enthusiasm for the Church. But this spirit has lost its hold and has not descended to their sons, to our country's loss. For the solidarity and usefulness of Canada, fast budding into nationhood, will be increased by prescribing a bond of loyalty and affection for the Church similar to that which our fathers bore, and without it will be diminished. We must not forget that the appeal of the Christian religion is a threefold one—the intellectual, the mystical, and the institutional. Our intellectual freedom was won for us, some few hundred years ago, after bitter struggle and not without inflicting serious scars to the One Body of Christ, and we shall never again become intellectual bondmen, or have our waking hours disturbed by dreams of the re-establishment of shattered infallibilities. Our only appeal on this ground is to the open intelligence of men. But it is not enough for our faith to be intellectually satisfying, for there is the mystical element in man craving satisfaction—the groping of restless man for mystical communion with the Eternal Spirit, and an inner knowledge of God. The last few years has shown a wonderful revival in the study of mysticism, and many competent observers declare that we are on the eve of a great religious revival. The soul of man can never abandon the personal quest of God.

I cannot find thee! still on restless pinion
My spirit beats the void where Thou dost dwell,
I wander lost through all Thy vast dominion,
And shrink beneath Thy light ineffable.

Yet, high above the limits of my seeing,
And folded far within the inmost heart,
And deep below the deeps of conscious being
Thy splendour shineth: there, O God! Thou art.

"Thou hast made us for Thyself" says St. Augustine, "and our heart is restless till it find rest in Thee." So that really the age does not demand so much of us in the way of loyalty to our faith in its mystical and intellectual aspects. But when we come to the question of institutional loyalty, it is here, perhaps, that failure is most clearly marked. We with our faith in the Holy Catholic Church, instituted by Christ and handed down to us in direct descent through nearly two thousand years, should surely be most strong on this ground. Every religion must have a body. To us the Church is that Body, nay, more, it is the One Body of Christ. Her doctrine, her sacraments, her order, will bear the most searching investigations of candid historians in the light of apostolic and primitive days. But we cannot expect a people

to remain enthusiastic or loyal without knowledge. Has the Church in Canada set before itself the task of making good the old institutional loyalty by teaching what the Church really is? The intellectual and mystical aspects of our faith have been faithfully taught, but there is a strange timidity about the institutional side, and unless this threefold cord is woven, the Church lacks much of her rightful strength. Nor is this loyalty to the Church as an institution incompatible with a true desire for reunion. There is no contradiction in such an attitude. The reunion that will be worth having will be between the strong and not the flabby, weak adherents of the different faiths. So let us not fail in our institutional loyalty to the Church, but let us as clergy and laymen, be alive to our real duty to thoroughly understand the doctrine of our Church as an institution, to teach it unflinchingly and with the direct intention of reviving the loyalty which we have allowed to flag.

The Church in the West

SOME incidents from clerical experience may serve a twofold purpose. They may give some of your readers a clearer idea of the variety of demands made upon a priest's energy and sympathy, while they illustrate at the same time grave difficulties in our social life with which the Church is called to deal. Years ago, at any rate, my view of the life of a priest and the work of the Church was enlarged by a story told by a clergyman who has since gone to his rest.

A man, if I remember aright, previously unknown, had come to this clergyman in great distress of mind. Unintentionally he had done another a great wrong. The other's family had been entirely deprived of their livelihood. None but the culprit knew of his guilt and there was no chance of detection. Remorse was so deep that any punishment the law could inflict would have been hailed as a relief. The penalty, however, that would have brought relief to the guilty one would have meant untold loss and shame to the innocent members of his family. The advice given does not concern us directly; the main point is that a troubled conscience found peace, what seemed the best reparation possible was made and a large hearted priest once more bore another's burden.

This incident belonged to the days when the West as we understand it was not. Those I shall now relate happened in the West, but it may be complained that they tell nothing of the Church in the West particularly, and consequently should have no place in my correspondence. Whether they have a western flavour your readers must decide; but an evening spent by a parson recently, had a variety that smacks of frontier civilization. As a member of a committee he had a report to present at a social service

Club; for his own satisfaction he left this meeting to put in an appearance at a Terrier Club; he then returned to the former meeting; and finally was taken by a civic official to express an opinion on the Diving Nymphs at a Vaudeville Theatre.

To turn to something very different I may tell of a boy of eighteen who was prepared for Confirmation in the Winnipeg General Hospital. The lad came from a homestead far beyond the bounds of civilization and had been stricken with a lingering cancerous affection that gradually spread over him. His great desire, even when he thought recovery possible, was to be confirmed. A social service agent of the Church brought a clergyman to him, and to the boy's great joy he was prepared for the Sacrament as any other candidate would have been. When the time came, one of the senior surgeons took the boy with a nurse—he preferred it so—in his automobile, to the Cathedral, where the Archbishop administered the Sacred Rite to the single candidate. Thus strengthened and fortified by the Blessed Sacrament, he awaited the end that came a few weeks later. Far from his family he found peace in the household of God and learned here below something of the blessedness found in the Communion of Saints.

Happy would be the priest's lot if his experiences were always of this character. But it may not be. Some time ago the father of a girl of sixteen called with a youth of about twenty, to arrange for the girl's marriage to the young man. Both of the men had been drinking freely. In view of this fact and the youthfulness of the girl, the clergyman told the men to see him later in the day. He then called on the mother, and found her strongly opposed to the wedding. The child herself

said she thought it was time she was settling down.

Returning home, he had a message a few hours later, to say that the men were too drunk to come and see him, but they wanted him to perform the marriage later in the evening. He refused, and repeated the refusal later when the father again appealed to him. Was he right? The couple are said to have been married the same evening, but there was a danger that the ceremony might be dispensed with; the clergy-man may have destroyed his influence with the family; the

marriage, moreover, has apparently turned out happily and a baby has come to help the boy and girl parents.

Many priests among your readers must have had experiences that illustrate the varied and exacting usefulness of their work. If they would supply me with such stories for use in my letters, I should be grateful. If more were known of what the Church is doing, her work would be more highly appreciated and those in need of her help would be more ready to apply to her.

G. H. B.

World Conference on Faith and Order

SINCE October 30th the Commission of the Protestant Episcopal Church on the World Conference on Faith and Order has received notice of the appointment of a Commission by the Church of Ireland.

The General Convention of the Protestant Episcopal Church sent the following telegram to the Roman Catholic Missionary Congress in Boston:

"The General Convention of the Protestant Episcopal Church sends greetings and asks the guidance of God the Holy Ghost in your efforts to spread the Gospel of our Lord Jesus Christ." To which Cardinal O'Connell replied as follows:

"I am deeply touched by the cordial message of the General Convention and beg to express my heartfelt desire for the speedy union of all God's Church under the universal rule of our Lord Jesus Christ."

The National Council of Congregational Churches which met in Kansas City was greeted at the opening of its session by a message of fraternal greeting from the Convention of the Protestant Episcopal Church assembled in New York. A most cordial message was received by the Convention of the Episcopal Church from the Congregational Council in reply.

An evidence of the deepening desire for Christian unity, and of the recognition of the only power by which it can be brought about, is seen in the increasing efforts for public and private prayer.

The Bishop of New York has authorized for use in his diocese the prayers suggested by the Commission of the Protestant Episcopal Church. Those prayers, printed on a convenient card, and also various publications in regard to the World Conference, may be had free on application to Robert H. Gardiner, Gardiner, Maine, U.S.A.

A Jesuit priest in Bohemia has sug-

gested public services for unity with prayers selected from Eastern and Western liturgies. Two public services of intercession for unity have been held in the Anglican Pro-Cathedral at Buenos Aires, attended by ministers and leading laymen of various English speaking religious bodies there.

A clergyman of the Protestant Episcopal Church in Rhode Island has suggested week-day evening prayer meetings for unity. Doubtless many such meetings are being held. A lady in England has suggested the formation of prayer circles. Perhaps other efforts of the same kind can be made elsewhere.

At the meeting held November 19th of the Advisory Committee with the Executive Committee of the Commission of the Protestant Episcopal Church, the following resolutions were passed:

"That a suggestion be made to each Commission to consider the advisability and feasibility of raising a fund from among its constituents of such amount as it may deem proper for the carrying on of its own work.

That contributors to any such fund should be advised that each Commission will feel at liberty to make appropriations to a joint fund in case occasion arises.

That the time has come to begin the consideration of the steps to be taken before the topics for consideration by the Conference can wisely be formulated.

That each member of the Advisory Committee should recommend to the Commission of his communion the immediate consideration of how the following question should be answered:

(a) What should be the nature of the bodies or groups which are finally to be charged with the duty of formulating topics for the Conference?

(b) What can be done by each Commission in the way of preparing

a statement of the topics which that Commission thinks appropriate for ultimate consideration at the Conference?

That the statements prepared by

each Commission be sent in to the Executive Committee of the Episcopal Commission for tabulation, for the information and consideration of the Advisory Committee.

Toronto's Little Churches

VI.—The Pentecostals

By the Rev. D. Convers

"WHILE writing up the little churches, be sure you visit the Pentecostals." "If you know them, come, introduce me." "But I don't know them. I've not been near them. You have their number there, 220 Concord. Go, do."

I did. Just as I got there an automobile, laden with four or five stopped to discharge its passengers. The young man who talked to me was "one of the helpers in the services now going on;" but expected soon to go as a missionary to Persia, where he was born. He was more interested in telling his plans than in enlightening me about the Pentecostals; nevertheless he gave me the name and address of the pastor. But before going to visit him I hunted in encyclopaedias to see what light they would throw upon the subject.

I found two bodies using the word "Pentecostal" in their titles. "Pentecostal Church of the Nazarene," in 1908 had 10,413 members and 450 ministers. Something strange in those figures. One minister to every 23 members! They lay emphasis on the Wesleyan doctrine of entire sanctification. Some congregations mostly in Brooklyn, N.Y., united with the "Central Evangelical Holiness Association," of New England, under the name "Pentecostal Church of America," in 1896; combining with a like group on the Pacific coast, known as the "Church of the Nazarene," in 1907. Next year "The Holiness Church of Christ," in the Southern States came in.

The other was the "Pentecostal Union Church," otherwise "Pillars of Fire" or "Holy Jumpers," headquarters, Bound Brook, New Jersey. Mrs Alma White, convinced twenty years ago that Methodists had deteriorated from Wesley's lines, founded it, to teach, chiefly conversion and sanctification, trying to stop "drifting with the world," i.e., dancing, theatre-going, smoking, drinking and card playing. In their meetings, they work themselves up into a state of excitement which calls for groans, dancing, laughter, and shouts. In December, 1910, they came into public notice when the immigration authorities refused to allow Lilian Allen, one of

them, to land from England. With these in my mind, I called upon the pastor.

He denied identity with either organization, saying that he and his people represented a movement within existing churches, rather than a new organization. His own church in Toronto, had been Congregational, and was perhaps so still in the eyes of the law. Some seven years ago in a little church in Los Angeles, they began to pray for a "revival." "Give us another Pentecost." About the same time like prayers began in other centres. When someone in their meetings would speak in "tongues," bystanders would murmur, "Another Pentecostal;" and so gave them their name. He asked me, as perhaps he felt bound in conscience, "Have you received the Holy Ghost since you believed?" I answered, "Yes; but I am not sure I mean what you do." "What do you mean?" "I mean as on the day of Pentecost." "Then I must say 'No,' for I have never received the Holy Ghost with the sound of a rushing, mighty wind, nor with cloven tongues like as of fire lighting on my head." Nor did I understand him to say that any such manifestation had appeared among them; nor was the Holy Ghost given by the laying on of hands. He expressly declared they did not hold such an experience as what he styled "baptism of the Holy Ghost" to be necessary for salvation. I suppose, rather, a luxury of religion. I failed to understand exactly what he held as to the imperfectly instructed "believers" whom S. Paul found at Ephesus. "Tongues" and "Healings" were the points he dwelt on. "Of course, you do not always have 'tongues' at your meetings?" "No;" and he went on to say how impossible it was to predict beforehand; "You can not compel the Holy Spirit, nor forbid Him." He reminded me of the well known anecdote. Many wonders were wrought in a Parisian cemetery wherein a young Jansenist had been buried, until the French king in his bitter opposition ordered the cemetery closed. Thereupon a witty Jansenist wrote on the gate, "By order of the king, God is forbidden

to work a miracle in this place." But the more our Pentecostal friend talked about the "tongues" the less and less grew the wonder of it. "Do your English speaking people come in, and burst out praising God in French, or German, or Spanish?" "Sometimes, but not often; it is more likely to be foreigners breaking into English, but commonly they utter words which no one present can identify as belonging to any language." I did not understand him to assert that any had acquired a known language there, and been able henceforth to speak it at will. At best, some unidentified words were uttered which might or might not belong to some language or other. He evidently thought it miraculous; but failed to convince me that it was more than what great excitement might stimulate memory and other natural powers to do.

When we touched on "healing," I read or repeated to him the Mennonite article without scriptural references, thus: "All sickness is the result of sin directly or indirectly; God has made provision in the atonement for the healing of the body. The mode given us for the healing of the sick is the laying on of hands and anointing with oil and praying over them," which he welcomed heartily. He seemed surprised that I, a priest of the Church of England, could say, that in my own ministry, I had seen instances of cure from religious or spiritual means which I was disposed to call "miraculous," although I could not draw clearly any line between "miracles" and "special providences." I would have quoted the late Bishop Collins, of Gibraltar, had I had his words by me. "The grace of healing has been given all along in answer to the prayers of the Church, to particular prayers, to acts of faith of all kinds. Most priests in visiting the sick, lay hands on them. Often they call for special efforts, sometimes even say, 'Arise and walk,' and it is done (*I have known cases*). All these are different illustrations of the same thing—healing in the Church through the power of Christ."

There are, I fancy, no doctors, however disbelieving or materialistic they may be, that would not acknowledge that the clergy may help the patient greatly to get into the quiet, calm, hopeful state most conducive to recovery—none, but would own that we can often give most powerfully the suggestions that, acted on, will forward, if they do not cause recovery. They might also own that some patients would have more faith in us than in them, and so we could help.

Even take such a case as Zola imagined in his attack on the cures

of Lourdes. A patient had been hurt, but the injury to the spine was cured; nevertheless the patient was so convinced that she could not walk as to be actually unable to make the great effort needed to prove to herself her power. The surgeon's certificate said that a great shock might rouse her into walking. Religion furnished that stimulus, and she walked. It was a genuine cure; but not the kind imagined by most witnesses, being the cure of a mental rather than a physical trouble. Only believers would go further, but they would own that the patient's faith in God as well as in men, nurse, doctor or priest, is often the chief factor in a cure, that the prayers may win an answer over and above their reflex effect on the patient, and so the cure prove to be a fresh illustration of the motto of the great French surgeon, "I dressed the wound, God healed it."

I asked, "Do you advise your people to send away the doctors, and rely entirely on religious means?" He replied, "Not at all. There is nothing of that spirit with us. We do not try to turn them out." At the same time he acknowledged that practically it came to that, for those "who have faith to be healed," did stop consulting physicians. Although their papers are full of cures, yet I saw in none a copy of that famous advertisement in some old Mormon newspapers, "Bones set by faith, price \$1.00."

Not long ago I was shown a list of cures sent out by the authorities of one religious body. The "Pentecostal" papers, "Confidence," "Herald of Truth," and "The Latter Rain Evangel," contain many instances, not vouched for by any one in particular. As I read them over, it is hard to put away the impression, "These are like what you hear in hospital wards and dispensaries, exaggerated accounts of real sicknesses." Listen to them, and all were "nearly dead," "given up by doctors," and so on; until you are tempted to fancy no one ever has a slight ailment. But there is nothing but such statements to print. It is that or nothing. Most readers quietly allow for exaggeration. Perhaps most religious cures work through the nervous system, but the nervous system is involved in many diseases. It is imposing to see the pyramids of crutches and long strings of eye-glasses or spectacles hanging on the walls of shrines as mute evidences of past cures; but how many were permanently cured? How many temporarily relieved? I have known the sight of a dentist's office make patients say, "I don't feel any pain now," or, "The pain's almost gone."

It is a real relief, but temporary only.

Some of the inferences drawn from well-authenticated cases do not seem inevitable. Because some have been cured at Lourdes therefore the original vision was absolute truth? Surely the faith and prayers of earnest, good pilgrims are enough, not to mention the medicinal waters.

On Summer Seas

SUMMER seas, blue seas, gentle breezes, not to mention the accompanying delightful feelings of laziness and taking things easily, are the supposed characteristics of a trip to the south. Alas! that we should have to put in that limiting "supposed," but such an idea, though charming, is only partly true in these days, when even the peacefulness of a journey south is disturbed by news of the busy world one has fled from, in the shape of wireless messages concerning the latest games in the baseball league, or the rise and fall of the stock market, or, worst of all, the injurious fact of knowing that there is a fixed day for getting into harbour. How delightful it must have been in the days of man's less efficiency in things marine to set out on such a journey with no certainty as to whether one would arrive at one's destination next week or the week after, or even perhaps a little later. Those were the good old days of the windjammer, when there were no libraries on board, no wireless, when, as day after day passed, the environment of sea and sky like a jewelled monotony gradually impressed itself upon the traveller and he was forced like a schoolboy into nature's classrooms to ponder over her charms, and learn the poetry of the sea, the swing and thrust of the bows as they rushed with a sort of shouldering effect into the waters, the never to be forgotten hum and swish of the sea against the ship's side, sometimes like the venomous hiss of a snake, at other times like the stroke of a fair hand on the cheek of a lover. The sea is still there with its fathomless mystery, so, too, the sky and the sun and the voices of things invisible, but now only for the seeker. In this age of fast ships and scheduled dates of arrival the average passenger can keep his mind and heart still full of the prosaic things of his everyday life. He talks of the town he has left, of the meals he has enjoyed or otherwise—generally otherwise—he plays cards, with varied drinks interspersed, or argues animatedly about the never-ending topic of real estate. And, of course, on this trip, too, we had some average passengers! When only six

Great numbers can say, "Some of my prayers have been wonderfully answered, but that does not show me to be a great saint." Cures may be real and yet not prove the perfect truth of the system connected therewith. All may be due to the faith and prayers of the patient. Allow for everything, and religious cures are real.

hours out of New York, bound for the West Indies, a slow, nasal voice from Maine was heard insisting upon the necessity of holding on and watching the market, while another urged as earnestly the advisability of taking advantage of the turnover—and this was the first real conversation that took place on board! Ye sea gods and little fishes, how little charm ye have for the money makers!

There were no women on board and but one elderly passenger, an American with a beard, which he stroked cautiously and constantly—in fact, he was all caution and had been to the West Indies many times. The most alive member of our party was a Texan, rubicund, with lots of face and a highly developed waist; a cheery fellow who knew no shame either in sentiment or language, but told of his sins and misdeeds as if they were of world-wide interest, and yet withal a plucky, good-hearted person, whom one could not help liking. He had been in Mexico, where for his faults he was stung by flies, eaten by ants and poisoned with home-made Mexican food, till the happiest day he had ever had was when he crossed the border on his return and shouted "Viva Texas." Asphalt was his business, as was the case with two other passengers. One of the latter was a Mexican who spoke broken English and was going to Guanaco in Venezuela to work in an office of the Barbara Asphalt Company. He was quite harmless, with a weak face and a peculiar method of eating soup. The third asphalt was our previously mentioned friend from Maine, who fits up ships to carry asphalt. He was very bitter against the Guanaco asphalt as compared with the Trinidad variety, informing us that it made his life a burden, as it will go wherever water can go, so that he apparently found it quite a job to keep it on board when he got it there. He was very opinionated and adhered to the spelling pronunciation of Guanoco, although everyone else called it Wanoco. The state of Maine probably knows "some" of Spanish, but hasn't any use for it when there is plain, broad American about.

Then we had two Dutchmen, one

Church Life.

as

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of whom knew no other language, and was limited to the conversation of his fellow countryman, who also spoke English. All the passengers, save three, were under thirty years of age, and the heat and work where they were going seem to claim the young, and pay them well. The Texan was to get seven dollars a day and all expenses, and this seemed about the average of the others. Besides such general outlines of each other's careers, we also gleaned quite a lot of trivial detail, such as the extent of the Texan's wardrobe, for he related in descriptive language how he had sent four shirts to the wash in preparation for the trip and the excitement he had in reclaiming them. The one he was exposing to public view was not apparently one of the four, so he must have had five. While on the subject of clothes, we might mention that the most striking article of apparel was worn by the State of Maine, who possessed a necktie that was reminiscent of the Pilgrim Fathers.

Perhaps the two most interesting of our number were two young fellows from New York, who were going south to seek their fortune. Brought up in New York they had struggled with the city problem of how to get on in the world, and had come to the conclusion that it must be outside of the city. Their families had backed them up to the extent of giving them free food and lodging until they had put by enough salary to amount to \$100 apiece, out of which sum they had already spent \$50 each on their transportation. And they seemed to have found it very difficult to decide where to transport themselves; for it is here that one comes across the intense ignorance of the ordinary city boy. Their first idea had been the Argentine. On finding, however, that the fare was too big, it did not seem to occur to them to go intermediate, so they asked the Argentine Co. to let them work their passage, then offered half fare and to work their passage, but were refused. The West Indies then occurred to them as a likely place because of the fair, so they booked to Trinidad—a fairly hopeless place to start for in search of a fortune, one would think. Moreover, one of them revealed the startling information that he thought Trinidad was a part of the South American mainland, and

yet he had had a high school education. Nor did they seem alone in their ignorance. This same young fellow said that there was none who could give them advice, and that no member of their acquaintance could tell them anything as to conditions further away from New York than Chicago. Moreover, their lack of knowledge did not seem due to natural stupidity, for they were both bright young men, full of energy and willingness to work—as one of them put it, they were out on their nerve, grit and ambition. Strangely enough, the possibilities of the Great West they had entirely overlooked, and none had suggested it to them. As our acquaintance grew it developed that they were both very keen about athletics—one of them had even been high up in the amateur boxing championship and had a brother well known as a professional fighter, who had already made over \$100,000 in five or six years. Besides fighting he had a profession in which he worked well when not in training, and, somewhat contrary to one's expectations, was described as very quiet, steady, married and with a home to which he was deeply attached. In fact, he had taken up the ring because there was money in it, and for that reason only. The two boys themselves were very popular, being quiet, polite, absolutely natural, and without apparently any vicious habits, and one could not help being interested in them, and wondering what they would do in Venezuela, or wherever they went, for there is not much of a market for what they had to offer. Their case only shews what a thin veneer modern education is. They had lived in the largest city on the continent, had attended its high schools, and then were ignorant of the geography 2,000 miles away from their door, and had seemingly not mixed with any kind of society among the usual high school goers able to enlighten them, nor had they a single certain occupation to take up to earn their living, after several years of study. The boxer's brother, indeed, took a turn every day with his friend in order to keep in training, for the friend said confidently that he had a better boxing future than his brother, but one could not attribute that possible career to his educational advantages—besides he did not seem inclined to pursue it as a profession. How often it happens that the one career we seem fitted for by nature is the one career we have no wish to follow.

(To be continued)

"I am highly pleased with the tone of churchmanship maintained in CHURCH LIFE and could not do without it," writes a subscriber.

"What Ye Shall Eat or What Ye Shall Drink"

A MEDITATION

The "blessedness of poverty"—who has not felt it at least at moments—the blessed relief, the lightness of soul, the freedom from responsibility for things, from care for to-morrow, from desire for possession, from fear of loss? In such moments one realises that the thousands who in the middle ages took the triple vow were not wholly deceived; that they sought and found a true release from sordid anxieties and recurring cares just as the thousands of all faiths in our day who for pilgrimage or for life forswear property, gain a freedom of the spirit hardly known to those who seek and hold possessions.

Yet how difficult it is to retain such a mood. It vanishes in a moment. The duties of the hour, the obligations of family, the daily needs, supervene, and once more we fall into the prevailing spirit of the age—the fear of at least the apprehension of poverty. We resume our precautions and preventive efforts, building, as is the habit of civilization, barriers against Want, reminding ourselves that throughout history few have been able to make complete their fortifications—recalling the wisdom of economists that most men everywhere are within a few weeks of starvation. It is not that we fear actual starvation. No, but deprivation of some things, the possession or less than our neighbours have, or than we think our right, or than our station in life requires. It is a kind of pride that sharpens my fear of what to me is poverty, for each of us has his own conception and measure of what poverty really is; and the man with an income of twenty thousand strives no less earnestly to keep from falling to fifteen thousand than he with fifteen hundred from falling to twelve hundred. And they who sink below their standards, as well as those who lack necessities, do suffer often acutely. Poverty is the martyrdom of our age. Yet must I not face it? Unless I can conquer the fear of it I am no true follower of Him who had not where to lay His head. Though I may not impose upon those dependent upon me the rigours of poverty, any more than the rigour of athletics, I may face them myself and look forward to the time when those younger and weaker may have gained the vigour to meet them in good spirit.

"The poor ye have always with you." Poverty is in fact the rule: like the keen, brisk air of heaven it is indeed our native habitat. To all healthy, robust souls it should be

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tonic rather than terrifying. Such souls have never feared it, nay, often they have sought it, leaving the soft and enervating airs of luxury and wealth. The Master made no effort to avoid it. He seemed rather to welcome it. Shall I not inure myself to its bracing though penetrating temperature? Let me meet its challenge to the spirit, and learn to live as the Saviour did, superior to things, ready if need be to do without them, because my soul is stayed upon the unseen and the eternal.—New York Churchman.

MY CHILDHOOD'S CREED

By H. A. CODY

Tired am I of sects and factions,
Brag and bluster, show and screech,
Give me back that ancient bulwark,
Give me back my childhood's Creed.
Whence the charm—though years
have drifted?
Whence the cords which bind and
weave,
As I listen to the music
Of the simple "I believe?"
Ancient bells—so runs the story—
Richer, sweeter music shed,
When some precious life was mingled
With the metal, molten red.
Sweeter far, and fuller, richer,
Sound the clear tones of our Creed;
Blood, too, mingled with its mould-
ing—
Martyr's blood—the Church's seed.
Tones they are which thrill and
hearten,
Clear through life's great strife
they swell,
Beating, trumpet-like and mighty;
Soothing like some vesper-bell.
Ay, there's music in the Credo,
Let me hear it o'er again,
From the "I believe" so simple,
To the final grand "Amen."
St. John, N.B.

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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

ALGOMA HUNTSVILLE

The second annual supper for the men of All Saints' parish was held in the Parish Hall on Tuesday evening, December 2nd.

A fine working corps of the local branch of the W. A. prepared the supper, which was enjoyed by the guests, sixty-five in number. Then came the great "treat" of the evening, an address by the Rev. Dr. Gould, General Secretary of our M.S.C.C., who on invitation of the Rector came to us on his way home from Collingwood, where he had spoken the previous evening. The Dr. spoke chiefly on personal incidents connected with his life as a medical missionary in different parts of Turkey in Asia. A hearty vote of thanks was tendered the speaker by Mr. R. J. Hutchison, Rector's warden. Thus a pleasant and profitable evening was spent. All look forward to a similar occasion when it is hoped that Canon Gould may be able to pay us another visit after his return from his projected tour to the Orient.

BYNG INLET

ST. JOHN THE DIVINE.

The W. A. held their annual bazaar on Thursday, November 27th. The amount realized was \$165. The ladies are to be congratulated on the success of the evening.

On Tuesday, December 2nd, the regular W. A. monthly meeting was held in the Parish Hall. The President, Mrs. A. Adair in the chair, the opening exercises were read by the Hon. President, Mrs. W. E. Bigwood. On the resignation of the secretary, Mrs. W. S. Weary was elected to the office. \$25.00 was given to "Humewood," \$18.00 to the Sisters of St. John the Divine for the White Altar Wings, and an order was placed for a set of Purple Wings. Mrs. W. E. Bigwood was given authority to purchase a microscope for the use of the parish. The next meeting will be the 2nd Wednesday of the New Year.

CALGARY CARDSTON

A gathering of more than usual interest is that which convened at Cardston recently. At the call of the Rev. Canon Mowat, who is in charge of the Archbishop's Southern Alberta Mission, all the missionaries in the field gathered at the new mission house at Cardston for a retreat and business.

The idea of withdrawing service on

the Sunday of every month in which a fifth Sunday occurs, was so that the workers may gather for mutual edification and study and originated with Canon Mowat, and this gathering is the first trial the new plan has had. A course of study has been planned and is being followed. The Bible is the text book, with such works as Gore's New Theology and New Religion as supplementary study. A portion of every day is given up to the business of the mission, which takes in all the district south of the Crow's Nest Railway, and several points on that line.

The work in Southern Alberta was begun in 1910 with a staff of two clergymen. This fall the staff numbers eleven. Churches have been built at Warner, Sunny Vale, Hazelmere, Cardston, Coutts, Burdett, and Ewelme. The Archbishop's Council provides for the maintenance of missionaries, and provides funds for the building of the various residences of the staff. The splendid mission house at Cardston, completed this year, is a gift from the Old Land.

Those in attendance at the retreat were Revs. A. W. Swayne, of Bow Island; E. E. Wilkinson, Altorado; A. Gillies-Wilken, Kipp Coulee and Foremost; R. B. Winsor, Coutts; C. W. Smith, Fishburn; F. S. Gammon, Monarch; M. V. Hardy and Canon Mowat, Cardston. In addition to these clergymen were present Messrs. C. B. Reynolds, Bow Island, and G. Biddle, of Cardston.

COLUMBIA

The Rev. F. A. P. Chadwick, for the past three years Rector of St. Paul's, Vancouver, on November 16th commenced his new assistant-rectorship at St. John's Church, Victoria, where he succeeds the Rev. Stanley Ard, who left recently for England. Large congregations were present both for the morning and evening services.

Mr. Chadwick is a native of Guelph, Ont. His schooling was received at Trinity College School, Port Hope, and at Trinity College, Toronto. For the past sixteen years he has been in the ministry, most of this period being spent at All Saints' Church, Windsor, Ont. During Mr. Chadwick's curacy at St. Paul's the interest of the Church was much widened, the number of communicants nearly doubled. It was during that period also that the new rectory and school hall of St. Paul's were built, and the contributions to Mission work in the diocese of New Westminster were greatly increased.

EDMONTON

Bishop Pinkham will administer the rite of confirmation at St. Faith's, and will dedicate St. John's Church, Beverly Village, on December 17th.

Last Sunday the Bishop of Calgary dedicated St. George's Church, Killam. The Church has been built at a cost of about \$2,000. The furniture has been entirely provided by the Parochial Branch of the W. A.

There is an excellent choir of men and boys, soon to be vested.

The congregations both morning and evening were exceptionally large and attentive.

This is the second Church built and dedicated this year in the Mission worked by Rev. John A. Partridge, the other being All Saints' in the town of Loughheed, dedicated last May.

FREDERICTON

ST. JOHN

The various churches in St. John are now fairly embarked on their winter campaign. All the parish organizations are busily at work and much earnest effort is being put forth for the advancement of the moral and spiritual interests of the congregations. Two of our rectors, Rev. R. P. McKim and Rev. G. F. Scovil, have nevertheless found time to assist in the well planned general mission now being conducted in the deaneries of Halifax and Sydney, Nova Scotia.

The only vacant parish in the deanery of St. John at present is that of Musquash, and it is hoped that Rev. Mr. Millidge may be able to hold services there from time to time until the vacancy is filled.

At St. Mary's Church the seating accommodation at the evening services is proving inadequate and the building committee are arranging for additional seating in the south transept of the building. Improvements contemplated will provide a room for Bible classes and other parish purposes. The St. Mary's Association has arranged an excellent programme for the weekly meetings during the ensuing winter. The association is at present in a very flourishing condition and members are being continually added.

HURON

GORRIE

The Bishop visited the parish of St. Stephen, December 1st, confirming 17 candidates who were presented by the Rector, Rev. W. H. Robarts. The Rev. A. Croly of Wingham, assisted. A large congregation took part in the beautiful and impressive service and listened to the Bishop's able address.

KOOTENAY

During the absence on sick leave of the Rev. T. R. Colquhoun, the Bishop has appointed the Rev. Arthur E. Bruce, priest-in-charge of Elko, Baynes Lake and Waldo. Mr. Bruce assumed charge of this parish on November 16th. He was able to present to Baynes and Waldo a much needed Lectern Bible.

NIAGARA

HAMILTON

ST. PHILLIP'S.

In response to many requests from members of his congregation, Rev. C. B. Kenrick has arranged to have a midnight Eucharist at Christmas, the service commencing at 11.30 on Christmas



Eve. It will be fully choral. The music will be Tours in C.

A number of improvements have been made in this Church recently. The large choir-room has been divided, the Vestry refurnished, and additional gas stoves placed in the building.

CHURCH OF THE ASCENSION.

For some months past workmen have been engaged in putting in a new electric plant in the Church, erecting a cloister between the Church's building and the Parish Hall, providing commodious choir rooms beneath the Parish Hall. Vestments were also being made for the large choir. On Sunday last, November 30th, everything having been completed the choir appeared for the first time in surplices, they robed in the choir rooms and marched into the Church by the cloister.

The congregation both morning and evening filled both nave and galleries. The services were conducted by the Rectors, Dr. Renison and Rev. A. Howett. The Rector preaching in the morning and the Bishop of the Diocese in the evening. The expenses in connection with the additions to the buildings will amount to over \$7,000.

This Church has secured a second curate in the person of Rev. Mr. Dumar, who will have charge of St. Margaret's Mission Church, West Hamilton.

ALL SAINTS' CHURCH.

A boys' club has been organized in connection with this Church. A president, athletic instructor and sec.-treasurer have been elected for the year.

ST. JAMES' CHURCH.

The foundation of a new Church will soon be completed. It is expected in a few weeks to have it arched over and ready for winter use. The old Church has been removed to an adjacent lot donated by Mr. G. C. Copley, the president of the L.M.M. for the city, and will be used in the meantime.

ST. LUKE'S CHURCH.

A largely attended meeting of the Diocesan W. A. was held on the 2nd November, when the President presented Mrs. Clark, See House, with the Diocesan life membership pins. Recently she was presented in Toronto by Mrs. Hall with a Dominion life membership certificate and pins.

ST. PETER'S.

Rev. Mr. TenEyck has plans prepared for a new Church which will provide seating capacity for about 700. A Parish Hall will be erected at the rear of the Church, building operations for the same will commence in the spring.

ST. MATTHEW'S.

The annual service of the Brotherhood of St. Andrew was held in this Church on the evening of the 1st inst. Rev. Dr. Boyle, Trinity College, being the preacher. The Rector, Rev. W. E. White, was assisted in the services by Rev. Canon Spencer and Rev. C. A. Sparling, B.D.

ST. PETER'S INFIRMARY.

Held its 23rd annual meeting on 27th November. The financial report showed a very satisfactory year. This institution was purchased by the late Rev. J. Geoghegan and has been used as a home for aged men and women. The Rev. Mr. TenEyck is the present warden

and the Bishop of the Diocese is a member of the Executive.

BROTHERHOOD OF ST. ANDREW.

The Annual Brotherhood Service was held on Tuesday evening, December 2nd, in St. Matthew's Church, and was representative of the various chapters in the city. About 150 men being present. The Rev. W. E. White was in charge of the service. Rev. J. A. Sparling read the first lesson and Rev. Canon Spencer the second lesson. St. Matthew's choir attended in full and their assistance was much appreciated. The Rev. T. S. Boyle of Trinity College, Toronto, preached the sermon from the two texts, "Am I my brother's keeper?" and "No man liveth unto himself." He dwelt upon the different powers which men could use for the benefit of their fellowmen. A great deal could be accomplished by acts of Parliament, much by money and also by organization, but there was a power more effective than these, that of personal influence. Dr. Boyle described this influence in a telling manner and was listened to very attentively.

NIAGARA FALLS

CHRIST CHURCH.

A beautiful and costly window has recently been placed in the chancel of this Church by the congregation as an offering to Almighty God and to the memory of the late Rector, Very Rev. Dean Houston, M.A., D.D.

It is in every way worthy of the generous hearts of the congregation who devised the gift, and worthy of the Venerable Rector to whose memory it was erected. It is the work of McCausland, Toronto, who cannot be too highly praised for the fidelity and skill with which they carried out the design. The central figure is that of the Saviour and the subject the Ascension. The dedication took place on Sunday, November 30th, a.m. There was also dedicated a beautiful credence table, and wainscoting in the chancel which was erected in memory of departed members of the congregation. Chairs had to be placed in the aisles of the Church to provide seating accommodation for the large congregation. The Bishop had charge of the service and was assisted by the Rector, Rev. G. W. Gordon, M.A.

HOMER

A new stone Church has been erected by the congregation at Homer, a suburb of St. Catharines, and will be opened for divine service in about ten days. On the following day a new Parish Hall will be opened at Grant-ham. Both congregations belong to the same parish and are in charge of Rev. C. E. Riley.

DUNDAS

ST. JAMES'.

A new Parish Hall is nearly completed and will be ready for use about the New Year.

BURLINGTON

ST. LUKE'S.

The Rector, Rev. F. E. Hovey, has been rector of this parish seven years. On Sunday last Rev. Canon Greene, Toronto, President of the Dominion Alliance, made a plea for local option. A vote is soon to be taken in Halton under the Local Option Act.

NOVA SCOTIA

THE MISSION.

All Saints' Cathedral has felt the pulse of a new life during the Mission just closed. For three months the work of preparation had been in progress. The entire district allotted to the Cathedral was visited by workers going from house to house. Cards announcing the Mission were left in every home and wherever possible a personal invitation was given. Much interest was expressed

in the effort by those called upon and many promises to attend were given. Through the Brotherhood Chapter, every student of Dalhousie University received an invitation. The same effort was made at the Technical College and among all the boarding houses and family hotels in the district, so far as could be done without offence. Every week at the Wednesday evening Bible Class, led by the Dean, from one hundred to one hundred and fifty people gathered for intercession for the Mission, and the sermons throughout the period breathed urgent appeal to prepare. At the coming of the Missioners the response was quick and sympathetic. The chief Missioner was the Lord Bishop of Fredericton and his assistant was the Rev. W. F. Bliss of Smith's Falls, Ont. The latter was placed in charge of the morning devotional services and the afternoon service of instruction. His addresses at all these services on week days made a marked impression by their piety of tone and their deep spiritual suggestiveness. At times one felt in them something of the charm of such a book as the "Imitation of Christ." Many among the hundreds of persons present during the series spoke of them as rich in spiritual food. The Sunday and week night sermons were delivered by the Bishop of Fredericton and were full of power. He opened with a telling address on Action and Reaction in the spiritual life, followed by a series of most earnest and moving appeals to decision for Christ and to the acceptance of His truth. It is hard to single out points of special interest where all was of value, but one thing that impressed many hearers in these discourses was the definiteness of their teaching. They were also clear in statement and analysis, poetic in language and deeply spiritual in appeal. Few will forget the closing sermon on the text "What shall I do with Jesus which is called Christ?" where cogent reasoning and noble illustration were united in the effort to press home the necessity for decision. The congregation at the last service filled the Cathedral to overflowing. At the two communion services in the morning of the same day four hundred communicants were present. Much interest was also shown in the address given by the Rev. Dr. Paterson-Smyth at the men's mass meeting held in the Cathedral on the first Sunday afternoon of the Mission, when a crowd of men listened with eagerness to the utterances of this great mission preacher. The President of the University of Dalhousie, Dr. A. S. MacKenzie, who is a member of the Cathedral congregation, was in charge of the meeting and introduced the speaker in a few happy words.

It is too soon to estimate the influence of a work like this. Its results cannot be gathered up even on the visible side for many months to come. In confirmation classes, in larger attendance at services, in revived activity in the organizations, they will probably show their most immediate effect. It is clear, however, that for many the impression will be lasting. As a prominent society woman remarked, "Things can never be the same for me again as they were before." One thousand persons stood up at the close of the after meeting on the last Sunday evening to renew their baptismal vows.

Certainly a great impulse has been given to the religious life of the Cathedral congregation. The sermons and addresses, aimed not at emotion, but at the mind and the conscience. Truth thus imparted sinks in until it becomes part of the fiber of character. The Mission will be a thing to look back upon as giving a new starting point to many of our communicants in their progress in the Christian life, and as forming a turning point in the lives of many others hitherto careless or undecided.

The mass meetings will no doubt have value in strengthening the sense of oneness between clergy and laity in the various churches of our faith in Halifax. Work done in Brotherhood and on the principle of common effort is a fine solvent for difference and misunderstanding.

The entire city is feeling the influence of the Mission. Other Christian bodies realize the value of the example given by the Church.

ONTARIO

KINGSTON

Thursday, November 27th evening, a very large meeting was held in St. James' parochial school house of the younger members of the congregation to re-organize the A.Y.P.A., which was first organized six years ago. The Rev. T. W. Savary opened the meeting with prayer. The speaker of the evening was Dean Starr, who gave an instructive and inspiring address.

A committee of six was formed to elect the officers, who are as follows:—President, Mr. Joseph Sharp; Secretary, Miss Rosalind Corbett; Treasurer, Mr. Farrar.

Other committees were also formed.

Tuesday evening, November 25th, the A.Y.P.A. of St. George's Cathedral conducted a sale and bazaar in St. George's Hall, which was well attended.

The A.Y.P.A. held a business meeting on Tuesday evening, December 2nd, at which the returns from the Conveners of the various booths at the Bazaar and Tea of the previous week were received. The sum of \$104 was realized. This branch is very active and is increasing in membership, the present enrollment being over 70.

The annual meeting of the Kingston Clerical Club of the Anglican clergy was held in St. George's Hall, December 1st. Dean Starr was elected president and Rev. Mr. Bourne, secretary.

The meetings will be held the 3rd Monday in each month at 10 a.m. Papers will be read by prominent clergymen at the different meetings.

Rev. Prof. Cosgrave, of Trinity College, Toronto, will read the first paper on December 15th. An invitation will be sent to the members of the Evangelical Alliance to attend this meeting.

PORTSMOUTH

A tea and sale of fancy work was recently held by St. John's Church in aid of the Girls' Auxiliary and was very well attended.

BELLEVILLE

The Bishop of Kingston and coadjutor Bishop of Ontario has paid his first visit to Belleville since his con-

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secration to that high office. On Sunday morning, November 30th, he was at St. Thomas' Church and in the evening at Christ Church.

OTTAWA

OTTAWA

Rev. W. W. Craig, for three years assistant rector of St. George's, has accepted the rectorship of St. Martin's Church, Montreal, and will take charge there in February. He was previously curate in St. Martin's and rector of St. Luke's, Montreal.

The rectorship of St. Matthew's Church, rendered vacant by the resignation of Rev. Walter M. Loucks, has been offered to Rev. G. S. Anderson, of Morrisburg.

The services in St. Matthew's Church were of a special character on Sunday, November 30th. It was the last occasion on which Rev. W. M. Loucks officiated. At 8 a.m. at the celebration of the Holy Communion, the Brotherhood of St. Andrew, in commemoration of the 30th anniversary of its founding, made their corporate communion. The men of the parish who are to undertake the "Every Member" canvass, were also present at this service. At 11 a.m. the Rector preached his last sermon; at 4.15 the sacrament of Holy Baptism was administered. At Evening-song, Very Rev. Dean Abbott of Christ's Church Cathedral, Hamilton, was the special preacher.

In anticipation of his early removal to Winnipeg, Rev. W. M. Loucks has been the recipient of several pleasing presentations. Last Monday the Senior Chapter of the Brotherhood presented him with a splendid edition of the Expositor's Dictionary of sermons and texts; on Wednesday the senior girls of the Sisters' School, Kent street, gave him a handsomely framed photograph of the school; and the Anglican students of the Normal School read him a pleasing address of appreciation and gave him a pair of opera glasses. The congregation of St. Matthew's tendered the Rector a farewell reception on Thursday evening last.

The members of the Glebe Curling Club gave him a solid leather traveling

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Paid-up Capital - \$5,000,000
Reserved Funds - \$6,176,578

bag, and the members of St. Matthew's Church choir an engraved fountain pen. The first of these two presentations was made by Dr. Gordon and the latter by Frank T. Shutt, organist at St. Matthew's.

FRANKTOWN

The members of St. James' congregation recently presented Mrs. Hughton, the organist, with a beautiful mahogany music cabinet and lamp. An address of appreciation on behalf of the congregation was read by the Rector, Rev. J. Osborne.

MORRISBURG

Miss Eliza Salmons has left to take up missionary work in the Northwest. Miss Salmons returned recently from New York, where she had been taking a course in training for her work as missionary. The Women's Auxiliary met recently in St. James' Hall and presented her with a handsome travelling rug.

KARS

On Tuesday evening, November 25th, the Archbishop of the Diocese administered Confirmation in St. John's Church to twelve candidates. Immediately before the Confirmation he dedicated an altar and other furniture to the service of God. A grant having been made by the Woman's Guild of the congregation, radical changes were made in the Church, which had hitherto been lacking in dignity owing to the wholly inadequate chancel being overcrowded with the necessary furniture. The organ and choir were transferred to the gallery at the west end and the choir seats removed, thus giving room for a fine prayer-desk and stalls for the clergy and a larger and more suitable altar. The whole chancel was then carpeted in crimson and the effect has been that of a greatly enlarged Church, properly equipped for the due celebration of the Holy Eucharist and the reading of Divine Service.

QU'APPELLE SWIFT CURRENT

The Bishop of Qu'Appelle held a Confirmation at St. Stephen's Church on Tuesday evening, the 18th, when 17 candidates were presented. Evensong was conducted by the Rector, assisted by Mr. A. Lewis, the future Incumbent of Success. The Bishop's Chaplain for the occasion was the Rev. A. G. Reeves, Vicar of Webb. The services were exceptionally well attended, and the congregation listened with deep appreciation to the Bishop's address, which was based on the two words "Call" and "Help." The Bishop congratulated the choir on their marked improvement; and also the congregation on the interest shown not only on their own Church in Swift Current, but in the Diocese as a whole. The church was tastefully decorated, the altar being profusely adorned with white carnations and asparagus fern. The musical portion was feelingly and tastefully rendered, and it was a service which will long be remembered for its reverence and impressiveness.

WALDECK

A Confirmation was held on Wednesday night, the 10th inst., at St. Catharine's Church, when the Bishop confirmed six candidates. Evensong was read by the Rev. A. G. Reeves, Vicar of Webb, assisted by Mr. A. Lewis. The Rev. J. Swallow, B.A., Rector and Rural Dean of Swift Current, attended the Bishop as Chaplain. The Rev. J. Jones, L.Th., Vicar of Waldeck, presented the candidates. There was a large congregation present. The Bishop's address, which was most instructive as well as encouraging, was much appreciated. His message to the newly confirmed candidates was that of

"Belief" and "Love." Mr. A. Lewis presided at the organ, and the service was beautifully rendered throughout.

RUPERT'S LAND WINNIPEG

Rev. Walter M. Loucks, Rector of St. Matthew's Church, Ottawa, will shortly become Rector of All Saints'. Mr. Loucks is the third son of Rev. Canon Edwin Loucks and Harriet Muckleston, and was born in Williamsburg rectory, February 24th, 1869. He was educated at Trinity College School, Port Hope, and at the University of Trinity College, Toronto.

Mr. Loucks became Rector of St. Matthew's Church on October 1st, 1902. To give an idea of the remarkable success that has crowned his efforts as Rector, it might be stated that when he was inducted the parish had 107 families and now there are 464. Then there were 491 individuals, and now 1,984. At that time there were but 199 communicants, and at the present time there are 835. The Church has been twice enlarged and a new pipe organ installed, and a rectory built. It is easy to appreciate how deeply Mr. Loucks regrets leaving a parish in which he has been so successful, and whose people have assisted so steadfastly in his work. He was deeply moved in announcing that he was giving up the parish. He said that he had laid the matter before the Archbishop of the Diocese, his Church wardens and lay delegates, and they were all agreed with him that this call was a call from God, one which he should accept.

Mr. Loucks was the unanimous choice of the committee from All Saints' Parish, appointed to select a rector, and the choice was heartily endorsed by the Archbishop.

Rev. W. A. Ferguson, who is acting as Canon Phair's deputy on the Cathedral Chapter while the latter takes a year's furlough in England, has been seriously ill and will not be able to resume his duties until January next. He came to Winnipeg this fall from Emmanuel College, Saskatoon, where he held the chair of Greek Exegesis. He has made many friends since his arrival who are anxious to see him restored to complete health.

The convention of all the city chapters of the Brotherhood of St. Andrew took place on Thursday, December 4th, after a banquet, and plans for the coming Dominion Convention were among the big questions discussed. The gathering was large and the Holy Trinity Parish Hall was well filled. The Western travelling secretary, Mr. F. A. Williams, had been here during the previous ten days and had done much to stir up enthusiasm.

The monthly meeting of the Winnipeg Sunday School Association at Trinity Hall was treated to a scholarly and interesting address on the Bible by Rev. Canon Murray of St. John's Cathedral.

The services in the Pro-Cathedral of St. John are being well attended. The choir is now surliced and increased in numbers. On Thursday evening the parish lent its hall to the congregation of one of the mission churches, St. Martin's, and a first rate concert was given.

Rev. Warden Robinson, of St. John's College, has returned from a ten-day mission in the diocese of a former St. John's student, Rt. Rev. J. Richardson, D.D.

ELKHORN

The Archbishop returned on Wednesday from Toronto and on Sunday, December 6th, celebrated at St. Mark's,

Elkhorn, in the morning, and in the evening confirmed a large number of candidates presented by the Rector, Rev. R. A. Park.

OAK LAKE

Services are being supplied here, pending the appointment of a Rector, which is at present in abeyance.

WOODLANDS

This mission has had the addition of the district of Brant which lately was under the charge of Rev. F. B. Good-eve, of Stonewall. St. George's, Woodlands; St. Oswald and St. John's, Brant, now form a flourishing mission, of which Mr. W. H. Boyd is lay-reader in charge. This district is one of the oldest Church centres in the Diocese.

MORDEN

The Rector of St. Thomas', Rev. B. L. Whitaker, was lately elected Rural Dean of Pembina, vice Rev. J. H. Gibson, who has left the diocese.

SHOAL LAKE

Sunday, November 23rd, was observed as Hospital Sunday in the parish. The offertories were in aid of Victoria Hospital, Shoal Lake. This is one of the oldest buildings erected in the West and has a beautiful situation in a pretty town. The hospital building has lately been enlarged and much improved and efforts are being made to clear off the deficit.

BINSCARTH

On Saturday, November 29th, the ladies of the W. A. held a most successful ten cent tea. Over twenty-one dollars was raised during the afternoon. On Saturday, December 13th, the Girls' Guild held their annual bazaar. The girls are working to instal altar rails in the Church. With this improvement the chancel will be fairly completely furnished.

MINNEDOSA

ST. MARK'S.

A most successful bazaar was held here last Friday. Proceeds amounted to more than \$200, and will be applied to the mortgage on the Rectory.

During the past month three families, members of the Church, have moved away and one family has come in.

Scarlet fever is keeping three families at home just now. We trust that the cases will be light and that all will soon be restored to health.

PIERSON, DEANERY OF SOURIS

On Sunday, November 23rd, the Archbishop of Rupert's Land visited St. John's parish, Pierson. In the morning a Confirmation service was held at which seven candidates were confirmed. The Archbishop also preached at the evening service which was conducted by the Incumbent, the Rev. S. R. Hammond. Both services were marked by a spirit of sincerity and devotion and the addresses of the Archbishop were filled with inspiration and power. On the Saturday evening the Archbishop gave an address to the men of the parish, making special mention of the parsonage which was completed some three months ago and congratulating the parishioners and Incumbent on having so comfortable a parsonage.

RESTON

On Sunday, the 16th November, the Rev. Cecil Blay of Hartney preached two excellent sermons, on the occasion of the anniversary of this Church. The

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Rev. F. Brasier, the present Incumbent, exchanging with Mr. Blay for that day. At night many were turned away and the building was filled to its utmost capacity. On the Monday evening the Ladies' Aid and members of the Church gave a pleasant evening of song and music, the total proceeds on this occasion went to lower the debt on the Vicarage.

On Monday, November 24th, Archbishop Matheson confirmed 14 candidates, and the Church again was filled. The Church at Reston has its own problems, which are peculiar to the West—the greatest being the struggle to keep alive Church Mission Work at points where the population is in a state of flux. Immigration to the further West is just now our big difficulty. In view of this the Church at Reston takes heart to see 14 confirmed, making 22 since the present Incumbent's residence in Reston.

TORONTO

On Wednesday the Bishop held a confirmation at St. George's Church,
(Continued on page 16)

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Women's Work and Social Service

"**L**ORD, I have loved the habitation of Thy house, and the place where Thine honour dwelleth."

Few of us, indeed, as we are, possess the capacity, few of us have the right to take these words upon our lips except as an aspiration. Yet to learn to say them in sincerity and truth is surely one of the objects of life, and therefore one of the objects of right education. The Psalter, now as always, the Church's book of devotion, is permeated throughout with this spirit, expressed both as aspiration and as experience. Is there any way in which the character thus indicated may be developed?

Some races, and equally some individuals, are of course more highly gifted in this respect than others, yet something may be done for us all through education. Example, too, has its own influence, and the habit of worship from youth up is a powerful auxiliary.

* * *

I suppose no one would think of limiting prayer to that offered in special places and at special times, yet special times and places of prayer do help to train us in the spirit and practice of prayer at all times and places, and it is largely the influence of prayer in church which makes it possible to pray in kitchen or street car. In the same way no one would limit worship to that which is offered in church, yet the realization of God's special Presence in His sanctuary is surely one of the means by which we are helped to recognize Him in the order of nature and in the whole course of life. And apart from the regular ministrations in church—the open church, the church which is attended and revered and used, even when there is no service or sermon, has its own ministry.

* * *

I was reading the other day of a man who believes himself entrusted with the message of "a chapel in every home." "All humanity," he says, "is hungering for religion, so let us make it a permanency in the household. A place for prayer implies a time for it. Let us consecrate one room in our homes, no matter how small, to worship God."

A counsel of perfection? Perhaps, but at least if households cannot all have their own little house of prayer—chapel, oratory, call it what you may—schools and similar institutions may well be so provided.

* * *

"But children don't like to be made to go to church." Well, we are not,

in theory at least, wholly determined by children's likes or dislikes. We all realize something of the tremendous power of right habit and the habit of morning and evening prayer at father's or mother's knee—with the family circle—in the school chapel—may have an untold influence in shaping and developing character. We must not allow ourselves to rob children of the value of a good habit because at first it may be against the grain, otherwise we are only getting them ready for emigration to the land of the Doasyoulikes. I am not sure either about the fact of "children disliking Church." It is peculiarly unsafe to generalize here. In Marriott's almost uncannily clever study, "The Catfish," he says of his youthful hero that "he liked *being* in church, though he hated *going* to church. If he could have crept in in everyday clothes and hidden behind the font, he would have been quite happy." Many of us can recall some similar feeling, and school chapel is the very place where you may be in church without the fuss and worry of Sunday clothes and accompanying miseries.

For these among other reasons is there not a true value in the school or college chapel—because it is the home of daily and united worship; because it is the centre of a special influence on the common life of the institution; because it is the training place for habits of reverence and devotion—"to some the birthplace, to many more the nursing place of aspiration, resolution, holy habit."

* * *

Some people think it wiser that school prayers should be held in the hall or a big class-room, where the ordinary life of the school will be carried on through the rest of the day. There is something fine in this conception, yet a chapel dedicated and set apart and used for no other than its own purposes has a unique function and one not completely fulfilled by hall prayers. No one, for instance, who has ever shared in the worship of the beautiful chapel at the White-lands Training College, Chelsea, could question its potential influence upon the life and development of the students, and most of us will remember the striking tribute to their school chapels borne by two at any rate of our modern poets.

"This is the chapel—here, my son,
Your father thought the thoughts
of youth,

And heard the words which one by one

The touch of Life has turned to truth."

The present is a day of great build-ings, great expenditures, great faith in bricks and mortar, in playgrounds, gymnasiums and equipment. Sometimes one is tempted to say "Put not your trust in these."

Of course, school or institutional buildings of any sort must be adequate, there must be proper accommodation for staff and pupils, for living and teaching, and there is the question of library, gymnasium and so on. Everyone might not agree with regard to school plans as to the point at which efficiency blends into extravagance, yet extravagance is not impossible even in school buildings; and if you cannot have everything you would like, there is room for difference of opinion, no doubt, as to what can best be foregone or deferred.

* * *

Among institutions which have done much to uphold the banner of the Church in Canada, Bishop Strachan School holds an honoured place. The school is now in the forty-seventh year of its existence, and perhaps none of our institutions has been more clearly used in the promotion, hand in hand, of "true religion and useful learning." Many of its members have attained places of distinction in the world, and have won national, in some cases even international esteem, while all over this continent are to be found women fulfilling their vocation as wives and mothers, as nurses, teachers, parochial or social workers—unostentatious, earnest, God-fearing—who would gladly acknowledge that they owed their capacity for usefulness and happiness, under God's Providence, mainly to the training they received at "the Church School."

The Old Girls' Association, which does such excellent service in the down-town districts of Toronto, is another sign of the influence and hold possessed by this school, an influence to which its successive head mistresses, and the various members of its staff, have no doubt all contributed in greater or less degree.

The passing of the school from its present situation is a change for

which old inhabitants of Toronto can hardly help mourning, and is another illustration of the movement "up town" that is transforming the older districts of so many of our cities, and is spreading some of them to such unmanageable limits. But the whirligig of time always brings its changes, and probably no one doubts the wisdom of the step which will give the school a new, more modern and more roomy home; more quiet, more space, more fresh air.

No doubt the new school will surpass the old in beauty, in convenience and in all the outward and visible signs of school life, and those who have learnt to value its influence as a national asset will hope that in moving it will preserve entire the inward and spiritual gifts which have found expression in its tradition and enthusiasm.

Will it be able to do so? The process of adjustment, always difficult, will be rendered much more so if there is any truth in the rumour that owing to the extreme cost of building, the new school may begin its career without a chapel. "I speak as a fool," perhaps, but from the point of view of one unconnected with this institution by any bonds save those of sympathy and admiration, it appears that to a school with the history and traditions of this one, a chapel is not a luxury but a necessity. To be without a chapel would in itself be a serious breach of continuity, and it seems at least doubtful how far the old tradition will be able to be carried over into the new conditions and to be perpetuated in them, without the steadying, uplifting, unifying force of the school chapel.

* * *

It is hardly possible to lay too much stress upon the silent, unspoken influence in school life of the witness to unseen realities borne by the place specially dedicated to God's worship and service, where united daily prayers are said, united services held, if not every Sunday, at least from time to time, and where members of the school may find a refuge for thought and prayer.

"Salada" Tea is "Hill-Grown"

"Hill-grown" tea has the small, tender leaves—with full, rich, delicious fragrance, redolent of the spicy tropics.

"SALADA"

Tea is grown high up on the mountains of Ceylon—with its native delicacy and fragrance held captive in the sealed lead packages.

BLACK, GREEN or MIXED

052

"O world, where all things change
and nought abides,
O life, the long mutation."

And of school life it is peculiarly true that one cometh and another goeth, but the school chapel is a perpetual reminder that "the Lord standeth round about His people from this time forth for evermore."

* * *

The possibilities of a school chapel as a centre of influence have perhaps never found such perfect expression as in the following paragraph from a sermon of Archbishop Benson on leaving Rugby, where he had been an assistant master, for Wellington, where he became head master:

"One point in which our life in this place brings a singular blessing or a singular hardness upon us is in our use of this holy house. 'You cannot enough thank God,' said an old English saint and scholar, to a congregation similar to this, 'for the order of the place you live in where there is so much care taken that you should be a good Christian as well as a good scholar.' To those who have drawn from the services of God here celebrated their first deep thoughts of heavenly and holy life, to those who have here offered their solemn vows to Christ, who have been here confirmed and here first tested the heavenly manna of His Body and Blood, to them this chapel will be through life a place of an awful sanctity. Many will not feel it now, nor even when they first leave it, but to many will return years hence the recollection of it. To some in quiet homes, to some in weary struggles with the world, to some in strange and distant countries, where they will win themselves new homes; to some in war; to some in ships at sea; to some on painful deathbeds, will come back the memory of happy, happy Sundays here—the order, the peace, the sacred psalms, the sweet hymns, the words spoken to you week after week, which for a space at least made the Bible and truth and conscience cry out within you. Then you will think all these things over, and like Him who woke up at last from His sleep on the stone at Bethel, it will seem to you that 'Surely the Lord was in that place and knew it not. Surely that was the House of God, that was the gate of Heaven.' For many of us who are now face to face, the memory of such things will soon be all the share that we shall have in them. But we shall feel that to remember this place will be a joy, as to fear its name will be an honour; and that humbly and simply to have worked in the spirit of its traditions and of its daily growth has been to us a good inestimable. Blessed be God."

Attention has been called to the fact that in the issue of November 27th no mention was made of Miss Bell, the foundress of the Evangelia House Settlement.

The article made no claim to be an historic account of the development of Evangelia, and was only a descrip-

tion of present conditions and activities, but I am glad to pay a tribute to Miss Bell, who not only dreamed Evangelia, but who shaped its early destinies, and also for a considerable time supported it from her own income.

HONOUR BRIGHT.

Notes on Recent Board Meetings of the M.S.C.C. in Saskatoon

Saskatoon, the city of marvellous growth, was the place chosen for the first meeting of the Board of Management of the M. S. C. C. in Western Canada.

The meeting was noteworthy for other things than the place in which it was held. The election of a Field Secretary who will reside in Western Canada; the appointment of a committee to study the whole situation and suggest a policy for the guidance of the Board in its foreign work, in its home work, and in the relation of each of these to the other; the new departure in the matter of apportionments; the referring to the same committee for consideration of such questions as the giving of assistance in providing places of worship in the new portions of the Dominion, and of undertaking work among foreigners in Canada; the sending of the General Secretary to visit our spheres of work in Japan, China and India; these are surely matters of the very greatest import to the Church.

The appointment of the Rev. T. B. R. Westgate, D.D., to the position of Field Secretary will, we feel certain, prove an inestimable blessing to the Church in Western Canada. That this appointment was made at the first meeting of the Board of Western Canada, when the majority of those present were Western men, will strengthen Mr. Westgate's hands very materially. His personal knowledge of conditions in non-Christian lands will enable him, as only such a knowledge can, to give to the Church the full world vision, to help it catch something of the vision of our Saviour. Mr. Westgate will enter upon his new duties in January, 1915, and the executive committee was authorized to make provision for the work in the meantime.

The need of a more definite policy for the work of the M.S.C.C., both at home and abroad, has been felt for some time. The work is assuming such large proportions that a drifting policy would prove fatal. It is only fair to those who are responsible for the different missions that they should be told what to expect. It is moreover only fair to the secretaries, and to our supporters generally, that this should be done. We need the utmost confidence on the part of all members of the Church, and we are in duty bound to let them know what our plans are. We need also larger contributions from the wealthy members of the Church, and these cannot be secured to any great extent until we can place before them a statement of our future policy. There is a growing suspicion on the part of some that the Canadian end of the work is to be sacrificed for the sake of extending our foreign work, and it is well that these suspicions should be cleared away. These and other reasons make it urgent that the whole question should be dealt with without delay.

Regarding the apportionments, the policy in the past has been to ask only for what it was agreed would probably be forthcoming. This amount was al-

ways more or less of a minimum, but in too many parishes it came to be regarded as a maximum. It was felt by a majority of the members of the Board who were present at its meeting in Saskatoon that the whole needs of the Church for its missionary work should be placed before its members and the responsibility be placed upon them of saying how much should be given. Owing to the fact that the obligations undertaken in connection with our foreign work must be met in full, under the present policy, the grants to it were cut down to the minimum, but the full amount, with a few exceptions, asked for the Canadian work by the Bishops in charge will be placed before our people. This is done with their concurrence and with a clear understanding that this system will entail a great deal more uncertainty regarding the amounts they will be likely to receive in the way of grants. There is much to be said in favor of each system, but in any case our people must be brought to realize that they are far from meeting the obligations placed upon them. The numerous gaps in our ranks must be filled up and the barriers of indifference and prejudice be broken down. Under the new system the fullest information will be needed regarding the details of the work, and this will be provided so far as it is possible to do

To ordain a man and appoint him to a mission, on the understanding that his living will be provided, is a long step in the direction of establishing permanent work. It is not all though. To do his work properly he must have a building, a House of God, in which to teach his people and administer to them the Sacraments of the Church. It is not necessary that it should be elaborate, but it should certainly be such as will inspire respect and be in keeping with the purpose for which it is erected. There is no one who knows the newer part of the Dominion who can charge the Church of England with squandering money upon elaborate places of worship. The opposite is too often the case. There are a few fine buildings in the cities, but these have been erected by the people residing in these centres. Taken on the whole one often feels ashamed of our Church buildings, particularly when compared with those of other communions. The character of the building in which worship is very often an indication of the value that people place upon their religion. We moreover cheapen the Church in the eyes of non-believers, when we fail to provide her with a proper home.

The policy of the M.S.C.C. in the past has been to provide only for the living agent. In the case of the foreign work the assumption of responsibility for certain districts necessitated a departure from this rule. That a further departure is necessary in the case of the Canadian work is the opinion of many members of the Board, and the committee on the policy of the Church has been asked to take this into consideration.

The same committee has been asked

to consider the question of work among foreigners in Canada. This matter was brought forward by Archdeacon Hogbin of Calgary, acting in accordance with a resolution passed by the executive committee of that diocese. It is important that something be done in this direction, and it is hoped that the day is not far distant when work will be undertaken on a Dominion basis amongst the Asiatics at least.

A communication to the Board from Bishop White brought forward the question of sending a deputation to our missions in Japan, China and India. It was generally agreed that this was advisable, and it was also agreed that the man to go was the General Secretary. During the discussion, a lay member of the Board, Mr. L. A. Hamilton, announced that he would gladly accompany Canon Gould at his own expense, and another layman, who does not wish to have the fact published abroad, generously offered to be responsible for Canon Gould's travelling expenses.

Many other matters came up for consideration such as the future of The New Era; work among Jews in Canada; Family Worship; the Annual Every Member Canvass; the Missionary Prayer and Study Union. Powerful appeals were made on behalf of certain portions of our work, and the recent meeting was in many respects one of the most important in the history of the M.S.C.C.

DOES IT MATTER?

DOES IT MATTER to you that of all the men, women and children who die each year in Canada one in seven is a victim of Consumption?

DOES IT MATTER that one in every three of these is cut off in the full glow of life, with plans and hopes and loves that must be given up?

DOES IT MATTER that a few persons have joined hands and within a few short years have saved thousands of these unhappy ones and can save them all if only there is a little more help and a little more money?

Perhaps it doesn't matter. It is all very interesting but it is no immediate concern of yours.

BUT WOULD IT MATTER if instead of entering somebody else's home and carrying off their loved ones, Consumption came into your home and laid its hand on the one you love the best in all the world?

WOULD IT MATTER then if you saw your husband, wife, child or friend dying for lack of a little bit of the money some other fellow was throwing away?

WOULD IT MATTER when Christmas came if there were nothing for you to do but sit on the edge of the bed and stroke the white hand on the coverlet and realize that this was the last Christmas?

This is how much it matters in thousands of homes in Canada this year and will continue to matter until enough people like you test the burden and feel how crushing it is.

It **DOES** matter—it is the most important thing in the life of some unfortunate sufferer—what you do with the attached form.



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Since the need is such a permanent one, I should also like to subscribe \$..... Register my name accordingly.

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In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

AFRICA

A MISSION AT WORK IN MASHONALAND

The Mission of St. Faith and the Epiphany lies in the Makoni district of Rhodesia, about one hundred miles south-east of Salisbury.

Work was begun at the Epiphany Mission about fifteen years ago under Mr. Douglas Pelly and a Zulu teacher. This was brought to an end by the Matabele and Mashona rebellion in 1907. After things were settled once more, work was begun again under Archdeacon Upcher, and a few years later he opened a second station—St. Faith's, five miles distant from Epiphany and eight miles from "Rusape Siding" (i.e., railway station). Owing to the fact that large native reserves lie nearer to St. Faith's than to the Epiphany, St. Faith's has now become the central station.

In the Makoni district, as in Manicaland, there has appeared of late years a great desire for Christian education among the Africans. Eight years ago there were only the two stations of St. Faith's and the Epiphany,

NOW THERE ARE TWENTY-TWO out-stations in charge of African teachers. Each station has built, by voluntary labour, its own church-school and a hut for the visiting priests. At all stations expenses for candles, mats for the floor, etc., are met by the collections; and in addition special offertories are given to the Central Church Sustentation Fund on great festivals. This Church Sustentation Fund has only been in existence three and a half years. Each male Christian or catechumen is supposed to give 24 cents a quarter to it, and each girl or woman 6 cents a quarter. In addition certain offertories are always given to it. The fund goes towards the payment of the teachers' and the upkeep of the schools, and last year amounted to about \$900.

Most of the out-stations lie in the native reserves, and are situated at varying distances from St. Faith's, the nearest being about eight and the further over forty miles away.

THE TEACHERS ARE ALL LOCAL BOYS most of them trained only at St. Faith's or the Epiphany.

All the teachers come up to St. Faith's at regular intervals—the near-

est come weekly, those further off fortnightly or every three weeks.

Twice a year a "Teacher's School" is held, to which all teachers come. It lasts usually for a week, and is a very strenuous time both for teachers and taught. At first the African teachers were very unwilling to come, but after the first school was over they were keen to come again.

At Christmas and Easter all the Christians and catechumens who are able to walk come up to St. Faith's. These are great days. The church is packed, and many cannot get in. The sung Eucharist

IS MOST IMPRESSIVE

and early in the afternoon Evensong is held in the open air, after which all set off to get at least one stage on their homeward journey before night-fall. There are now, including children, about six hundred Christians and 1,500 catechumens. Before being admitted to the catechumenate candidates are expected to attend church and school regularly for a year or eighteen months. The catechumenate lasts a further eighteen months or two years. All candidates come to St. Faith's for final preparation before being admitted to the catechumenate, and again before baptism.

RELIGIOUS PROGRESS IN SOUTH AFRICA

The following figures are taken from the Government census of the Union of South Africa for 1911:

Christians of all races.....	2,730,729
European Christians	1,216,265
Native Christians.....	1,053,706
Mixed and Coloured Christians	460,758
Of no Religion	3,016,365
Non-Christians	212,864

Under the head "Of no Religion" is included the heathen population of South Africa; the expression "non-Christians," as used in the census returns, includes Hindus, Confucianists, Buddhists, etc.

INDIA

MOSLEMS IN BOMBAY

The Rev. A. J. French writes to S. P. G. from Bombay:—

"I found on my arrival a year ago weekly discussions with Mussulmans being held by our good catechist Ibrahim in our hall (hired shop) in Bel-lainsis Road. The popularity of these



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meetings has steadily increased, and they are now attended by some 60 to 70 persons regularly. The crowded room, lighted by a low lamp in the night atmosphere of Bombay for two and a half hours, is an exhausting place for work, and during the rains our small band of workers oft emerged at the close more dead than alive; but nothing abates the keenness of the audience, and though at times we had some hard battles the attitude of our

opponents is courteous to a degree, and the rules of debate are most loyally observed and respected.

"The native pastorate is the hope of the Church; the sooner it is supplied the sooner the foreign missionary can give his attention to that which should claim him, i.e., the training of Christian students for recruiting and extending the ranks of the Ministry and the higher education of Christian boys."

The Saskatoon Conference of the Brotherhood of St. Andrew

THE Saskatoon Conference has come and gone, but its good effects will go on. Every man present could not but be helped by it, and through him its influence should be carried to his home place. It is always difficult to estimate exactly the number of those who attend a conference, especially in a place like Saskatoon with three points of entry by rail. Probably a fair estimate of delegates attending from distant points would be ninety, a really satisfactory number taking into consideration the season and the conditions generally. Before saying anything of the conference itself, something might well be said of the place where it was held. Seeing that it is only about ten

years ago that Saskatoon was a hamlet, it is hard to believe such a solid looking city with a population perhaps of 25,000 or 30,000 could spring up so quickly there by the flowing South Saskatchewan River, which enhances the other naturally attractive surroundings. Electric light, street cars, good waterworks, modern fire equipment, fine schools, large churches and a brand new university are found centred in Saskatoon. Here too, in accordance with these other evidences of a live population there are evident signs of a go-head Anglican community. Begin at the University, if you like, and actually—tell it not in Gath!—the Anglican annexe is away ahead of, well, say the

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Presbyterian annexe. What is that fine new church on the river bank standing between the Presbyterian and the Roman Catholic Churches? That is St. John's Anglican Church, rector, Canon E. B. Smith. At the other end of the city, what is this flat-topped building into which streams a congregation of from eight to ten hundred in the evening? That is the magnificent basement of Christ Church, rector, Rev. B. W. Pullinger, which will one day be surmounted by another fine church building. We go to another part of the city. This looks like a new Anglican Church. Yes. St. George, (rector, Rev. J. T. Tuckey) outgrew its building within the last few months, and has put up this splendid structure which will be converted finally into a parish hall. There is a spire across the river. Is that an Anglican Church there too? Yes. St. James' Church, rector, Rev. H. S. Broadbent. They are all strong and alive. They had to be to undertake such gatherings as the General Sunday School Commission and the M.S.C.C. and a Brotherhood Conference. More power to ye, fellow-Churchmen!

The conference itself owed much to the steady work of the Committees directed by the Rev. Canon Smith, Field Secretary F. A. Williams, Chairman C. R. Hill and Secretary W. Perry Burns, and the other local men. Nearly all the difficult work in connection with hospitality fell upon the clergy, who willingly volunteered their assistance. The Rev. E. Pierce Goulding, the Rev. Mr. Tuckey, the Rev. Mr. Broadbent, attended nearly every meeting of the committees from the very beginning; but probably the lion's share of the care and work contributed by the clergy fell upon the Rev. Canon Smith and Rev. Mr. Assiter, his able assistant, in whose parish most of the meetings were held, and their assistance was always given cheerfully and effectively. Doubtless,

if the truth were known, the local men were well backed by their women folk, who always make these events more successful. The Dominion Council members present were W. A. Geddes, Calgary; S. T. Lawrie, Edmonton; J. M. Hargreaves, Winnipeg, and H. M. Speechly, Pilot Mound. It was also pleasant to see the friendly countenance of Stanley Turner again. The Press arrangements were in the hands of Dr. Speechly with the very efficient and faithful assistance of J. G. Cookson. We were sorry to miss the genial presence of Chas. R. Hill, the local Dominion Council Member, who was unavoidably detained in Winnipeg, and J. H. H. Young, Dominion Council Member of Regina. The friendly presence and assistance of the Bishop, of the Diocese was much appreciated.

If we have any regret in respect to this conference, it lies in the unavoidable division of our Communion, especially the Corporate Communion on Sunday morning. Brotherhood men, of all men, are keen to have their Communion together, that, as one, they may re-consecrate their efforts in the work. But the delegates were billeted all over the city, and it was only proper that they should attend the church of the parish in which they were entertained. Everyone was grateful for the kindly hospitality provided for the delegates by both Anglicans and non-Anglicans, and the local men were much gratified with the hearty assistance they received from the outside leaders who assisted with the programme. Notably among these were the Rev. Canon Hill, Regina, cheery and optimistic as ever; Rev. W. B. Parrott, Indian Head, who specially insisted on the importance of all that made for spiritual development; Rev. E. C. Earp, Regina, who gave some beautiful and helpful thoughts on prayer; J. M. Hargreaves, Winnipeg, who adds to thorough business methods deep spiritual aptitude; W. A. Geddes, Calgary, who in his own direct and clear way followed the same line of practical demonstration of the faith that is in a man; and Dr. H. M. Speechly, Pilot Mound, who urged us to join the ranks of the optimistic churchmen; the Rev. J. I. Strong, Prince Albert, who, at the general meeting, gave a most forceful address upon "Christianity the need of to-day." The other special speakers were the Rev. R. J. Bousfield, Calgary; Rev. E. M. Hedley, Prince Albert; Rev. R. S. Lound, North Battleford; Rev. Prof. Collier, Emmanuel College; Rev. Mr. Trench, Lloydminster; W. H. B. Scharpe, Raymore; F. A. Williams, Western Field Secretary, and Messrs. Wm. J. Bell, and J. Innes Hopkins, Saskatoon. A short session was devoted to the boys under the leadership of Mr. W. H. B. Scharpe, when the two special speakers were Rev. A. E. Minchen, Emmanuel College, and Aubrey Bate, Saskatoon.

Messages of greetings were received from A. G. Alexander, President of the Brotherhood in Canada; C. C. Stenhouse, Secretary-Treasurer; and from head office through him, J. A. Birmingham, General Secretary, who, through his long term as Western Secretary, was known to nearly every man and boy present. J. H. H. Young, Regina, and H. D. Pickett, Moose Jaw, both of whom were prevented from attending, at the last moment.

Other features were the luncheon given to the visiting delegates at Cairn's by the W. A. of Saskatoon, on Friday, and the informal afternoon tea in St. John's basement.

On Sunday afternoon a mass meeting was held in the Empire Theatre, under the chairmanship of the Bishop of Saskatchewan, when Rev. W. B. Heenev, rector of St. Luke's, Winnipeg, spoke forcefully and convincingly on "Some Plain Reasons for Allegiance to Jesus Christ," and Prof. Oliver, of the University of Saskatchewan, on "Religious



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Leaders." As there was an attendance of four or five hundred at this meeting, their messages had a fine opportunity. Certainly they were well received. Two services in conclusion require special mention, because they developed strongly that spiritual atmosphere which is so desirable to these conferences. In fact, it is not too much to say that this was a very distinctive and special feature of the Saskatoon Conference. First, the Preparation Service for the Corporate Communion which was conducted by the Rev. W. B. Heenev, on Saturday night. Mr. Heenev laid special emphasis on the work of the Holy Spirit, showing that from our Lord's birth until the present time, it was the work of the Holy Spirit in the Church that was the prime influence. This service was well attended and very solemnizing. The same may be said of the farewell service on Sunday night, after all the services were over. It began with a song service and ended with prayer, which was rendered extempore and almost entirely by laymen. It was noteworthy how ready and willing were the laymen to take their rightful place in this respect, instead of depending entirely upon the clergy.

The Church in Canada

(Continued from page 12)

Cooper's Falls, going on to Washago and dedicating a stained glass window to the memory of Rev. Dr. F. H. B. Carey, which has been placed in St. Paul's Church.

TORONTO
W. A.

The Diocesan Monthly Board meeting of the W. A. was held in the schoolhouse of the Church of the Redeemer, on December 4th. Miss Cartwright presided.

The Corresponding Secretary reported two new Life Members, Mrs. Robert Sullivan and Mrs. Lincoln Carlisle.

The Treasurer's receipts were \$1,210.25, expenses \$749.94.

The Diocesan Department sent out

212 bales, 1 set altar linen, 3 sets altar vessels, 5 fur coats, 3 fur robes, 3 fur caps, 18 beds for Indian Schools, and 1 hospital bed.

An appeal was made for 2 portable organs, and 1 portable font. One parcel and 1 bed were sent from the Junior Department.

Three new books have been added to the library and 111 have been taken out. An encyclopædia would be a very valuable addition to the library; and the Literature Committee hope some generous person will be kind enough to donate one. (One that has been used would do quite as well as a new copy.)

The P. M. C. amounted to \$40.16, and 38 new members have been added to the Babies' Branch.

Two more "branches" have become subscribers to "The Leaflet."

The Hospital Committee have paid six visits to the city hospitals during the month. The E. C. D. fund amounted to \$238.91 and was divided as follows: \$138.91 to the Parsonage Fund in Diocese of Qu'Appelle, and \$100.00 to Rack Bay Hospital, Diocese of New Westminster.

It was announced that headquarters for the Down-town Church Workers' Association had been secured at 97 D'Arcy Street. An appeal was made for furnishings.

The meeting heard with much regret, that the Corresponding Secretary had relinquished her post to accept an appointment with the Y. W. C. A.

Miss E. Fannie Jones' new work, will be to look after the religious work in connection with that organization, in Toronto. Much as she will be missed after ten years of such able, faithful service, the W. A. realize that she has been called to a larger field and wish her Godspeed in her new undertaking.

Miss Violet Summerhayes was appointed to the vacant office and Mrs. Edward Blake has taken her place, as Secretary-Treasurer of Junior branches.

The Rev. F. H. Hartley gave a very impressive address at noon-tide, on the classes, from the W. A. members' prayer, "We beseech Thee, to grant

Thy blessing on our nedeavours to aid and encourage missionaries."

During the afternoon Bishop Lucas, Mackenzie River Diocese, and Dr. Archer from India, gave addresses, and the Rev. Allen Green from "The Columbia Coast Mission" said a few words.

Bishop Lucas feels there is every reason for encouragement in the work among the Indians and Eskimo in the Far North. During the last four years 266 of the latter have been baptized, and both they and the Indians are such earnest Christians.

He is looking forward to the new school at Hay River and to his mission boat, which will be used in the Eskimo work.

On his return he will reside at Fort Chipewyan, which he considers quite within civilization, being only 450 miles from a post office. Dr. Archer, who has been engaged in medical missionary work in Bengal, India, for some years, gave a most stirring address, telling about his work and the wonderful change wrought in the lives of Indian people after they have accepted Christ as their Saviour. The great message of brotherly love and sympathy is what caste-bound India needs, almost more than any other land.

He does not expect to return to Bengal, but hopes to undertake duty in the new hospital in Palampur, Kangra.

Just before the meeting closed, Mrs.

Sweeny (on behalf of the parochial branches) presented Miss Jones with a Life Membership in the General Board.

The January service will be held in St. Matthew's Church, when the Bishop of Niagara will be the preacher.

UNIONVILLE

The new St. Phillip's Church which has been in course of erection for the last few months is now almost completed, and will be formally opened on Sunday, December 14th. The Church officers have arranged for three special services to be held. The Bishop of Toronto will formally open the new edifice, and will occupy the pulpit during the morning service. Rev. S. H. Lawrence, a former rector of the Church, will preach in the afternoon, and Bishop Reeve in the evening.

A. W. C. F.

The Archbishops of Canterbury and York, who have been appealing through the Times and other papers for the Western Canada Church Funds, state that they have received £78,000, by means of which they have sent out 42 clergy, 30 laymen and four women in three years. The centres of work are at Regina, Edmonton and in Southern Alberta.

three out of every four Christians are under the jurisdiction of some Bishop, whom they acknowledge, is an evidence of the truth of Episcopacy, and the fact that most of these Christians practise fasting Communion is a surer guide for our conduct than the uncertain conjectures of critics whose theological bias leads them to find support for their contentions where none is forthcoming. A departure from the practice of seven-teen Christian centuries needs fuller justification than the convenience of the lazy, or the selfishness of employers who will not allow their servants freedom to worship God. For real difficulties of interpretation like those of "Z.X.Y." I have every sympathy. But I hope I have been able to show him some reasons for making less of the difficulties and more of the traditions of the Church with regard to her own customs.

Yours sincerely,

REV. R. B. NEVITT.

Stockport, Cheshire, Eng.,
November 10th, 1913.

To the Editor:

Dear Sir.—Having read so many communications on the subject of Evening Communion, may I have room in your valuable paper to express my humble opinion?

I wonder there is so much difference of opinion, but in all the communications I have read, I have not noticed one of your correspondents saying what time in the day suited their own needs. Not their wishes but their needs, the best

When I was a very small child I was taught by my dear old grandmother (a churchwoman of the old school) this verse:

"Begin the day with God,
Kneel down to Him in prayer;
That He may hallow all thy thoughts,
And sweeten all thy care."

What more fitting way could we begin His Day than by kneeling at His Altar and receiving the Blessed Sacrament, and refreshing our souls in the way He intended we should?

Is it possible that any of us think we ought to refresh our body before our soul?

Then another thing which means so much to me, the beautiful morning when every thing is so fresh and pure, purer by far than it can be the rest of the day, when every thing begins to move and in summer the dust and heat of the day begins to take the purity from the morning. Even the birds seem to me to sing a happier song after their nights rest. When I slip out from home when all is quiet and enter our dear old church, where the early sunlight comes through the windows, touching everything and seeming to turn it to gold. The doves soft cooing in the belfry is heard, and then the beautiful communion service starts, quiet and low, without music or singing, and the care that was so large yesterday seems so little now. The service at this time of day means far more to me than it possibly could at any other time of the day.

Then to go deeper than sentiment one can find such writers as E. C. Dermer, B.D., Vicar of S. S. Philip and James at Oxford, writing in his communion book for candidates for confirmation these words: "Evening Communion was forbidden by the church at a very early

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EVENING COMMUNION

To the Editor:

Under the above title "Z.X.Y." voices excellently well some widespread opinions from which I for one totally disagree. He adopts what would doubtless be generally regarded as "the common sense" view. It is a view which has obtained a deep-rooted hold upon many laymen in the Church in Canada. And his own practice of making an early Communion is just another instance which makes him typical of many, and I am sure he will not be offended at me for regarding him as the mouth-piece of such a large class.

Examining his letter in this spirit, I will try to demolish the conclusions which he has built upon shaky foundations. In regard to the time of day and the way of expressing it, the Jews did begin their reckoning of the day with sunset. But there is the contrary Roman custom of reckoning from sunrise. We are called upon in each instance to discover which system is being used by the New Testament writer, especially by St. John. The servants of the nobleman reported to him that "yesterday at the seventh hour" the fever left his son. On this verse (St. John iv, 52), Dr. Plummer writes in the Cambridge Greek Testament for Schools:

"Obviously the father set out as soon after Jesus said 'thy son liveth,' as possible; he had 20 or 25 miles to go to reach home, and would not be likely to loiter. 7 a.m. is incredible; he would have been home long before nightfall, and the servants met him some distance from home. 7 p.m. is improbable; the servants would meet him before midnight. . . . Adopting the Jewish method from sunset to sunset, the seventh hour is 1 p.m. . . . Supposing they met him after sunset they might speak of 1 p.m. as 'yesterday.' (But in xx. 19, St. John speaks of the late hours of the evening as belonging to the day before sunset.)"

So we have to face the difficulty of a

double system. And it has to do with the case at Troas. The assumption that St. Paul alone partook of the early breakfast might be used very well by a Romanist in support of Apostolic use of Solitary Mass.

One great difficulty "Z.X.Y." has overlooked, and that is that St. Luke was writing to an individual and not for all time. (See Acts i. 1). To Theophilus the allusions would be clear.

So far as the practice of the Church of England is concerned, we must remember that fasting Communion is the only kind it knew up to and including 1662. In a passage too long to quote, Hooker (E. P. iv. 4, s. 3) says, "It is not I am right sure their meaning that the Eucharist should be ministered after meat." He is speaking of common customs in which the Puritans agreed with the Church without obvious Scripture warrant. It is also commonly known that breakfast was never eaten before 11 a.m. till the reign of Queen Anne. So that the onus of proving that the English Church allows of non-fasting Communion rests upon the advocates of such a practice, and not *vice versa*, as is assumed from her silence on the point.

The history of the first two Christian centuries is necessarily fragmentary, because of the well known lack of documents emanating from those centuries. So your allowance of a doubt concerning two out of the nineteen centuries of Christian practice must not be pressed. As soon as we do find allusions to the fast before Communion, it is a well established custom, just like Episcopacy and the Baptism of infants. We have a right to assume that the Church did not stultify herself in the period for which documentary evidence fails. It is much more probable that we mistake Eucharistic references in the New Testament and the hour of its celebration after the lapse of nineteen centuries than that the Church of the third century should have universally departed from the custom of the Apostles whom they tenaciously revered.

Again, neither your article nor this letter can be exhaustive in the presentation of the reasons for the fast before Communion. But the mere fact that

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time. It was found, and is still found, to lead to great irreverence and neglect of preparation."

My ideas may be old fashioned, but I think if the old ways had not been changed in some places, there would not have been so much difference of opinion for dissenters to talk over and point out as faults in our faith.

Fasting Communion was a practice of the whole Church Catholic for many centuries. No branch has ever renounced it, and the English church alone has not insisted on it. But how could we fast if communion were in the afternoon.

The reason given for it was always, that it is a custom of reverence for the Blessed Sacrament; that as God is pleased to give us this great gift by means of food which we receive with our mouth, we should not take any common food for some hours before it. The question for each of us is: "If I know this venerable rule of devotion am I so devout that I

can afford to do without it." Fasting before the Holy Sacrament is a custom of the Christian Church and derived to us from great antiquity; and the use of it is that we might express honour to the mystery (i.e., the Sacrament), by suffering nothing to enter into our mouth before the symbols (i.e., the Holy Bread and Wine). Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and so it is to be understood (Life of Christ, II., 484). "This thing was decreed in the Third Council of Carthage and hath been observed ever since. And in this the church hath not without good reason taken up the custom" (Worthy Communicant VIII., 221).

Therefore early communion the first thing in the morning has many recommendations. It helps our preparation to know that nothing but our rest and quiet will come between it and what we are preparing for. By twelve o'clock in the day we have had much to put our preparation out of our heads, especially if we are working people—servants for instance, with not only work to do but much to finish in a hurry. Then it costs us something to get ready in the early morning, and we feel that even if it is only that we have to sacrifice it helps us feel we are offering ourselves to God as a sacrifice at the time of the Holy Eucharist. If some of us had more to sacrifice at that time, we could be more able to say with David, "I will not offer unto the Lord my God that which has cost me nothing" (2 Sam. XXIV. 24).

Should we not therefore try to make ourselves more fit to receive the Blessed Sacrament than to try to find fault with when it is administered.

C. B. R.

Brockville, Nov. 27, 1913.

ISOLATION HOSPITAL

To the Editor:

Sir,—I appealed to the General Purposes Fund Committee of the Diocese of Toronto for a grant of Bibles (four dozen) to place in the four large wards of the Isolation Hospital for the use of patients, who generally come into the Hospital without Bibles. I received the following reply:

"Your letter of November 11th inst. addressed to Canon Morley (chairman) has been considered by the General Purposes Fund Committee. I am directed to reply that they do not see their way to making a grant of Bibles and Prayer Books for use in Public Institutions."

It is useless to make an appeal to the Bible and Prayer Book Society, as they are without funds to meet the appeals already made upon them for work in the mission field. My only resource is to appeal to the generosity of Church people in the Diocese just at the time when our thoughts are turned to the subject of the Holy Scriptures. May I ask your readers as they use the Collect of the Second Sunday in Advent to think of the need of those suffering from scarlet fever or diphtheria in our Hospital?

We also require thirty copies of the Book of Common Prayer, ten cent edition. The total cost would be \$12.00 for Bibles, \$3.00 for Hymn Books, or \$15.00 altogether.

CHAS. L. INGLES,
Chief City Missionary.

408 Brunswick avenue,
December 1st, 1913.

"LORD BISHOPS"

To the Editor:

Dear Sir,—In the Question Box of November 13th you have answered a query concerning the title of address used towards a Bishop. May I point out that the title has nothing whatever to do with the accident of their possessing a seat in the House of Lords. It is a translation of the Old Latin title

"Dominus," and suffragans have as much right to it as Diocesan Bishops, not all of whom sit in the Upper House. Only Canterbury, York, London and Winchester sit there as, of right, the other Diocesan Bishops obtain their seats by seniority. So it is not a civil, but an ecclesiastical title, to which Romanist Bishops have no right on the grounds of questionable jurisdiction. It would be a pity to drop the title in supposed concession to democratic feelings.

R. B. NEVITT.

St. Peter's Vicarage,
Stockport, Eng., Nov. 25, 1913.

THE WANDERER

Pilot Mound.
December 2, 1913.

To the Editor, Church Life:
Dear Sir,

Would that that moving tale of the wanderings of a young settler could be told in every church in the country just as it is told in your issue of Nov. 27. by the Rev. G. H. Broughall. What an appeal it should make to the men, especially to the fathers! Year after year in the smaller towns that boy in some shape or another passes through. It is the men who have the first chance of reaching him and touching him with friendly hands and better still with friendly example. How many do it? I believe wherever there is a sincere Churchman seized with the spirit of St. Andrew the work is done, but how few really set out to do what may have been done for them already many times. True it is, as in my own personal experience I know it, that wanderer will often appear to be untouched by the endeavour and will apparently choose evil rather than good. But allow me to quote that beautiful verse from Hymn 679 in our Canadian Hymn Book, with the suggestion that the practice of its moving sentiment reaches out to just such wanderers—

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be."

The mother's love was but the reflex Divine, but why, ye men of the Church, should not we be sharers in and exemplars of the love that will not let the wanderer go by without the attempt to hold? The chief fault lies with us, the men who meet him in the livery stable, the dining room, the threshing gang, the sale, or—the bar. Like the brakeman do we not fire coals of indifference or rotten example as often as not?

H. M. SPEECHLY.

BISHOP HILLS' MEMORIAL CHURCH

To the Editor of Church Life.
Sir:

Having been favoured with the privilege of the friendship of that distinguished Christian Pioneer of British Columbia, Bishop Hills, and having been permitted to represent in the Old Country the missionary interests of his Diocese, during the evening of his life; it has both surprised and pained me to find that no standing memorial has been erected to testify to his unwearied Episcopate of thirty-three years, twenty as sole Diocesan of all Canada, west of the Rocky Mountains, and thirteen as Bishop of Columbia (Vancouver and the Isles).

Both my wife, who is closely connected by ties of relationship with the late Bishop Hills, and myself, feel, that perhaps it becomes us best, as being so intimately acquainted with his life and work, to endeavor to raise up a church in this parish of S. Mary the Virgin, South

Vancouver, as a Memorial from all who appreciate what, by the Grace of God, and the Power of the Holy Spirit, this single-hearted pioneer Bishop so untiringly helped to bring about, as exemplified in the abundance of Church activity now to be witnessed in British Columbia.

A somewhat similar appeal to this is being made to old friends, now few and far between, and others interested in this Province in the Old Country, while I shall gratefully acknowledge any help that may be vouchsafed from members of the Church of England in Canada. Hills, Selwyn and Gray, were respectively the pioneers of the Church of England in their particular almost unknown portions of the globe, in the day when missions could be counted on the fingers of one hand, and by honouring their memories, we encourage others to emulate their good deeds.

Yours truly,
OWEN BULKELEY.

November 29, 1913.
S. Mary's Vicarage,
South Hill, Vancouver, B.C.

THE MAGDALEN ISLANDS

December 2, 1913.

Sir:

In your issue of the 27th ult., there appears an article from one who signs himself "A. R. K." The article referred to is "Another Missionary for the Magdalen Islands." These Islands have been shepherded by the Church Society of



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Quebec for many years, and one priest with a lay assistant has hitherto been in charge. What causes this sudden demand for Church extension in this limited area, for really the Islands are not large? If the demand is just probably "A. R. K." is an unmarried man to whom the call may appeal.

CHURCHMAN.

THE USE OF SERMONS

Pilot Mound, Man,
December 1, 1913.

To the Editor:

Dear Sir:
After reading your article on the above topic I beg to submit that the average sermon is useless, especially when so often our beautiful prayers are used merely as a kind of curtain-raiser to the performance. After consciously listening to sermons with a fairly faithful ear for forty years, and after twenty years of experience in delivering addresses as a licensed lay-reader I make this statement deliberately, so deliberately that I am inclined to amend the above statement and say that to a large majority of listeners the average sermon is useless. One principal reason for this is the general ignorance of the Bible, which calls loudly for the lost art of expositor, teaching of God's word. I might as well try to teach Anatomy by lecturing—preaching if you will—from any paragraph from "Gray's Anatomy" such as "The tibia is situated at the front and inner side of the leg," to the same set of people as preach a sermon from a single text taken from an equally unknown book. There is another reason for the failure of sermons which is most often demonstrated in rural parishes, where it is not the words of the preacher that tell but his character—Indolence in particular kills sermons before they are delivered.

H. M. SPEECHLY.

ACKNOWLEDGMENT

Sir:

I beg to acknowledge the following sums for a Church and Mission House at Carmacks, Yukon Diocese, in memory of Bishop Bompas.

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Contributions may be sent to me.

Yours truly,

REV. T. G. A. WRIGHT.

95 Maple St., London, Ont.

BAZAARS

To the Editor:

Sir,—I read your article in CHURCH LIFE of December 4th, with much interest and satisfaction. I have during past week, while the cry of Church bazaar has been going, had many thoughts upon the subject. I must confess that, try as I would, I could not come to the conclusion that Church bazaars were the proper means whereby money may be had to pay Church

debts. They do not seem practical or ethical, and much more religious. I should like to hear through the medium of your valuable paper what is the opinion of the thoughtful on the matter. In the first place a debt on the house of God, while many of the people who worship therein, have most comfortable, luxurious homes for themselves to live in, seems in a Christian land disgrace enough. Why add to the disgrace of seeking money in such unseemly ways to pay back the debt? Has the land lost the true conception of God? Have Christians failed to realize that all things come from God, and that it should be to them a delight to give back what they can to God in return, without asking a "show," "concert," or "social good time?"

What do these bazaars entail? Long nights of weary preparation (not that God is unworthy of such), lost tempers, petty quarrels, and the bricks and mortar thought more of than God. Would it not be better if those long nights of preparation were spent in prayer and meditation, and thought, finding out thereby what we can give directly to God. Is it necessary that "showers" should be held where the fashionable, or would be so, parade like proud peacocks in their gorgeous gowns, receiving their guests with a conventional air, and where money is spent on flowers to deck the room. Is all this necessary

Misunderstood or Misused Words

An interesting article on "Misunderstood or Misused Words" appeared in a recent number of *The Treasury*. In it the writer, Mr. Arthur Reynolds, takes some common, everyday terms and phrases which everyone employs, but not everyone clearly understands, and admirably shows how they ought to be understood. We quote from his article:

UNIVERSITY

As popularly understood an University is a place or an institution where every branch of learning is studied, where, in fact, universal knowledge is professed. There is no reason in the world why a University should not confine its students to a single subject. A Law University or a Theological University would be no misnomer. To go back to the Latin original, *Universitas*, we find that the word signifies a corporate society, a community, a guild, for whatever purposes the association might have been formed. It has no reference *per se* to learning or study.

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to heal the wounds of a suffering Saviour who cries, "My world, My world, why hast thou forsaken me?" I should like to know.

Yours truly,

ONE BEWILDERED.

M. S. C. C. CALENDAR

We have just received from the M.S.C.C. their attractive and useful calendar for 1914. It contains photographs of the Bishop of Honan and six of the missionaries of his diocese, as well as the table of morning and evening lessons throughout the year.

sons who, on examination, came up to the required standard of knowledge. If all our Universities had resembled that of London in its unreformed state, the title "Home University Library" would have been as impossible as it is, in fact, removed from the original meaning of "University."

ON THE CARPET

Everyone is acquainted with the expression "On the carpet." When a subject is brought up for discussion it is said to be laid on the carpet. Does everyone know exactly what the expression means? It is, perhaps, not far from the truth to suggest that what is at the back of most people's minds is the notion of placing something on the floor. The French equivalent, "sur le tapis," with its obvious etymological relation to the word "tapestry," brings us nearer to the true explanation. In earlier times carpets were not commonly

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used for floor coverings. Rushes served that purpose. The carpet was a table cover or a hanging for decorative purposes or for warmth. In the expression in question, it means a table-cover; and to lay a question on the carpet is to lay it on the table for debate. It is provided in the Canons of 1604 that the altar shall be covered at all times with a decent carpet.

CLERGY

This word appears in our selection, not because it is misunderstood, but because it is so perversely misused. It is a collective noun, denoting all the members of the clerical order, those "whose portion is the Lord," as the Greek word *kleros* from which it is derived implies. Thus, if it were said that the Church of England's ideal is to have a learned Clergy, the meaning would obviously be a learned body of clergymen, and not a single clergyman. It seems almost ridiculous to state a fact so obvious, but what is more common than to read an announcement of this kind: "The nuptial ceremony was performed by the Lord Bishop of Manchuria, assisted by two other Clergy"? Or this: "Clergy are requested to bring with them their cassocks and surplices"? Why this particular word should have been subjected to this treatment is a mystery. No one could dream of saying that "among those present on the occasion were several laity." And is it conceivable that even the stupidest journalist could write—say in connection with the Birthday Honours—that "three Admiralty," meaning three Admirals, "appear in the list of the new K.C.B.s"? Perhaps the misuse of "clergy" for "clergymen" must be reckoned among the affectations for which, it must be confessed, the Catholic revival has been responsible, but which are gradually disappearing. To call a priest a clergyman was thought to savour of Protestant tradition, whereas the word "clergy" calls attention to the priestly order rather than to the individual. But there is no excuse for treating a collective noun distributively. "Three clergy" is an impossible expression for "three clergymen"—three priests, if you prefer it, or "three members of the clergy"—and it is scarcely too much to say that a return to correct usage is highly to be desired.

These reflections on popular usage may be thought to be pedantic. Nevertheless, a good deal is to be said in defence of the purity of our language, in the speaking and writing of which we are, as a nation, abominably careless. Sir A. Quiller-Couch, the Cambridge Professor of English Literature, has been giving some entertaining lectures on journalistic and other depravers of the English speech. His paraphrase in modern

journalism of Hamlet's soliloquy, "To be or not to be," was vastly diverting, and he had a word to say on the ridiculous Parliamentary formula, "The answer to the hon. member's question is in the affirmative," or "in the negative," as the case may be. When, he said, you write, "They gave him a silver teapot" you write like a man; but if you phrase it "He was made the recipient of a silver teapot," you are having recourse to a "woolly" and debased diction. One thing is perfectly clear: it is that the writer in any language should make himself as far as possible acquainted with the real meaning of words, and should use them in their plain and natural sense.

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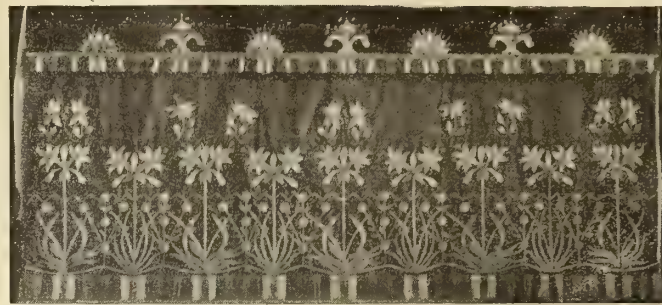
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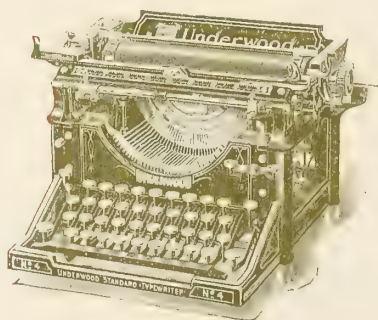
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Christmas

MORE strange customs gather round Christmas than about any other festival of the Church. This is partly accounted for by the fact that Christmas celebrates the beginning of all good news for mankind and partly because the Church has appropriated and sanctified the older customs of the season when Christmas is kept. It seems almost certain that some of the customs of the great feast of the Saturnalia at Rome have found their way into the usages that are kept up at Christmastide. We append some curious old sayings of Christmas. In Yorkshire, after service on Christmas Day, the people used to run about the streets singing,

Ule, Ule, Ule, Ule,
Three puddings in a pule
Crack nuts and cry ule.

Ule, of course, is the word we usually spell Yule, and is still associated with the Yulelog and Yuletide. What the origin of Yule is no one knows. Some say it means sun, or that it comes from Julius Caesar, or from a Hebrew word meaning night, derived from a verb meaning to howl, because of the noise made by some animals at night. In the north they still speak of a dog yowling. Christmas this year comes on a Thursday, and there is the following old rhyme in connection with the day.

If Crystemas day on Thursday be
A wyndy wynter see shalle yee,
Of wyndes and weders all weked,
And harde tempestes stronge and thycke.
The somer shalbe good and drye
Cornys and bestes shalle multiplye.

While we are told that if a child be born on a Christmas Thursday, he will turn out to be a very happy and successful person. We are all well acquainted with Christmas carols, some beautiful, some very quaint. But what can we moderns make out of a carol written in the thirteenth century, of which the following verse is a specimen?

Seignors, ore entendez à nus
De loniz sumes venuz à wous,
Pur quere Noel!
Car l'em nus dit que en cest hostel
Soleit tenir sa feste anuel
Ahi, cest jur.
Den doint à tuz icels joie d'amurs
Qui a danz Noel ferunt honors!

We may be inclined to merely regard these as old customs, strange vagaries of a dead past, and to be generally disregarded except as souvenirs of the days that are gone. Still they do remind us of how great importance this festival was regarded for many centuries. In these days religion was an universal part of men's lives, and the largest part. All their working year settled itself around the truths of their religion. The coming of Christmas awoke pious memories, aroused golden hopes, and whispered words of comfort and solace. Had not God cared for his children, and especially the poor and the suffering? Did not all the heavenly host rejoice that God had showed such love and condescension to a fallen race? To many the twinkling stars on Christmas Eve seemed like the angelic eyes still gazing on the coming Christmas Day, with sympathy and joy. To their rude minds the dancing and singing, the gifts and the good cheer were the natural outcome of a joyous and thankful heart. That God should look upon their boisterous joy as unfitting never occurred to their simple minds, for did they not love Him and honour Him for all that He had done for them. We have travelled far since those days. We are more learned, more civilized, and we esteem it more fitting to hide our emotions, but have we still got their simple and guileless belief that the wonder of the Incarnation

was the joy of humanity? So many people are bored with Christmas, and are glad when it is over. They say it is a children's day, and so imply that it is not for grown up people.

In the sight of God we are all children, and little children too, and except we become as little children, we cannot enter into the Kingdom of Heaven. For most of us who are grown up, or gray-headed, it should mean that we still find ourselves children when we come to our Christmas Communion. There we show our innocent obedience, and true, we receive the children's bread. To those who devoutly receive their Christmas Communion the reality of the Christmas joy is fresh and bright. It is a glorious thing to see the old world revert to childhood and childlike happiness on one day in the year, and to find simplicity of happiness, in a world that is very worldly wise, and very *blasé*. We must try to lay aside all frets and worries and feel that it is a blessed thing to just simply rejoice in everyway even as the children do. And we therefore wish you all a very blessed, happy, and merry Christmas.

IN olden days nearly all churches, and even some private houses, had a crib, and some churches have them still. It was an object lesson and a very good one, for the memory of it lasted through many long years.

Nowadays, we are so intensely clever that many would call the representation of the crib in a church superstitious, or Roman

The Crib

Catholic, which, to some people is the same term, we often wonder why families who could afford it do not club all their Christmas gift money and buy a crib in a hospital, especially in a children's hospital. It could be made with a permanent Christmas greeting on the head of the bed, or the Angelic Salutation engraved upon it. For the patient's sake it would not do to put "Wishing you many happy returns." Here again it is only a matter of courage, for we believe that if one member of the family would suggest it, all would be glad to have a permanent and useful memorial for their Christmas gifts instead of presents that most of us do not know what to do with. Imagine a ward in a children's hospital, which might be called the Bethlehem Ward, where every cot was a Christmas Crib. We wish we could imagine it as a reality, but we shall probably be cribbed, cabined, and confined in our last resting place before it comes to pass. However, we charge nothing for the suggestion, which ought to appeal to sane Christmas givers.

A CHRISTMAS without presents would seem to be a sort of impossible day, for since we were able to recognize facts, we have always associated the season with gifts. The idea is both a happy and a useful one, as it enables people to witness their remembrance of, and affection for

Gifts

others, and it gives them the opportunity of conveying gifts to others who are less fortunate in the world's goods, without any taint of charity. Even the proudest person feels that at this season of goodwill they can accept that which at any other time of the year they would refuse with scorn. Yet there is an undesirable feature in Christmas giving, which few have enough courage to end, and that is the sort of mutual exchanging of gifts as a habit. Here are two people who have a great regard for each other, and who therefore feel bound to buy Christmas presents which they do not want and which they do not know how to use. Both would like to be able to say that there should be no further interchange of more or less costly but useless gifts, and yet neither likes to propose it for fear of being counted mean, or of being cold and unfriendly. Both buy presents, and both would rather be without presents, for the friendship has long got beyond the need of such a witness to its reality. There is the equally disagreeable habit of sending

gifts not because we like to do so, or wish to do so, but just because we are expected to do so, and so flowers, or books, or jewelry is sent, when the sentiment of the sender would really choose a lemon as a gift. Beyond this, there is the Christmas tipping, which seems to be spreading further every year. Why a man who is paid for his work should expect a Christmas gift in addition is hard to say, but it is still harder to explain why he should feel aggrieved if he does not get it, and hardest of all to understand why it is given when the only motive is fear of being thought mean by a person whose opinion on any other subject would not be considered of any moment at all. A gift is a beautiful thing, but when it ceases to be that and becomes merely convention, or ransom, or blackmail, or advertising, or extravagance, it ought to be put an end to. But that requires more courage than most of us possess, and the only gifts that we can reduce or neglect at Christmas are the church ones, for that needs no courage, for it seems such an easy and unnoticed way to economy at a very expensive season of the year.

FROM gifts we pass quite naturally to meals, for the Christmas dinner is as important as the Christmas gift. Indeed, the Christmas dinner is often also a Christmas gift. So much so that the Charity authorities tell us of the poor man who was aggrieved at receiving only seven Christmas

Meals

dinner, while his neighbour got nine, and the man across the road opened a small temporary grocery store to dispose of the Christmas cheer that he had collected. Nowadays, there is no excuse for allowing oneself to be swindled in this way, as a little inquiry, or an associated charities official can give one a guide to the really poor or what is far more important, the really deserving. But passing over this dinner or dinners, there is another grievous kind of Christmas dinner. When we sit down to a meal that is elephantine, or else as long as a boa constrictor, just because it is Christmas. There must be a great many people who still make themselves, if not ill, at least, the worse for wear, as a result of the Christmas stuffing. All the heavy varieties of food seem to settle together at Christmas. The Shrove Tuesday Pancake, the Michaelmas goose, and the Hot Cross Bun, are seasonable viands, and when they tend to become a little heavy—such as the goose—there is no compulsion to take any other necessary heavy pyramid on the top. But at Christmas the turkey, the plum pudding, the mince pie, the

Christmas cake, and most dangerous of all, the Scotch bun, are all gathered to build a monument to indigestion. We might add a few more such as the Boar's Head, the Round of Beef, the Wassail Bowl, and the Brandy Sauce, but those who can assimilate the former heavy ordinance are not likely to be incommoded by these lighter frivolities. As a result, we hesitate to enjoy Christmas festivity, but we go on providing all these things because it is the proper thing to do, and a lot of them are wasted.

AT this time of the year one hopes that there are not a few who are feeling that it is a blessed season when some old friendships may be restored to their happy basis of the past. Understandings can so easily change into misunderstandings, and mistakes occur in the best regulated lives. Nearly always the severance of friendship comes by reason of that unruly member the tongue. Christmas comes to us with a message of reserve. It is true that all Heaven broke into a song of joy, but the earth was strangely silent, and mankind had not much to say in the presence of the Prince of Peace. The Shepherds said nothing when they saw the child, but they worshipped and went abroad to tell others of the good news. Mary was absolutely silent, and nothing is said of any word from St. Joseph. When the wise men came, they saw and worshipped apparently in silence. Does all this mean something for us in this twentieth century? Yes, for we are a race of gabblers, to whom talk is a sort of necessity. We would rather say smart things, and even dubious things than rest under the stigma of silence. We can learn a great and beautiful lesson from this for our Christmas season and the New Year. "I will take heed that I offend not in my tongue." Even proverbially, silence is better than speech, and only the real thinker has the power of being silent for long periods. Silence is taught us in most of our liturgical worship, for think what long periods of silence there are in the offices of daily prayer, and especially in the Holy Eucharist! Even in our private prayers it is a good thing to spend a part of our time in silent waiting upon God, listening for the still small voice of His guidance and comfort. It seems almost a truism that as nations get older they get more garrulous, and it may be that excessive talkativeness is a mark of senile decay in nations as well as in individuals.

Silence

Cathedrals of Canada

Calgary



Rt. Rev. W. C. Pinkham, D.D.

CHURCH LIFE has asked me for a story of the foundation of my Cathedral, its progress, and its present needs.

If I had replied, "Calgary has no Cathedral," I might, I suppose, have escaped the duty of writing this article, but as I am willing to give information, I am writing it.

When, as Bishop designate of Saschatchewan, which then included the Dioceses of Saskatchewan, Calgary, and Edmonton, with a little piece of Athabasca, I found myself for the first time, in the city

of Calgary, on Whitsunday. There was in the parish of the Redeemer, the only parish then in the city, an excellent little frame church, which had been built two or three years previously, largely through the efforts of the first incumbent of the parish, the late Rev. E. Parke Smith. The church was free of debt, and as the congregation became in the autumn self-supporting, the first rector being Rev. A. W. F., afterwards Doctor, and then, Archdeacon Cooper, who subsequently returned to Ireland, and is now rector of Killainn. Calgary's

total population was then between 3,000 and 4,000.

In February, 1889, just before the holding of the first meeting of the Synod of the Diocese of Calgary, the Bishop signed an agreement with the Rector and Wardens of this Parish by which its church, while continuing to be a Parish Church, became the pro-Cathedral of the new diocese.

It may be interesting for me to add that there has never been the slightest difficulty or friction between the parties to the agreement which applies to the present build-

ing, quite as fully as to the little church, which it succeeded, which, however, had been enlarged to meet the needs of a larger congregation.

In September, 1904, the corner stone of the present pro-Cathedral was laid by His Excellency, Earl Minto, Governor-General of Canada, and it was completed and dedicated the following summer. It is built on a site adjoining that on which the first church stood, the old church site now forming part of the site of the Paget Hall. It has a spacious chancel and sanctuary. The vested choir of men and boys now number between 60 and 70. Last Easter Day there were upwards of 900 communicants. The church can accommodate about 1,400 persons. It is often crowded, and last Sunday, Oct. 26, Harvest Thanksgiving evening, one of the Wardens informed me that fully 400 persons who desired to do so could not be admitted.

The parish of the Redeemer, which for several years was the only parish in Calgary, is now the mother



Pro-Cathedral of the Redeemer, Calgary

of eight city parishes, with their different churches, only two of which can be described as permanent. Five of these parishes with six clergy, are self-supporting, and in addition, there are two mission churches and one Parish Hall with three separate congregations.

Dean Paget who has been Rector of the pro-Cathedral since 1900, has for his curate Rev. G. Bousfield.

On Sunday, May 22, 1910, the pro-Cathedral being then entirely free from debt, it was consecrated. It had been solemnly dedicated in 1905, when it was ready for use.

There has been some talk amongst church people about a real Cathedral to be, if possible, erected during the lifetime of the present Bishop, and so commemorate his work, but so far, only one promise, that of ten thousand dollars, has been made towards it. The site of the pro-Cathedral is inadequate, and we have never been in a position to secure a suitable one.

Columbia



Rt. Rev. J. C. Roper, D.D.

WHEN Bishop Hills, in the spring of 1860, arrived in Victoria to assume the position of first Bishop of the newly created See of British Columbia, he found there a small wooden church which had been built by the Hudson's Bay Company for the use of their officers and employees, and which was served by the Rev. Edward Cridge, the company's chaplain.

This original church was afterwards destroyed by fire and the present building, also of wood, was erected in its place and on the same site. The new Christ Church was consecrated on the 5th of December, 1872.

Bishop Hills made Victoria his residence and constituted Christ Church his cathedral, which action his successor, Bishop Perrin, later confirmed and made permanent.

The present cathedral has been enlarged by the addition of a north aisle, and the interior much beautified under the Rev. Canon Deanlands, who was rector for nearly eighteen years. But with the growth of Victoria from a little town to a city of fifty thousand inhabitants, Christ Church has become far too small for its requirements.

As far back as 1890 the first steps were taken towards the building of a new cathedral and plans were ob-

tained for a stately edifice. But, from a variety of causes, the work was not proceeded with, and now, more than twenty years later, the project is again under consideration, and there is every reason to believe that before long the work will be begun.

The appeal for funds would have been made this year were it not that the stringency in the money market renders hope of success almost impossible at the present time and patience must be exercised until the favourable moment arrives.

The site chosen adjoins the present site. On it the new cathedral will be erected with subsidiary buildings, i.e., combined synod and parochial hall,

building at once, hence the pressing necessity for the erection of the nave. The present building is not only too small, but it is badly ventilated and insufficiently heated; anything but a building calculated to attract worshippers.

Further, it must be borne in mind that Victoria is the capital of British Columbia, one of the wealthiest cities in Canada, and containing a larger number of Anglicans, in proportion to its population, than any other city in Canada.

That a very large percentage of them are only nominal members of the Church is, alas, true, but it is not good for the Church or for religion



Christ Church Cathedral, Victoria, B.C.

choir school and residences for the Bishop and the Dean.

The immediate need is the nave of the cathedral which would cost about \$150,000, a residence for the Bishop, and the combined synod and parochial hall. The completion of the whole scheme must be left for future generations.

It may seem that a diocese like that of Columbia is not justified in considering the expenditure of so much money for a cathedral church. But it must be remembered that the cathedral is also a parish church and that the needs of the parish demand a new

that an old wooden building should be allowed to stand on the most prominent site in the city, a witness, amidst a forest of new and beautiful buildings, to the deadness and apathy of Victorian Churchmen. For God's honour and glory, for the reputation of the Church itself, an effort must speedily be made to wipe off this reproach.

And from all indications the Churchmen of Victoria are prepared, when the time arrives, to do their duty and erect a House of God that shall be a standing witness to their faith and love.

Keewatin



Rt. Rev. J. Lofthouse, D.D.

THE diocese of Keewatin was formed in the year 1899, being taken partly from the Mother Diocese of Rupert's Land and partly from the Diocese of Moosonee. Its first Bishop was consecrated in 1902.

The reasons for its formation were twofold. First to set Rupert's Land free from most of her Indian Missions, so that she could give more attention to the immigration which was then just beginning to pour into the country, and secondly to take from the Diocese of Moosonee those Indian and Eskimo Missions on the North Western shores of Hudson's Bay, which it had been found almost impossible to visit from Moose Factory, in James' Bay, the then head quarters of that Diocese.

It will be seen, therefore, that Keewatin was in its formation purely a Missionary Diocese, not Missionary in that it received nearly all its support from the outside, but doing actual missionary work amongst the Indians and Eskimos who composed by far the greater number of its people, and who needed help and support as much as China, Japan, or any other Foreign Mission, and had indeed a first claim upon the whole of the Anglican Church in Canada.

At the time of its formation, there were only three missions amongst the white settlers, and only two priests and one deacon engaged in this work, all the rest of the clergy were in Indian and Eskimo work. Rat Portage, or Kenora, as it is now called, was chosen as the residence of the Bishop, as it was the only place with a population of over 500 people, and also as being the most central point from which all the missions could be visited with some degree of regularity and ease, though even then it meant journeys of fully one thousand miles to visit some of its missions and this not on a train, in a Pullman car, but by canoe in summer or by dog train in winter, entailing the absence of the Bishop from his own home for three or four months at a time.

St. Alban's church, Kenora, was chosen as the pro-Cathedral, and the Bishop had his seat there, but no attempt was made to form a

Cathedral or a Cathedral Chapter, the more important matter of increasing its missions and its spiritual work was the first thing for consideration.

The first duty of the new Bishop was to complete the endowment fund and to provide a See House. This was done by the end of the first year, almost entirely by the generous assistance of English Societies and English friends, less than \$500 coming from the Church in Canada, with the exception of \$25,000 from the Diocese of Mooso-

growing work, and but for the help received still from friends in England we might at once close down fully three fourths of our missions amongst both the Indians and Eskimos.

We are most anxious to establish another Eskimo Mission at Chesterfield Inlet, or Baker Lake, and we need much more help for this both for buildings and at least \$1,000 a year for the clergyman.

We are striving hard to meet all the claims for our White Missions, and could do so with the help of the English Societies, but we cannot

had been accumulated in upwards of a century, were destroyed in the fire. But, even so, it is a church which is the home of many illustrious memories.

The external view of the building reveals it as a Wren-like structure in the style commonly called classic. It presents in miniature very much the same features as does St. Paul's Cathedral, London, England. Totally devoid of that wonderful beauty of line and arch which mark the Gothic style, it nevertheless possesses a quaint dignity of its own. The interior is remarkably handsome, and admirably suited for dignified and reverent worship. As one enters at the west door, the eye is immediately caught by the High Altar backed by a lofty reredos, in the centre of which stands a massive cross, which, remarkable to relate, passed unscathed through the fire which destroyed all the other furniture and adornments. The chancel is apse shaped, while there are two shallow transepts on each side of a dome which surmounts the centre of the church. These contain galleries, used respectively by the Royal Canadian Horse Artillery and the Royal Military College Cadets. There are several fine memorial windows and other beautiful gifts betokening the generous affection of sons and daughters of the cathedral church. A memorial tablet in the floor of the nave marks the spot where the famous Lord Sydenham was laid to rest. The church seats about 1,600.

St. George's was raised to the status of a cathedral on the foundation of the diocese of Ontario in 1862. It has always, however, like Wakefield and some of the other newer dioceses in England, remained a parish church as well. The Dean, by a custom which happily has never been broken, is also Rector of Kingston. The cathedral chapter consists of the Dean, the arch-deacons, and six honorary canons. The precentor, if it be not invidious to mention one name only of the present members of the cathedral staff, is the only Canadian clergyman who holds the degree of Mus. Doc., the Rev. W. Roberts. The cathedral is, to a certain extent, the centre of diocesan activities, but its semi-parochial character prevents it from fully performing its proper functions in this respect. A cathedral with pew-rents is an anomaly which ought to be abolished. The heavy debt on the building is said to render such a proposal impossible.

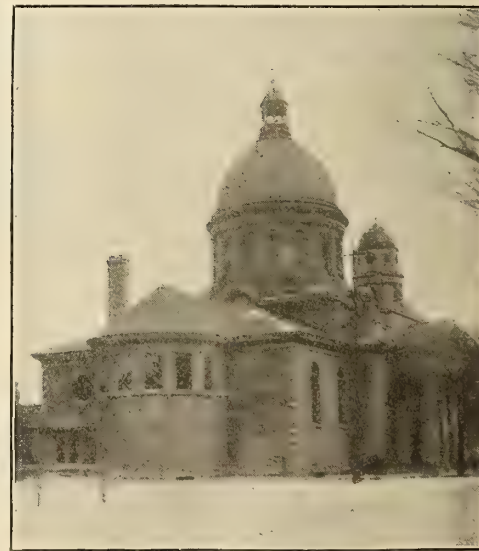
The cathedral system in Canada is capable of great developments.

At the present moment all that we have in reality, if not in name, is glorified parish churches, depending upon congregations for their support. How far the genuine and original idea of a cathedral's func-

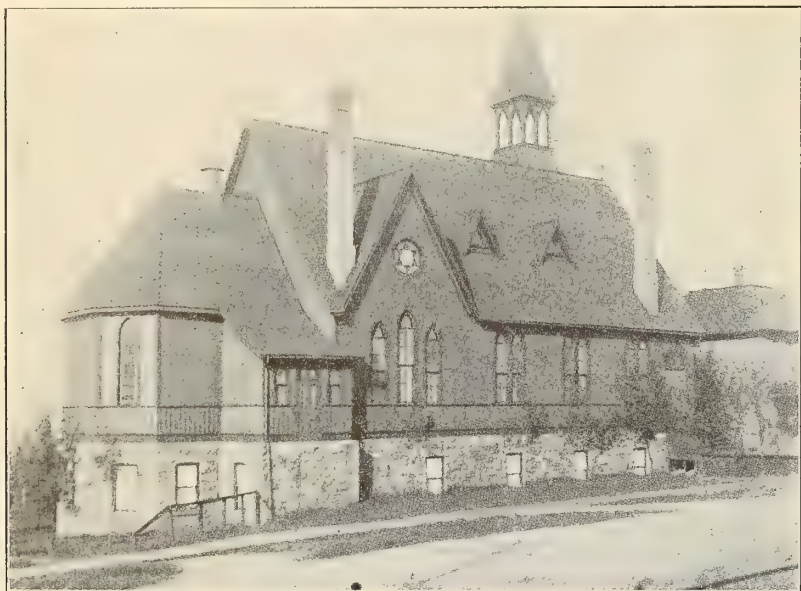


Rt. Rev. E. J. Bidwell, D.D., Co-Adjutor
Bishop of Ontario and Bishop
of Kingston

tions would work in Canada is doubtful. In any case there is seldom or never sufficient endowment to make the experiment possible. St. George's Cathedral, Kingston, has perhaps less of the parish church and more of the diocesan cathedral about it than most of the others. It has always had for its rector for instance the Dean of the diocese, and this single fact has done much to preserve its position as the diocesan church. It has never known the astonishing contradiction-in-terms of a Dean without a cathedral or a cathedral minus a Dean. And in other ways it has stood for diocesan as opposed to merely parochial traditions. Its services are a model for all the churches, being carried out with the dignified simplicity which befits the Book of Common Prayer. There is no heartier congregational singing in Canada. Altogether, the diocese and the Church at large possess in St. George's Cathedral, Kingston,



St. George's Cathedral, Kingston



St. Alban's Cathedral, Kenora, Ont.

nee, and \$5,000 from the Diocese of Rupert's Land.

Good steady progress has been made, though we have not had the rush or growth of the West, but we have abundant cause to thank God for what He has done.

In 1902 there were Nine Indian and Eskimo Missions, with several out-stations worked by six clergy, now we have the same number of missions all fully manned and each one doing excellent work.

The white work has grown and expanded on every hand; instead of the three clergy of 1902, there are now ten engaged in that work. Fourteen new churches have been built and seven parsonages, and although Kenora is still our one self-supporting parish, several of our missions are raising from \$600 to \$700 a year for their clergyman's stipend, as well as providing for their own church work, and contributing to outside funds. In 1915, or before, we hope to have at least three more self-supporting.

The Church Missionary Society of England, founded, and has supported for many years all our Indian and Eskimo Missions, but now their support has almost been withdrawn, in the hope that Canada would take up and support her own missions. The M.S.C.C. is giving a certain amount of help, but it is totally inadequate to carry on the

possibly to this with our Indian and Eskimo work, unless someone will come to our aid.

Signed, J. KEEWATIN.

Ontario



Rt. Rev. W. L. Mills, D.D.

ST. GEORGE'S Cathedral, Kingston, may fairly claim to be the mother church of Upper Canada. For though the present church building dates only from the year 1899, it is the direct representative, not only of the church of the same name and very much the same appearance, which stood on the same site as that now occupied from 1828 till its destruction by fire in the closing year of the last century, but also of the little wooden church built on a different site by the famous Dr. Stuart in 1791. Unfortunately, practically all the memorials, some of the greatest historical interest, which

be hard to over estimate. Lastly, let it be said that its doors are open all and every day to all-comers.

Caledonia



Rt. Rev. F. H. DuVernet, D.D.

ST. ANDREW'S Cathedral, Prince Rupert, B.C., is still a dream of the future, but the way is being prepared for the realization of this dream.

On Sunday, June 17, 1906, Bishop DuVernet rowed over in a small boat from Metlakatla, about six miles distant and held the first service on the present town site in the dining tent of the engineers, who were surveying a "trial line" for the Grand Trunk Pacific Railway.

Services were held by the Bishop in the first building erected, a shack used as a cook-house, then in the G.T.P. dining room.

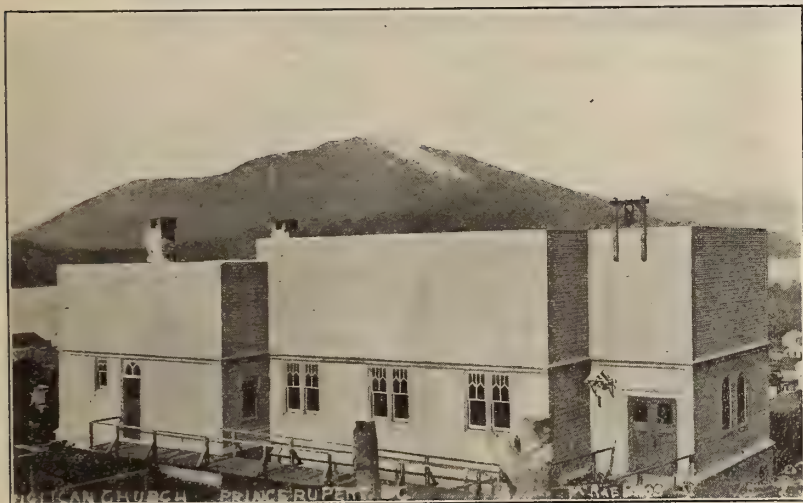
On Easter Day, 1907, the Bishop opened St. Andrew's Church Hall, which was situated on the G.T.P. Reserve, there being no lots on the market at that time. This building was used for several years as church, reading room, recreation hall, and

consists of the first storey only as yet. This is entirely above the surface, and has a basement beneath it. The foundation being of solid concrete. On account of the sloping ground, it will be possible to enter the second story from the street level. This will be the church proper and the first story will be the parish hall, until the time is ripe for a Cathedral, which will be built upon the six upper lots, the present building remaining as a Synod and parish hall. \$10,000 has already been spent on the first story, and \$20,000 more will be needed to complete the present building. The temporary roof has been so constructed that pillars to carry the clerestorey can be inserted in holes that have been left and capped so that the building may be completed without disturbing the congregation in their use of the first storey as a place of worship.

The walls which in the picture look so strange, contain the window frames of the second story ready to be cut out.

Considering the ultimate destiny of the building, Messrs. Gordon & Helliwell, of Toronto, have designed a most suitable structure, thoroughly ecclesiastical with its apse chancel and lofty roof, even the first story, which follows the same floor plan is most pleasing so far as the interior is concerned.

It is to be hoped that the unfinished look of the exterior may spur the congregation on to complete the building when it will be



St. Andrew's Cathedral, Prince Rupert, B.C.

episcopal residence, until ordered to be removed.

In June, 1909, the Bishop filed an application for eight lots on Fourth Avenue West, which were afterwards sold to him at the price which the adjoining lots brought at the auction sale. These lots are centrally situated and command a fine view of the harbour.

On Sunday, Dec. 22, 1912, the present building was opened. It

time to think of the Cathedral proper. The name of St. Andrew's was given to this central church as most appropriate to a diocese bearing the name of Caledonia, and bordering on the sea. The present bishop, who has watched Prince Rupert grow from the beginning was consecrated on St. Andrew's Day.

There is a superb view from the Cathedral site.

Yukon



Rt. Rev. I. O. Stringer, D.D.

DURING a long Arctic summer, about thirty years ago, a birch bark canoe could be seen on the way up the Yukon River from Fort Yukon. Two paddles in the hands of an Indian man and an Indian boy propelled the tiny craft, in the centre of which sat a white man, who had come all the way from

we have not such a magnificent history as in the case of most cathedral churches. And yet few churches in Christendom have a more extended and intense human interest than is seen in frontier mining camps, such as this.

This first visit of Archdeacon McDonald, was only one of several such missionary tours, made to what was then a remote part of the country. Bishop Bompas also travelled from place to place throughout this land.

In 1892, Archdeacon Canham came up from Nuklakayet on the Lower Yukon River. He and Mrs. Canham started a mission at Fort Selkirk, going up the river past the present site of Dawson to Selkirk on the steamer *Arctic*; the first time



St. Paul's Cathedral, Dawson, Y.T.

old Red River, down through the Mackenzie Valley—had crossed the divide to the Porcupine, travelling by canoe the whole length of the Yukon, and then had ascended the almost unknown Upper Yukon. Along the way, wherever human beings were to be found, this lone white man stopped. Keeping on steadily against the stream, creeping along near the banks, the canoe shot into the land at the mouth of the Trohndek River. The white man landed and shook hands with the wondering natives who thronged the bank. A few hours afterwards, not far from where St. Paul's Church, Dawson, now stands, the first Christian service in this vicinity was held. This white man was Robert McDonald, who recently passed away in the city of Winnipeg.

In the history of a country like this, forty or fifty years is a long time to look back. In connection with St. Paul's Church, Dawson,

a steamer ventured up the river beyond Fortymile.

In 1895, Bishop Bompas wrote the present Bishop of Yukon, asking him to procure two missionaries for the Yukon. This request was made known in Eastern Canada, and Rev. H. A. Naylor, of Montreal, and F. F. Flewelling, of Toronto, responded to the appeal, and proceeded in the spring of 1896, by way of San Francisco and St. Michaels to Fortymile, then the most important town in the country.

In 1897 Mr. Bowen came to Dawson and built a small log church, which was later, under Rev. R. J. Bowen, enlarged by the addition of a chancel. Messrs. Layfield and George Brewett were the first churchwardens.

Rev. R. J. Bowen left in 1899 and the Rev. H. A. Naylor succeeded him. Mr. Naylor was succeeded by Rev. James R. H. Warren. During Mr. Warren's incumbency,

the present church was erected; the first service being held in this edifice on August 9, 1902.

In 1903, Mr. Warren was succeeded by Rev. E. P. Flewelling. When Mr. Flewelling left in July, 1905, Rev. C. Reed took charge of the parish until June, 1907, when he was succeeded by the Rev. J. M. Comyn-Ching. Afterwards Rev. W. Craey had charge for a time and he was succeeded by the present incumbent, Rev. John Hawksley.

This, in brief, is the history of the parish. Much more could be said of the faithful workers, past and present.

The present edifice, which is a wooden building, together with the furnishings, cost in the neighborhood of \$14,000, most of which was contributed directly by the people.

It is generally understood in Missionary Dioceses, that a Church is constituted a cathedral by virtue of the Bishop's Chair being located therein. Otherwise St. Paul's Cathedral is an ordinary parish church, with the usual officials and societies and an accepted constitution. It is the centre of considerable influence, and many opportunities for usefulness.

ISAAC O. STRINGER,
Bishop of Yukon.

Toronto



Rt. Rev. James Fielding
Sweeney, D.D.

THE readers of CHURCH LIFE will recall that the Easter number of the paper, this year, was issued as the edition of the Cathedral of St. Alban the Martyr, Toronto, and contained a treatment of this very interesting subject under the divisions of "Past," "Present," and "Future." So much information was then given to our readers upon this undertaking, that we feel it is only necessary in this Christmas number to dwell upon the progress of the work since that time, which has been of a remarkably gratifying character.

It will be remembered that the corner stone of the new extension work was laid by His Royal Highness the Duke of Connaught, on Tuesday, 29th August, 1912, and that the work connected with this corner stone was completed a day or two after, and that for two months nothing further was done



Rt. Rev. W. D. Reeve, Assistant
Bishop of Toronto

in the matter of the building. On the 5th November, however, excavations for the Baptistry to stand directly south of the present building facing east, were begun,

April of this year, and the work has splendidly advanced to the point that the plinth course has been reached around the whole of the proposed extension of Transepts and Nave; the entire concrete floor, four and a half inches thick, has been put down, and fire doors and brick work have been erected; constituting a partition wall between the old and the new building and precluding the possibility, in the event of fire breaking out, of its passing from one portion to the other. Amongst the improvements, a handsome Choir Entrance has been made on the North side of the

Diocese that it will rise to the occasion, and promptly express its ability to erect a Cathedral worthy of its historical past and its great and influential present, also that, while perpetuating the memory of its first three Bishops, it shall represent an adequate thank-offering to God for mercies bestowed upon the Church through the long record of seventy-five years. To the Faithful of the Anglican Communion, the Bishop issues his call, and the present work its challenge: "Come forward and complete, with as little delay as possible, this noble Cathedral to the greater glory of God, for



St. Alban's Cathedral, Toronto, as it will be

and on the 6th of the following month, the plinth course of cut stone was reached. The doorway from the Chancel into the Baptistry, through which the officiating Priest would pass for the administration of the Holy Sacrament, was cut on the 24th of April, 1913, and at the end of this last November, the Baptistry was finally roofed over and closed in for the Winter. Plans are being drawn for a very beautiful marble Font and Gothic cover to be erected in the Baptistry without delay, the gift of Mr. and Mrs. S. H. Thompson, in memory of their daughter Jessie, and it is proposed, to hold a service of dedication therewith, and after such service, to use the font and Baptistry for their holy purposes. This will supply a long-felt want, inasmuch as for many years there has been inadequate provision in the way of a Font for administering that Sacrament at St. Alban's. The excavation for the main building was begun as late as the 24th

present building, with massive oaken doors and casements, leading both to the present floor of the Choir, and also to the proposed Choir vestries in the Crypt, one of which is to be situated under the present Sanctuary. The work was closed down for the Winter about the middle of this month, all portions that might be affected by the weather being covered over with heavy planks.

It is proposed to carry on the campaign during the Winter months in order that, when the Spring comes, the work may be continued at the same steady pace as during the past year, the hope being that it may be near completion in 1915, in time for the Canadian Church Congress which is to assemble in Toronto in the Autumn of that year. When one sees the great and notable effort which a single congregation in Toronto has been able to carry to completion in the splendid and capacious Parish Church of St. Paul, one feels that it is not too much to expect of a whole

the unifying and strengthening of His Church in this Diocese, and in memory of His servants now at rest."

Huron



Rt. Rev. David Williams, D.D.

THE title St. Paul's Cathedral, London, is suggestive of a grand old subject, whether in its historical, ecclesiastical, or metropolitan sense.

Even when it comes to be considered in connection with the See City of the Diocese of Huron, it is found to be full of much importance and historic interest to the Canadian Church.

In 1835 there was erected upon the site of the present Cathedral a frame building which was thus described: "The Episcopal Church, if we except the spire, which is disproportioned to the size of the tower, is one of the finest, and certainly one of the neatest churches in the Province." This Church was destroyed by fire on Ash Wednesday, 1844, but on St. John the Baptist's Day following, the foundation stone



S. Paul's Cathedral, London, Ont.

of the present stately brick building was laid by Bishop Strachan of Toronto, and when complete, it was found to be, for those times a costly church structure and the largest west of Toronto.

The Diocese of Huron was separated from that of Toronto by the first diocesan Synod held in Toronto in June 1857, and by Queen's Letters Patent, issued October 2, that same year, created an independent diocese. By similar letters, also bearing that date, the Rev. Benjamin Cronyn, after his election by Synod in London, Ont., July 9, was appointed first Bishop of Huron and the Church of St. Paul declared to be his Cathedral Church.

At a special session of the Synod held in July, 1871, Dr. Hellmuth was elected coadjutor to Bishop Cronyn, and later in the same year, on Bishop Cronyn's death, succeeded him as second Bishop of Huron.

Up to the year 1871, St. Paul's was the Cathedral Church. About this time Bishop Hellmuth, who had vast ideas of the extension of the city of London, formed plans for the erection of a greater Cathedral establishment in the north part of the city, and he so far succeeded in the carrying out of his ideas, that he laid the corner stone of the spacious nave and erected the Chapter House to form part of the buildings of the new proposed Cathedral, the whole to be sacred to the name of the "Holy Trinity." Thither he removed his seat in November, 1873, but the remaining portion of this Cathedral it was found impractical to carry out, because of the expense and vastness of the scheme; Bishop Baldwin in 1887, transferred the Episcopal Chair from the Chapter House back to St.

Paul's Church, constituting it again the Cathedral of the Diocese, and in the following year he made Rev. Canon Innes Dean in place of Very Rev. M. Boomer, deceased. It was shortly after this that the restoration and enlargement of St. Paul's Cathedral was decided upon. Bishop Cronyn Hall was built, a large and imposing attachment to the north wall of the Chancel, and furnished with well designed and commodious halls and rooms for Synodical and parochial purposes. To the Cathedral proper there was given a complete transformation. Spacious transepts were thrown out, the Chancel was made completely new and considerably extended, new choir and clergy vestries set off and the whole interior of the Church rearranged and made beautiful.

On the death of Dean Innes in 1903, the Bishop collated Ven. Evans Davis Archdeacon of London, to the Deanery, and appointed Rev. A. G. Dann, Rector and Precentor of the Cathedral. Two functions of some note have occurred within the Cathedral during the administration of the present Bishop: One was his own consecration on the Epiphany, 1905. The Reverend and Venerable Primate of Canada, Archbishop Bond, then on the verge of ninety years was consecrator. The other was the grand celebration of the Jubilee of the Diocese on the 17th of September, 1907. An occasion of solemn and impressive grandeur, when the Lord Bishop of London preached a memorial sermon worthy of the high occasion.

Fredericton



Rt. Rev. J. A. Richardson, D.D.

FOR the opening fifty or sixty years of her life the Church in New Brunswick was under the jurisdiction of the Bishop of Nova Scotia. In the early forties of the 19th century, Bishop John Inglis began disturbing the peace of William (Howley), by divine permission, Lord Archbishop of Canterbury, regarding the appointment of an "Overseer" for the flock in

New Brunswick. The outcome of this agitation resulted in the consecration, on May 4, 1845, of the Rev. John Medley, Prebendary of Exeter Cathedral and Vicar of St. Thomas, Exeter, as the first Bishop of New Brunswick, with the title of Lord Bishop of Fredericton.

Bishop Medley, arriving in Fredericton on June 10, 1845. On the following day, being the feast of St. Barnabas, the Bishop was enthroned in the Old Parish Church.

Within a fortnight of his arrival, Bishop Medley called together a gathering of those "who might be interested in the project," and laid before them his plan for the erection of a Cathedral. On August 28, the first sod for the foundation was turned, and so rapidly was the work pushed forward, that on October 15, of the same year, the foundation stone was duly laid with fitting ceremony.

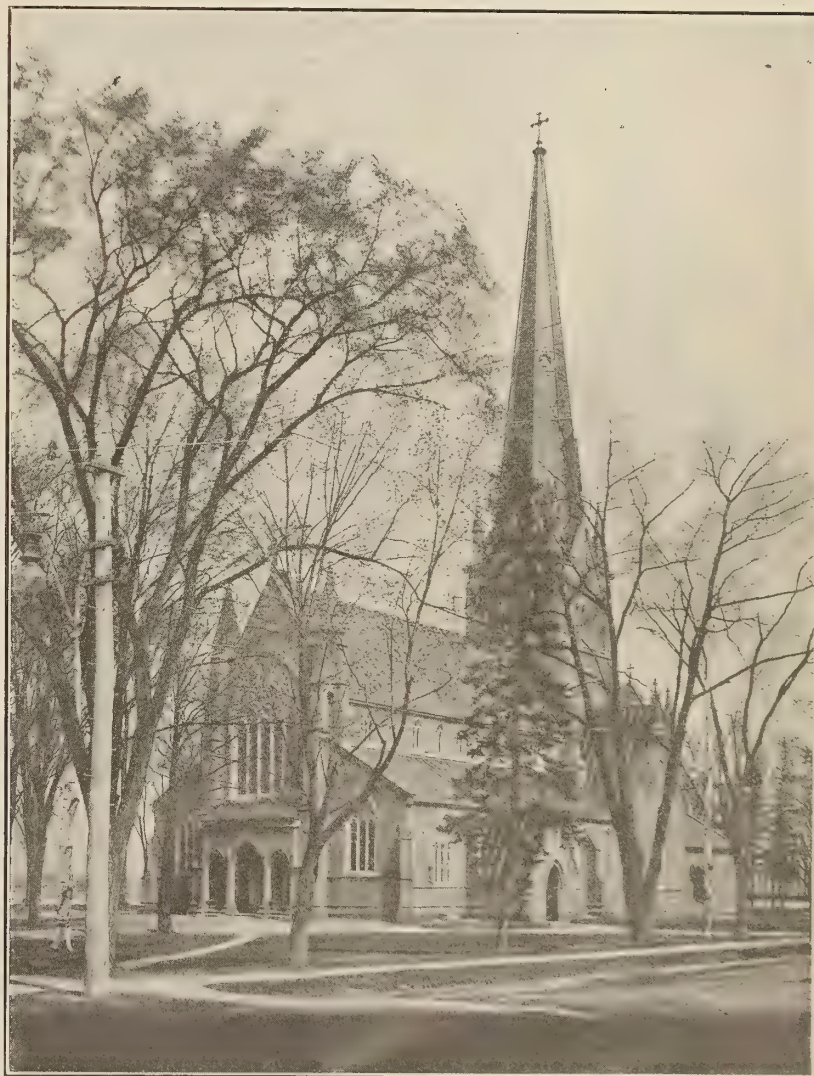
From this date the good Bishop's struggle in the erection of his Cathedral may be said to have begun.

Despite all difficulties, however,

31. The Bishop writes in his journal, "The Cathedral, the corner stone of which was laid October 15, 1845, was consecrated this day. All praise be to God, who has enabled me, amidst many difficulties to finish it. May the Lord pardon all that is amiss, and make it His Holy Dwelling Place for evermore. Amen."

The edifice occupies a commanding position on a spacious site of some ten acres, overlooking the noble St. John river, at the eastern end of the See city. Of the "Middle-Pointed or Decorated Gothic in style of architecture, it possesses a striking exterior, both by reason of the cruciform nature of the plan, and from the numerous bold and massive buttresses, and the many pinnacles and crosses surmounting the gables and tower.

For fifty-eight years the cathedral stood as Bishop Medley had built it. Then came the disastrous fire of 1911. For two years the work of restoration has proceeded under the close personal supervision of the Bishop, Dean, and a strong com-



Christ Church Cathedral, Fredericton

the faith, devotion and energy of this wholly devoted man, under God's good hand, prevailed.

By 1853, Bishop Medley had the supreme joy of performing the ceremony of consecration on August

mittee of deeply interested laymen. At the time of writing the work is practically completed at a cost of upward of \$70,000, and once more, what is practically Bishop Medley's old building renewed, challenges the

faith, arouses the thought, and cheers the eye of every visitor to Fredericton.

As it is understood this story is to take a place among the stories of the other Cathedrals of Canada, it is thought well to conclude the sketch with some claims that have consistently been made regarding the subject of it.

Christ Church Cathedral, Fredericton, claims to occupy an unique position in several respects. It is considered to be the most perfect expression of Gothic architecture in British North America. It is believed that it is the only Cathedral proper in Canada. That is to say, it is held and controlled by the Bishop, Dean, and Chapter, and has no parish attached to it. But the claims of the Fredericton Cathedral far exceed this. Bishop Medley used to assert that it is the first Cathedral built in the Anglican Communion after the Reformation. And it seems that it may also be truly said to have been the first Cathedral foundation to be established after the Norman Conqueror. For while other Cathedrals in England were erected during the period covered by these dates, they were invariably upon the site of earlier Christian edifices.

Saskatchewan



Rt. Rev. J. A. Newnham, D.D.

THE work of the Anglican Church in Saskatchewan was at first carried on under the Bishop of Rupert's Land. In 1872, the Diocese of Saskatchewan was formed out of a part of the Diocese of Rupert's Land. On May 3, 1874, The Venerable Jno. McLean, Archdeacon of Manitoba, was consecrated first Bishop of Saskatchewan, by the Archbishop of Canterbury, the Bishop of London and other Bishops assisting him. The Territory over which he was to preside was named as "The District of the Saskatchewan and English Rivers, with the Sub-District of Fort a la Corne in the Cumberland District."

The population then was comprised of about 30,000 Indians, with a few very small settlements of white people. In 1874, there were only two clergymen, in 1882, when its first Synod met there, were six-

teen clergymen, including one at St. Mary's (Prince Albert), one at St. Catherine's, near Prince Albert. In 1883, a new Diocese of Assiniboia, afterwards called Qu'Appelle,

white people at St. Catherine's, just west of Prince Albert, were at first carried on by laymen. Bishop McLean seems to have come here very shortly after his Consecration



St. Alban's Pro-Cathedral, Prince Albert, Sask.

was formed, for which the Diocese of Saskatchewan gave up its Southern District. Again in 1887, the Diocese was divided into two, the Diocese of Calgary and that of Saskatchewan.

The work was at first entirely missionary work for the evangelization of the Indians, and supported by the C.M.S. The first Anglican Church and Congregation at Prince Albert was organized in 1874, when Prince Albert was but a tiny settlement. The Church was built west of the present city at St. Mary's, which many people thought would be the centre of the future city. In 1883 a building was erected in the centre of Prince Albert for a class room during the week, and for church services on Sundays. In 1886, this was enlarged and became the Pro-Cathedral Church under the name of St. Alban's. The present St. Alban's, a fine brick church, was built in 1906, and completed in 1911.

The services for the very few

and to have engaged the St. Catherine's residents to build a log church, and also to have organized the parish of St. Mary, where another church was built. In 1877-78 Rev. G. A. Forneret, now Archdeacon of Hamilton, Ontario, appears as Incumbent of St. Catherine's.

In 1886, Revs. Canon Flett, and A. H. Wright were Incumbents of St. Mary's and St. Alban's, Prince Albert.

From about 1879, onwards, the name of Rev. J. A. Mackay appears regularly in the church lists of Prince Albert, first as Canon and Warden of Emmanuel College, and then as Archdeacon of Saskatchewan. Other names are Canon, afterwards Archdeacon, Geo. MacKay and Canon Flett, Incumbents of St. Alban's, and Rev. Geo. Moore Incumbent of St. Alban's.

THE CHURCH OF ST. ALBAN'S IN 1913

Rector, Rev. J. I. Strong, Rural



The Palace of Bishop McLean (inhabited by him in 1879) as it appeared in 1908.

Dean; Curate, Rev. E. M. Hadley. Anglicans in the city, 1,700; seating capacity, 450. A pipe organ of very sweet tone. A Surpliced Choir (both sexes), of about 30.

Niagara



Rt. Rev. W. R. Clark, D.D.

THE corner stone of old Christ Church was laid on Tuesday, Oct. 13, 1835, by the Rev. J. Gamble Geddes, afterwards Dean of Niagara.

The building was completed July 31, 1839, when the opening sermon was preached. The church was a plain structure with a tower and spire. It had a gallery across the west end. Sunday school was held in the basement.

In 1842, the church was freed of debt, and was solemnly consecrated by the late Bishop Strachan, of Toronto, on Oct. 2.

In 1852 the church proving to be too small to accommodate the increasing congregation, it was decided to rebuild upon a larger scale. This was proceeded with, and in 1854 the project, including the erection of a new chancel and two arches of the present nave, was completed.

In 1875 the decision to set this portion of the Province aside as the Diocese of Niagara proved a strong incentive to the congregation to complete the church as originally designed, and in view of the fact that in all probability it would be selected as the Cathedral.

The diocese having been created, and the event consummated by the consecration of the late Bishop Fuller on May 1, 1875. Christ Church was honoured and became Christ Church Cathedral.

On Feb. 26, 1876, the enlarged Cathedral, in its present style, was opened, and in 1880, the late Rev. C. H. Mockridge, D.D., was appointed as Rector in charge, and the Very Rev. Dean Geddes relieved from active duties after some 50 years of faithful and effective work.

In 1884 Rt. Rev. Bishop Fuller died, and was succeeded by Rt. Rev. Chas. Hamilton. In 1889, Rev. E. M. Bland succeeded Rev. Dr. Mockridge as vicar, and upon the death of Dean Geddes in 1891, became Rector. In 1896 Bishop Hamilton being translated to the see of Ottawa, the Rt. Rev. John

Phillips Dumoulin, D.D., became Bishop of Niagara.

In Dec., 1906, Rev. W. Palmer Abott, M.A., was inducted as Rector of the Cathedral, and installed as Canon.

In 1907, the congregation on one day contributed \$11,368.07 towards the reduction of the \$19,000.00 debt, and the largest sum ever contributed on one day by any church in the city of Hamilton.

In 1909, the remainder of the debt was wiped out by another enormous collection on Easter Day. This task being accomplished the Cathedral was consecrated on June 24, 1909, by Bishop Dumoulin the sermon being preached by Rt. Rev. Frederick Couthway, D.D. On the death of the late lamented Bishop Dumoulin the Synod met and elected the Venerable Archdeacon Clark, M.A., as his successor. The consecration of Bishop Clark took place in the Cathedral on June 24, 1911, this being the second time that the Bishop of Niagara had been consecrated within the diocese.

On Christmas Day, 1911, Canon Abott, Rector of the Cathedral, was appointed Dean of Niagara.

The Cathedral congregation are at the present time contemplating an extension of the Chancel, and

and in every other way. Over 1,000 families give allegiance to the old mother church of the community, 1980 communicants partake of the Bread of Life at her altar rails.

Moosonee



Rt. Rev. J. G. Anderson, D.D.

MOOSONEE formed part of the original Diocese of Rupert's Land, out of which it was taken in 1872, and which, until 1901, included the Diocese of Keewatin. The diocese now comprises the whole basin of the James Bay, the eastern coast of Hudson Bay as far as the Ungava watershed and its limitless north. It is bounded on the south by the Dioceses of Algoma and Quebec, on the west by Keewatin and on the east by Quebec. The total population may be estimated at 22,000—whites, 14,000; Indians, 6,000; Eskimos, as far as

pany's ship via Hudson Straits. As a lay missionary he taught day school, held night classes for the adults and held Sunday and daily services. He rapidly acquired the Cree language, so that when he was ordained deacon and priest in 1852 by the first Bishop of Rupert's Land, who made the long journey by canoe from Fort Garry,

schools should be established at such places as would be most advantageous. For these reasons, the Right Rev. George Holmes, the third Bishop, decided to move the headquarters to Chapleau, and turned the old Bishop's residence at Moose Fort into an Indian boarding school. Bishop Holmes, owing chiefly to health rea-



Holy Trinity Pro-Cathedral, Cochrane, Ont.

where Winnipeg now stands, he was able to take full spiritual charge of the mission in every sense of the word.

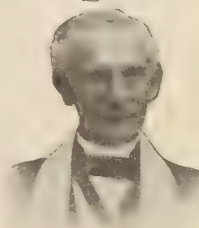
Besides carrying on the regular work of the mission, as already outlined, he busied himself with translations and visits to Albany, Rupert's House, Fort George and inland points, where stations were quickly established. So great was the progress during the twenty years after his ordination, that in 1872 the time was considered ripe for the formation of a new diocese. This was called Moosonee, which means in Cree, the work which has its centre at Moose. John Horden became its first Bishop and laboured with great zeal and magnificent success till his death in 1893. He lies in the little cemetery at Moose Fort among the people he loved so much and for whom he gave all the powers of his life.

The Rev. Jervois A. Newnham succeeded to the Bishopric in 1893, continuing with indefatigable energy the extensive missionary labours which had been established by his predecessor. He was translated to the Diocese of Saskatchewan in 1903. By this time the development of the southern part of the diocese was bringing the white word into prominence. The correspondence was becoming heavier and the general needs of the work changing to such an extent that the residence of the Bishop was required at a place where convenient communication with the outside world could be obtained. At the same time it was felt that in the interests of the Indians, boarding

sons, accepted the Bishopric of Athabasca in 1909.

The present Bishop, the Right Rev. John G. Anderson, was consecrated in 1909 and continued to reside at Chapleau till this year, 1913, when the headquarters of the diocese were once more removed and Cochrane becomes the cathedral town. Various weighty reasons led to this third change in the site of the diocesan centre. Chapleau was too far south; Cochrane was strategically situated at the intersection of the Grand Trunk Transcontinental and the Temiskaming and Northern Ontario Railway, and in the heart of Ontario's great clay belt. Cochrane is thus very centrally situated and easily accessible to all parts of the diocese. The gold fields of Porcupine, the nickel mines of Kelso, the pulp mills of Iroquois Falls, the rapidly growing farming communities, as well as the extensive railway system which radiates from Cochrane, all point to this town as the natural centre.

Algoma



Rt. Rev. Geo. Thorneloe, D.D.

THE Diocese of Algoma has no Cathedral. For years, however, the Parish Church of St. Luke has served as a Pro-Cathedral.



Christ Church Cathedral, Hamilton, Ont.

the building of clergy chair and vestries. The estimated cost is \$35,000.00, of this amount \$7,000.00 is already in hand. The work will be commenced in the early spring after the Easter collection.

Christ Church Cathedral is at the present time in excellent condition financially, institutionally,

discovered, 2,500. The languages spoken in the diocese are English, French, Cree, Ojibway and Eskimo. The area is about 600,000 square miles.

The work began in 1850 at Moose Fort, at the head of James Bay, when Mr. John Horden came out from England in the Hudson Bay Com-

This Church was built in 1870 on a well chosen site in the very heart of Sault Ste. Marie. It is a picturesque stone building about 125 feet long by 25 feet wide, with transepts measuring 65 feet from north to south. The Chancel, extending some 25 feet eastward from the transepts is the full width of the nave, and is

day evenings it is well filled, if not crowded. A building problem of no small dimensions, therefore, will soon confront the growing congregation.

Whether or no in the approximately near future it will be thought best to take in hand the erection of a Cathedral, it is hard to say. But



St. Luke's Pro-Cathedral, Sault Ste. Marie

at once simple and dignified. Were it not for these transepts and the fine Chancel the Church might appear excessively narrow, if not ill-shaped. As it is it possesses a peculiar impressiveness of its own, and has a distinctly devotional character. The walls are low being hardly 12 feet in height. But the high-pitched roof, open to the ridge inside, is to some extent a corrective.

The somewhat unusual proportions of the building are due to successive enlargements. The structure of 1870 was simply the central portion of the present Pro-Cathedral, some 45 feet in length. At a later date, to provide for the increasing congregation, the building was extended westward to nearly double its original length. And in 1896, under the direction and inspiration of the Rev. Robt. Renison, at that time Rector of the Parish, the Church was increased to its present proportions, by the addition of the transepts and the erection of the Chancel. The Church stands, therefore, as a visible witness to the progress of the place and of the parish. It will hardly be long before the advancing tide will sweep it away to make room for a more adequate and commodious building.

The seating capacity of the Church, as at present arranged, is close upon 400. On special occasions, though the seats are free, the accommodation is taxed to its utmost. And even on ordinary Sun-

the probability is that for some time to come the Church of St. Luke, either the present quaint building, or a more imposing successor, will remain the Pro-Cathedral of the Diocese.

The present Rector of St. Luke's, is the Rev. Canon Brooke, M.A., formerly of St. James' the Apostle, Montreal. Canon Brooke, while an effective, all-round worker, is especially interested in men. His Men's Club is a power in the parish. By his efforts mainly the men of the parish some four years ago carried out successfully the erection of a splendid Parish Hall, some 80 feet by 40. This building stands close beside the Pro-Cathedral and is an immense help to the Rector, providing a centre for all parish activities. It has a fine hall above for Sunday School, lectures, concerts, etc.,—and, in the basement, the usual class rooms, dining room and kitchen. The Woman's Auxiliary have done noble work in aid of this structure.

Rupert's Land

WINNIPEG, the capital city of Manitoba, proud of her busy, broad asphalted streets and tree lined boulevards, her business blocks soaring skyward, her residential suburbs stretching in every direction, has little left to remind her of the humble days when Fort Garry, palisaded and bastioned, with a handful of straggling "frame" stores and log-houses,

formed the nucleus of the Red River Settlement. Of the few surviving links with the past, contrasting the



The Most Reverend S. P. Matheson, D.D.

new and the old, one may yet be seen in the Gateway of the ancient Fort, now overshadowed by the towering splendours of the new Fort Garry Hotel of the G. T. P. Railway. Another relic of still greater interest to every churchman, may be seen in the quaint little church nestling amidst its old-world cemetery on the west bank of the Red River. A plain stone building of inconsiderable size, racked by the frosts of fifty years, of no architectural beauty, yet claiming the proud name of Cathedral and enshrined in the history of the church and in the affections of her people as the Mother Church of the Anglican Communion in the West.

The site is venerable as the cradle of Christianity in the Northwest Canada. Here in 1823 the Rev. John West, the first missionary to the Red River Settlement, built the first wooden church. Ten years later, the corner-stone of a new church was laid by Mr. Berens of the Hudson's Bay Company, "in the 4th year of William IV." Strangers often enquire the meaning of the disused doorway now seen in the south end. Originally, the building was flanked at this end with a high, square tower, containing a peal of three bells. Surviving "old-timers" still recall the expansive view obtainable from this conspicuous land-mark, and how it

served as a useful point from which survey lines could be drawn. Unfortunately it was built in part on the old foundation, and the side nearest the church began to lean over against the main building. A committee, specially appointed to watch this dangerous inclination, having at length (in 1872), reported that it was over two feet out of the perpendicular, the tower was taken down, not however until the thrust had strained the whole structure to such an extent as to call for repairs and strengthening on more than one subsequent occasion. The southern door was now boarded up, and the small porch at the south-east end used as the main entrance. A tiny room, in the north-west side, corresponding to this porch, afforded meagre vestry accommodation. The terms "north-west" side, etc., will have indicated already that the "orientation" of the church is not perfect; the so-called "east" end being really north-east. In the chancel, canopied stalls for the Bishops and the Dean were erected against the wall on either side of the sanctuary, with stalls for the clergy and choir on the two sides of the choir. When one goes on to mention the tinted plastered walls, the plain wooden seats of local handiwork, the roof supported with criss-cross beams, the unsightly stove-pipes running the length of the building on either side from two large, old-fashioned carom stoves, an impression of Puritanic bareness is conjured up, which if natural, is none the less misleading. While the walls are relieved by many old tablets and brasses, the various furnishings of historic interest which have been added from time to time combine to form an interior of an uniquely quaint picturesqueness. Foremost among these stands the pulpit, presented in memory of Archbishop Machray by his nephew. De-

(Continued on page 28)



St. John's Cathedral, Winnipeg

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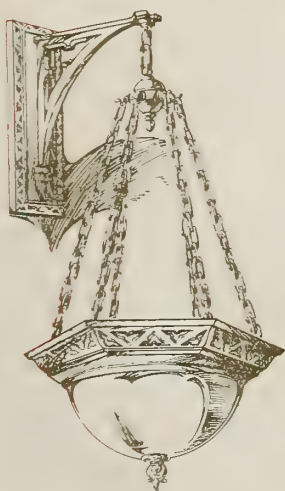
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Canadian Art

By E. WYLY GRIER, R.C.A.

AN event of some importance has just happened in the art world—the publication, under the auspices of the Arts and Letters Club of Toronto, of "The Year Book of Canadian Art." The title is ambitious, but the scope of the volume seems to justify it. The activities of the sister arts during the past year are touched upon; and, speaking geographically, the field covered stretches from British Columbia to Halifax. Some individual worker in each of the five arts dealt with in the book is singled out for biography. There are numerous illustrations scattered through the volume.

The advent of this book seems to

tasks with little reward beyond the joy which the task itself brings. Some touch of pride, too, may perhaps be allowed us when we run over the names of some of the chief exponents of the various arts; and some regret, also, that in this country's fatuous preoccupation in the amassing of its material wealth alone, it has neglected, and, finally, lost, men and women of artistic genius who would have added more to our fame than a new railway or a productive mine. But a truce to complaining! In the new organ of Canada's artistic faith we see only what is cheering. We see a gradual clearing away of the

not also be tainted by what is bad? Must our painters—healthy and enterprising—follow the graveyard tendencies of the Post-Impressionist? Shall we darken this land of promise with the blight of Futurism? Must our fresh-air-loving musicians become fretful, restless, overstrung and

differences of our three thousand miles width of territory, and the range between, say, Toronto and Edmonton, call for types of building, each the natural development of its own environment. He believes that the building material of each district must dominate in a general way its



Linemen New Ontario Railway. By C. W. Jefferys, A.R.C.A.

me a very significant fact. It is an interesting and novel variation on the perpetual theme of our natural resources. One is given an opportunity of laying down the literature which deals with the purchase of civic and other utilities and of contemplating for a brief moment those spiritual commodities which are obtained without money and without price. It is pleasant to think that the country has some; pleasant to think that a whole book can be compiled treating of things not strictly utilitarian; and that people can be found to read it; and stimulating to note the varied character and the beauty of the work accomplished by all these busy people; and to reflect that most of them are content to carry on their

glamour which envelops all the art which is imported; and the formation, step by step, of some sort of standard of opinion which will recognize only that which is good. We picture to ourselves an enthusiastic band of poets, musicians, painters and architects who are united in a steadfast faith in the power of their own country to inspire and to sustain them. How much better than to forever lean upon the European models it would be to take as an example the mental attitude of the Europeans themselves. Does the Spaniard Zuloaga owe anything to Holland? Is Zorn a follower of the Italians? Are not Russian music and painting the product of the national genius? And, in following what is fine in European art, shall we



Quebec. By Maurice Cullen, R.C.A.

indecisive with the feverish composers of Europe?

Even the best of the European painters' art seems to have lost some of its significance and force when it arrives among us. Has it "suffered a sea change" in crossing the Atlantic? Or have we unconsciously attuned our minds to different themes?

Speaking of a Canadian architect, a writer in the "Year Book" says, "He holds that the climatic extremes and

architectural individuality." Here is a future for Canadian art! If the architect may be locally inspired, why not the musician? Why not the painter? Shall the dweller in Quebec paint Devonshire lanes? Shall he of the Rockies paint Quebec? Shall an artist fostered at a Hudson Bay post imbibe the tonality of Whistler? Are the lumberjacks of North Ontario to be depicted in the manner of Burne Jones? You may trust the painters



Winter in Quebec. By J. Franchère, A.R.C.A.

for the answers to these queries. They know that our Atlantic coast is finer than Brittany; that Quebec Province contains a wealth of old-world picturesqueness as quaint as Nuremberg; that South Ontario is as smiling and placid as Hampshire; that Northern Ontario is as grim as Norway; that the prairies give scope to the lover of vast solitudes; that the Rockies are as sublime as the Alps; and that our lakes and rivers have

from Como? Do you know that a lumberman's boat ("pointer") is more picturesque, and far less hackneyed than a gondola? Do you know that the valleys of Saskatchewan are bigger and more full of poetic suggestion than the Sussex Downs? Will it require the co-operation of Bædeker to help us to appreciate our own land? Are Cooks' excursions the only means of obtaining a glimpse of beauty?

This band of artists, then, leads



Ice Breaking Up in Spring.

By J. E. H. Macdonald, A.R.C.A.

not their equal on earth. The artists have not yet expressed these things adequately. Neither in prose nor in paint has the work yet been done. We have had the topography but only brief glimpses of the spirit. We have had the conscientious geographer, not the inspired poet. But now the time is ripe. The poets, the novelists, the painters are enthralled by the beauty of their own country. Will you support them in their faith? Will you trust yourself to love a lake that is different

us gently but confidently across our land and amongst our people. Happy themselves, these artists can make us happy if we shake off the old habit of thought that the thing which is established by tradition must necessarily excel that which is new, even though it be the work of genius. Would it not be amusing and profitable if we all embarked on a truly Columbian enterprise and set forth to discover our own country?



Canadian Type.

By E. Wyly Grier, R.C.A.

A Peculiar Church

By H. A. CODY

HAVING had occasion recently to make a special study of the clergy list of the Church of England in Canada, I found several things of considerable interest. The discoveries thus made shewed me what a peculiar church we have when the clergy list is taken by itself. The following discoveries I pass on to others trusting they may be taken in the spirit in which they are given.

The Church of England in Canada has a strange combination of Royalty and Nobility. There are six Kings in a land of seven million people, two Princes, one Knight, one Earle, one Lord, one Squire, and only one Judge for the whole realm.

The Church Militant is composed of one Troop, one Major, one Sergeant, one Gunne, four Balls, one Archer, one Bowman, and only two Spurs for the entire body.

The Trades and Handicrafts are well represented. There are twenty Smiths, two Carpenters, one Brazier, two Fullers, ten Taylors, one Weaver, with but four Webbs, five Millers, with two Mills, two Porters, two Stewarts, one Page, one Waterman, two Butlers, one Butcher, one Carter, one Barber, one Hackman, and two Lackeys.

Our church has always prided itself upon its musical abilities. But in Canada we have only one Fidler, two Harpers, one Horne, one Piper, and three Bells.

When it comes to game and game preserves, there is no lack. There are two Parks, one Orchard, two Pooles, two Brookes, and two Woods. For all this abundance there are but one Drake, one Fox, one Fisher, one Parrott, one Partridge, one Peacock, one Ram, one Gander, two Hinds, two Kidds, two Martins, one Salmon, one Stout, one Swallow, two Woodcocks, one Bull, and three Bullocks. There is only one Hunt, and that for one Day. Snow occurs once, Gales twice, and Frost once, notwithstanding that there are three Winters. There is one Sheppard, with one Mackintosh. There is but one Peck to two Bushels.

There is much more that is peculiar about our Church. There is only one Dean and one Deacon. All will be interested to know that there is one Church, one Cross, one Brain, one Bliss, and one Bank. There are twelve Wrights, with but one Wrong. There is one Pick to do all the digging. One Plummer to keep things in order, one Settee upon which to rest. But perhaps

this last is all that is needed, as only one is Weary. One is a Walker, but he has not far to travel, as there are only two Miles and one Street. There are three Wards in the Church, and one Nurse. There is one Home, with two Chambers, three Halls, and one Lock for all. Husband is mentioned once, and Child twice. One is Little, and another Littler. Two are related, and they are Cousins. Seven are White, two Gray, three Green, and five Browne. Nothing is said about the colour of the rest. We might infer that all are Irish, as there is only one Blood, and there are three Irelands in the Church. Nevertheless it must be a very happy family as there is but one Hartt, with a double supply of Heaven and Love. But sad to relate, that though there are five Cooks, there is only one Pye.

The Angel's Message

In the fields the flocks were sleeping,
White as snow;
Through the town the night was creeping
Far below;
And the shepherds, ever faithful
To their charges dumb,
Waited in the cold and darkness
For the dawn to come.

When above them shone a glory
Soft and bright,
And they heard an angel's story
Through the night.
"Peace on earth," it was his greeting,
"Peace to men, and do not grieve.
For your Lord is sent among you
On this blessed eve."

Then he left, but in his footstep
Glowed a star;
And the wise men saw and followed
From afar.
To a stable cold and dreary
Safe it led their faltering way,
For within their Christ was lying
In a manger filled with hay.

And the shepherds and the wise men
Did adore,
While they knelt in silent rapture
On the floor.
For their Lord had come among them
To redeem the world from sin.
Shall we not, too, on His birthday,
Cleanse our hearts and let him in?
MARGARET E. SANGSTER, JR.,
In *Christian Herald*.



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Women's Work and Social Service



WHAT can one say here about Christmas, except that it is, or ought to be, the festival of Everyman, the festival of the poor, the festival of the lonely, the festival of children, the festival of home, the time of all others when we seem to come nearest to the touch that makes the whole world kin?

This year we have entered upon a season that by all indications is going to be a "hard" one; the "tightness" of money, the amount of unemployment, the high cost of living, all are combining with other causes to produce a hard winter, and there will be endless opportunities of ministering to all kinds of needs close at hand. Christmas opens the hearts of all and unties the purse-strings of all who possess them, but the pressure will probably become greater as the season wears on and as the flood of Christmas kindness has begun to ebb a little, so let it not ebb in us. Channels and agencies of all kinds abound through which many of us—wherever we are will have to dispense most of our help, which will be as it were our almoners for our younger brothers and sisters. Churches, hospitals and other civic institutions, settlements and all forms of social service enterprise will need help to meet the pressure, and will need it throughout the season.

* * *

Many people are looking beyond purely private and voluntary enterprise in Christmas celebration to civic and municipal undertakings. This does not sound attractive, does it? But I was reading a few days ago a most charming account, in one of the December magazines, of last year's great Christmas tree in Madison Square, New York, and of kindred celebrations elsewhere. They were not civic undertakings, but their promoters thought they might serve as a suggestion for such.

The writer takes us into the secret by telling us "What the tree heard." The tree itself was a giant, 74 feet high. It has been carefully chosen, for it had a "mission, to proclaim the Christmas message to a city." The tree was firmly planted to withstand the winds and snow which soon came to test its strength, and it was set up in "the loneliest spot in New York, where there was nothing but loneliness at night." It made its appearance on Christmas Eve, lighted by many thousands of colored lights and topped by a big star of pure white light. It remained alight from sunset

till daybreak every night from Christmas Eve to New Year's Day, and each evening carols and other Christmas music were sung around it.

No one knew who was responsible for it; the idea was planned and carried out by a little group of people who remained anonymous, "hoping to awaken and develop a real Christmas spirit and to send forth a message of peace and good-will to all, *especially the lonely—rich and poor alike.*"

* * *

Well, the tree had all sorts of experiences, and many confidences were wafted into its discreet green silences. "As evening came on crowds began to gather, city chimes and bells broke into a peal, the lights of the tree leapt from branch to branch and a volume of song poured forth from the multitude."

The tree, looking down, saw thousands of happy faces, and many sad and tear-stained ones. People in warm, costly furs stood beside people in thin and shabby clothes; there were fair heads and pink and white complexions alongside of dark and swarthy ones—all together. And there were little boys in brown clothes and broad-brimmed hats, running to and fro, doing little kindnesses. And there were dear old people and children.

"I am well to do," said one comfortable looking person, "but I'm always lonely at Christmas."

"How fine to have a tree of our own," said a poorly dressed man, "and not just see it through other people's windows."

By degrees the crowds began to disperse, and at last only a few people remained in the square, the men on guard and a few others who seemingly had nowhere to go.

"This is the first time in a good many years that anyone has remembered us like this," said one. "The rich people who give so much money away at Christmas time always have the idea that the poor only need something to eat. They seem to forget that we too are hungry for beautiful things to look at and lovely music to hear."

* * *

So the tree tells its story. Mr. Jacob Riis, who probably had a good deal to do with this particular story, has others to tell, which he does with the boyish enthusiasm and fervour that he has taught us to expect.

Here is his account of how the custom of carolling on Christmas Eve—that beautiful custom which we

have all learnt to love in the "Old Country"—grew up in Long Island. It began, he says, "in neighbourly friendliness and the desire that the sick and shut in might share in the Christmas cheer—the best soil for it to sprout and grow in. We went out and sang under people's windows, and soon people began to expect and welcome the singers." In Burlington, New Jersey, a band of waifs had been organized in 1877, and on Christmas Eve, according to custom, the church bells there chime forth the *Adeste Fideles*, the carollers assemble in church, intone the *Gloria in Excelsis*, and singing "While shepherds watched their flocks by night," they start out on their rounds.

* * *

Other cities are learning to celebrate with Christmas trees and carols. San Francisco had seven trees in different parts of the Golden Gate Park. In St. Louis the Children's Aid Society, in co-operation with the churches, organized a dozen bands of carollers. They did not ask for money, but wherever a light burned in a window they stopped and sang, and through the gifts made them on their rounds a good contribution was gathered in for the friendless children.

Mr. Riis goes on to tell us how last year, just a week before Christmas, two women were discussing the great New York plan, when one of them cried, *and why not we?* No sooner said than done. A passing farmer was commissioned to supply a tree 30 feet high, and there on Christmas Eve it stood, beaming out a greeting from its many lights, while the local bands played "Onward Christian Soldiers." "There followed a week of the friendliest, most neighbourly getting together under the great tree; aged men and women, happy children, tired clerks, lingered round it and sang the old songs, and the city was better for it."

* * *

Most of us at ordinary times are restricted pretty well to the little group within which we live and move and work, and most of us are threatened with a certain contraction of

sympathy from this necessary limitation. We need at times to realize, more than in thought, our fellowship with the community of which we are a part; and then, too, in that community there are sure to be numbers of people whom no ordinary celebrations of Christmas can reach. They have no homes, they belong to no circle, they seldom or never go to church, and so the religious or social celebrations held within doors do not touch them. Yet most of all they need the Christmas message. Can it not be proclaimed in such a way that it may reach the general heart of the community, and those outside our homes and churches? May not outdoor Christmas trees and carol singers have a ministry in this? And to quote Mr. Riis once more, "If you have never felt the inspiration of hearing 'Holy Night,' or 'It came upon the Midnight Clear,' or 'The First Nowell,' sung by glad young voices in the wintry night, you do not know what real joy is."

"Pass the crystalline sea, the lampads seven,
Look for me in the nurseries of Heaven."

No one but a true lover of children could have written that line, and from the same magic pen—that of Francis Thompson—there comes the following exquisite child's poem to the Christ-child which seems peculiarly appropriate to the festival of the holy Incarnation.

* * *

Little Jesus, wast Thou shy
Once, and just as small as I?
And what did it feel like to be
Out of Heaven, and just like me?
Didst Thou sometimes think of *There*,
And ask where all the angels were?—
I should think that I would cry
For my house all made of sky:
I would look about the air
And wonder where the angels were;—
And, at waking, 'twould distress me—
Not an angel there to dress me!
Hadst Thou ever any toys
Like us little girls and boys?
And didst Thou play in Heaven with all
The angels that were not too tall,
With stars for marbles? did the things
Play can you see me? through their wings?
And did Thy Mother let Thee spoil
Thy robes with playing on *our* soil?
How nice to have them always new
In Heaven, because 'twas quite clean blue!

(Continued on page 22)

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Christmas on a Canadian Farm And Other Thoughts

By E. T. COOK

"See Amid the Winter Snow"

THE years roll on and the great festival of Christmas, the day of days in the Christian life, when He "was incarnate by the Holy Ghost of the Virgin Mary and was made man" has come to us once again. The writer is thinking of a family brought up in the bosom of the Anglican Church to be children faithful to her glorious traditions, and who emigrated to Canada a

Choral Eucharist, the service of devotional magnificence to the King of Kings.

In the drizzling rain of that winter day thoughts flew to the sons working in the Dominion in the tilling of the land, the land of snow and wind and sunshine. But soon father, mother, and daughters were to be numbered among those who go down to the sea in ships. The Dominion was reached. Summer came with its wonderful revelation of Canadian beauty—the opening of the trilliums in the sheltering copse, windflowers hiding neath the stately pine and onward a hundred flowers as the days passed on, strangely beautiful to those unused to the earth blossoms of the new land. Swiftly the summer hurried towards the great scene of all before the snow wreaths gently fell—the glory of mountain and hill, a blaze of crimson from sumach and maple, and rich paintings from the brush of nature herself—the pictures of golden rod and aster. Wind and rain came in their due season, then the snow and thoughts of Christmas, the glad festival bubbling over with good cheer, and the full significance of the church's oneness. A few months before at another altar thousands of miles away, and now Christmas in our Canadian church, the same solemn sacrifice, the same blessed sacrament there Present to knit together with ever increasing strength our great human brotherhood, which lies within the fatherhood of God. This sublime reality in our church and in her whole teaching should be very deep when her children are away from the homeland, and it is for churchmen and churchwomen in this glorious land of liberty to

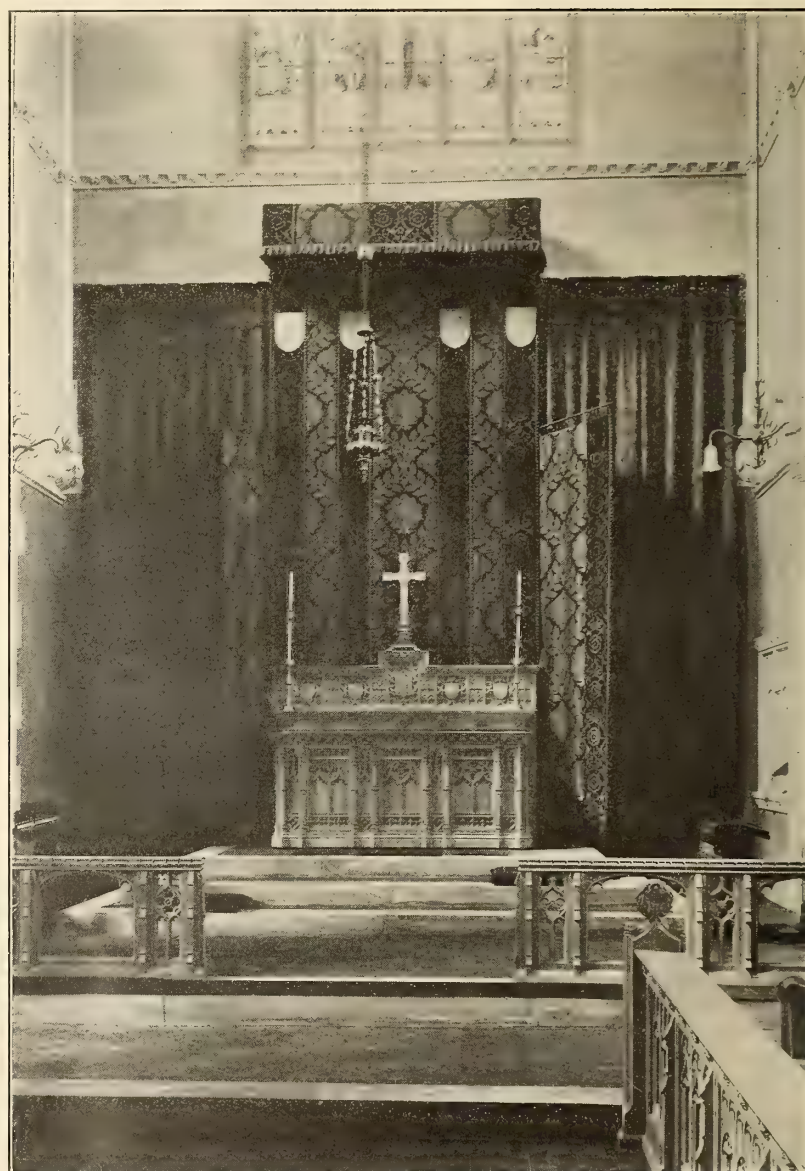
hold fast to the faith once delivered to the saints and dam up that useless, perhaps thoughtless, drifting in other ways to the soul's hurt. Be true to your mother, the church, and she will be true to you, and this steadfastness will most assuredly bring material progress and contentment. A ragged belief is almost as great an evil as no belief. In the work and joy of the home, of the farm, of the city, in trials and temptations, the beacon light should

many a suburb in the great cities of England. A long and full life, and a family determined to follow the brothers and sisters that had already sought out the land of the Dominion for their future home, made father and mother do likewise to help their offspring to make good in surroundings utterly fresh and not without elements of danger. It may interest the directors of this Journal whose weekly appearance is always a source of real delight,



Mr. Cutts, the well-known English Church Architect, on his farm, Terra Cotta, Ont.

little more than a year ago. One Christmas has passed, the first Christmas in the land of promise, a promise that through the grace of God is rich in fulfilment. It seems but yesterday that some members of the family knelt at the much loved altar in their parish church near London in England, on a Christmas morning, and later in the day mingled their voices with the thronged assembly at the



An Altar in St. Augustine's Church, Fulham, Eng.

ever be the light of the Altar, the light that will burn, though fools would blow it out, throughout the ages, sometimes dimly, sometimes brightly, but there always. One is led to those thoughts, because

THE ANGLICAN FAITH IS STRONG IN THE HOME

with no backslidings, as sometimes we grieve over, into undenominational beliefs. Mr. Cutts, the owner of the farm of some 200 acres we have in mind, is one of the surviving sons of the late Dr. Cutts, whose writings on church history and practices are familiar to many readers, they are classics of their kind, and the exquisite architectural work of his now farmer son, glorifies

to know that Mr. Cutts became at once a subscriber to CHURCH LIFE and the knowledge of such a paper furnished with the same faithful adherence to true church principles as the *Church Times* of England, softened a very natural feeling of loneliness, and a sense of being apart from old associations that causes many heartaches to those yet unused to the land of their adoption.

But Christmas day has dawned. A streak of light is seen in the golden west and the happiness that the birthday of Christ brings is of one's own making. Eucharist and Matins are to be attended in the church not many miles away, the first sleigh ride enjoyed over the crisp



Christmas Morn at Hillcrest Farm. Off to Church

sparkling snow. Merry hearts attuned to the jingle of bells as the sleigh sped through the bracing air, snowdrifts glittering in the sunshine unknown in the dear old land of our birth. "Hark the Herald angels sing, glory to the new born king." Yes, we are approaching the spiritual manger, there to bend the knee in lowly adoration, it is the first Christmas day in Canada, the eve of the feast of Stephen, when good king Wenceslas went out on his errand of mercy and goodwill, and the snow lay round about. The team put up, we trotted to the little church. The old old hymns rang out with no uncertainty, hymns that ascend from many climes to the throne of grace bearing the message from all in every place where the Christian flag is flying. "Come let us adore Him, Christ the Lord."

Away home with the simple service and goodwill of neighbours in our hearts to the fireside. The scent of roast beef seems to float on the wintry breeze as we ascend the hill. Christmas cards from over the sea to read, messages from relations and friends, presents to uncover, and the drowsy fireside talk over the days that have been and may be. In the glow of pine logs there seems to shine out home gatherings of the past and it is hard to realize that our outlook is over the wild fields and forests of Canada. Brushing aside the curtain, we see the moonlit earth, the snow piling higher and higher, and blowing in drifts and flurries in the clear frosty air. Shifting winds moan through the great bush behind the homestead and the twinkling of lights in the farms scattered far and wide seems to send out the old old Christmas greeting—"Peace on earth and goodwill to all men."

With the warmth of fireside and goodwill, the boys go out to the chores. Farm life is a living reality at all times, but it seems very so when winds whistle cold. The day of happiness is over. "Nowell, Nowell, the angels did say," has echoed through the home and Christmas is forgotten in the slumbers of the night.

SHOULD FARM LIFE BE LONELY?

Summer and fall days are full of activities on the farm, and in the stress of labour there is no time for loneliness. The rural mail delivery has brought the country very close to the town, and this is one of the greatest boons that has been vouchsafed to dwellers in lonely homesteads. The daily delivery, and with this sense of their increasing importance to the welfare of the state, the city may offer fewer inducements to the young and strong

and capable to drift from the farm, the work that forms the backbone of Canadian stability, agriculture in its varied deviations. It is sad to contemplate the leakage that is taking place in the rural population, and the problem of "Back to the land" is pathetically strange in a new country, and a country whose very existence depends upon agricultural pursuits. Peopling cities at the expense of the land can have but one issue—national disaster. An absence of even moderately skilled labour is the despair of many an honest farmer who desires well of his hired help, and is willing to

true, the "two-step" and gliding waltz rattle the pictures on the walls and the tea cups in the cupboard. Young and old exchange hearty greetings and sometimes a little guest is Cupid himself, the little winged elf, for elf he sometimes is, who tickles the fancies of some men and maidens, and whispers the old old story. True sociability in these happy gatherings of old and young bind the threads of friendship into one strong lasting whole. We hope earnestly the day is not long distant when the interchange of visits, the dance at the home gatherings will be counted one

father and mother and young brother, whose coming of age was recently celebrated with a dance, in tilling the land, tending the stock, and management of the home. A splendid example of an absolute determination to succeed in the face of difficulties never encountered or dreamed of in the drawing rooms of fashionable London. A desire to assimilate, to love the country of their adoption, to understand the people, and to take their share in promoting the welfare of the community, have brought friends who fill, as much as separation will allow, the vacant chairs of those who have for all time a large place in their affections.

Every newcomer, whatever his nationality, must learn to assimilate. To honour the great Dominion by a life of striving for the mastery in all things that promote her spiritual and material welfare is to honour dear old England too, those sunny isles set in a great blue sea. Take this to heart and the emigrant will be happier and more successful for the carrying out of a noble ideal.

THE GARDEN AND THE FARM

It may be accepted almost as a truism that wherever a farm has a garden the owner comes from the old country, and at no distant time. A love of flowers is ingrained in the hearts of most of us, but it receives the fullest measure of appreciation in those from the British Isles, the land of the rose and fair pleance. And this brings thoughts again of Christmas. True, the forest is bare save for fir branch and tracery of snow, but spring will pass winter, when the daffodil and the hyacinth are planted in bowls and pots. This room gardening should be one of the delights of winter in the home and the whole process is simplicity itself from the purchasing of inexpensive bulbs to the blossoming. Special bowls and fibre may be purchased to render the whole "cultivation" more easy and successful. The fragrance of little hyacinth bells seems to breathe into the home the incense of warm hearts and tender friendships and the daffodil touches the note of spring, carrying us on to the melting of the snows and the resurrection of nature herself. Each unfolding bud bridges over the festival of the incarnation and the Resurrection with flower scents of home and woodland, until the whole earth is blossoming once again in answer to warmer suns and softer winds.

A garden should be a framework of beauty to the home. Put into it the simple favorites one loved in the gardens of the homeland and



Altar, St. Mary's, Tottenham, Eng.

offer him every reasonable inducement to stay.

The tinsel city life, its artificiality, temptations, poverty, and to a vast throng uncertain wage earning, has surely to the strong much less allurements than labour in the smaller towns and farms and why should the farm savour of loneliness bordering on isolation. The music of sleigh bells should be more heard on the wintry roads, and in one district of scattered farms throughout the long snow-clad months, parties are given and evenings of merriment arranged to while away the firelit hours. Laughter rings loud and

of the joys of living on the land.

I was listening a few days ago to an interesting lecture from a lady farmer in an American state, and one of the points insisted upon was the adaptability of this life to young and healthy womanhood and thoughts, went to the farm one has in mind. Mr. and Mrs. Cutts are blessed with a family engaged in farm work and they are an example to all who journey from the old land to Canada. Hired help, as we have said, is almost impossible to obtain, but the three girls, one of them only in her teens, have helped the

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induce others to preach the same mission, the mission of the flowers. "Be of good courage" should be the watchwords of our sons and daughters who come to us from over the seas, and all will be well. The Christmas message rings as true in Canada as in the homeland, and no festivals of the year are held in

greater honour in the Dominion that stretches from sea to sea than the keeping of Christmas and the glorious Resurrection that breaks in when the whole world is bursting into green leaves and fragrant blossom.

"O come let us adore Him, Christ the Lord."

The Brotherhood of St. Andrew

ONE thousand copies of the manual of Family Prayer have been sent to the rector of Lunenburg, Rev. F. C. Ward-Whate, for distribution among the fishing boats which make that port their headquarters. Many other orders for this manual of Family Prayer have been received from other parts of the Dominion and Brotherhood men are helping along the campaign to extend the habit of family prayer in the homes of our Church people in every part of the Dominion.

The Senior Chapter in St. John's Church, Chappleau, has been revived on probation.

The secretary-treasurer, Mr. C. C. Stenhouse, has been visiting a number of cities and towns on the main line of the Grand Trunk Railway in Eastern Ontario and some splendid results have followed this trip.

The general secretary, Mr. J. A. Birmingham, on his return from the Lake Superior district, where he spent several weeks in connection with the Port Arthur and Fort William Conference, has been in charge of the head office and has visited a number of chapters in both Toronto and Hamilton.

Special arrangements were made with Mr. A. M. Hadden, member of the American Council and treasurer for the American Brotherhood, to visit St. John, N.B., and Halifax, N.S., in November and December, his visit to Halifax being timed so that he would be in that city during the special Mission. Several letters have been received at the head office in which the clergy and others have spoken very highly of Mr. Hadden and of his visit. Very shortly we hope to give more particulars about his trip.

The first Lake Superior Conference held in Port Arthur and Fort William from November 26th to 30th was in every way a splendid success. The attendance at the regular sessions was not large, chiefly owing to the time of year and the fact that there are very few places to draw on for attendance in the Lake Superior district. The interest at the regular sessions was, however, quite general and everyone present took an active part in the various meetings and dis-

cussions. The evening meetings and services were well attended as were the public meetings on the Sunday afternoon both in Port Arthur and Fort William. Full particulars about this gathering will be given later.

In preparation for the Lake Superior Conference, Mr. Birmingham visited a number of parishes in that district and as a result chapters will soon be at work in Chappleau, Sudbury and Ignace.

Women's Work and Social Service (Continued from Page 19)

Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost Thou like it best, that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said, unless we do.
And did Thy Mother, at the night,
Kiss Thee, and fold Thy clothes in right?
And didst Thou feel quite good in bed,
Kissed and sweet and Thy prayers said?
Thou canst not have forgotten all
That it feels like to be small;
And Thou know'st I cannot pray
To Thee in my father's way,—
When Thou wast so little, say,
Could'st Thou talk Thy Father's way?
So a little Child, come down,
And hear a child's tongue, like Thy own:
Take me by the hand and walk,
And listen to my baby talk.
To Thy Father shew my prayer.
(He will look, Thou art so fair),
And say, "O Father, I, Thy Son,"
Bring the prayer of a little one?
And He will smile that children's tongue
Hast not changed since Thou wast young.
FRANCIS THOMPSON.

* * *

Does the intimacy and homeliness of it seem to anyone to border on irreverence. Remember it is the poet's attempt to give expression to the thoughts of a little child and to the little one's generally unspoken prayer to the Holy Child of Bethlehem. It is almost a sort of commentary on the beloved hymn, dear at all times and most dear at Christmas time—

"For He is our childhood's pattern,
Day by day like us He grew;
He was little, weak and helpless,
Tears and smiles like us He knew;
And He feelth for our sadness,
And He shareth in our gladness."

For Christmas is the day of "the Child so dear and gentle," Who is also "Lord in Heaven above."

HONOUR BRIGHT.



Our Old Country Letter



December 3rd, 1913.

I THINK I mentioned last week the further immense demonstration, at the Albert Hall, London, against the Welsh Church Bill. It had then just taken place, and it proves to the few people who need proof, that opposition to the Bill is certainly not slackening. As was pointed out by the Archbishop of Canterbury, the "sustained, eager and thoughtful" protest which has been made against this Bill stands alone in modern political history. "Yet," to quote the *Guardian*—"secure in the protection of the Parliament Act, the government take no heed. This deliberate flouting of 90 per cent. of Church opinion will, however, cost them dear later on, and will inevitably keep the controversy open for a long time to come."

Of course this measure for Wales has a far larger menace behind it. Everyone knows that, if permitted to become law, and unless afterwards speedily repealed by the Unionists, it will be only an installment of spoliation, a step towards the disestablishment of the Mother Church of England, a national calamity, and the Irish Church, having weathered that particular storm over a generation ago, is now, as for her life, making common cause with the brave resisters of Home Rule. God send the right, for truly evil days seem at hand.

* * *

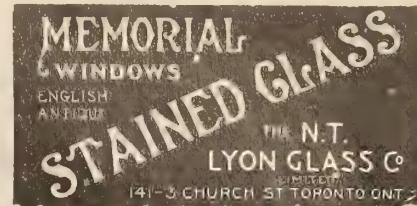
From such fear and turmoil one turns with relief to accounts in current Church papers of a series of

three addresses by the Bishop of London to busy city men, in the Guildhall, London. They were manifold and (if one may say so) Christful utterances, likely to have much effect. Last year, at the beginning of Advent, the Bishop delivered a somewhat similar series, the extraordinary appreciation of which then shown and the packed audiences, have induced a repetition of this effort, under the auspices of the London Diocesan Evangelistic Council.

I wonder whether any of your readers have seen our historic Guildhall, with its fine stained glass and interesting series of portraits and imposing architecture. If so they will realize the scene on three busy working days, right in the middle of the day, and in the middle of the thronged middle artery of London; the great hall closely packed with men, snatching this one hour from absorbing business or needed refreshment, row upon row, floor and gallery full and long lines of standing figures lining walls and back. All to hear for a brief space the straight, earnest talk that breathes sincerity from a man among men; the spare form, aging a bit, but still full of rigour; the keen, kindly, spirit-touched face of the London man's unfailing friend and guide for all these many tried years. Bishop Winnington Ingram's name is indeed one to conjure with, alike in East End slum or People's Park, and in this gathering of the intellectual, the sane and practical, the strong.

They were not disappointed. Sel-dom has one heard or read more virile, yet searching and appealing, addresses, not learned or remote, but so true that they could not fail of their effect. The subjects for the three were, "What is it to be a Christian?" "A New Hope," and "Power," and the succession of ideas was most ably and faithfully worked out.

Summing up the first; at its close, the Bishop turned to St. Paul for his answer, "What is it to be a Christian?" and St. Paul, the greatest of Christians, replies, "To me to live is Christ." "To St. Paul Jesus Christ was not dead. He was alive, close by; more than that, in him, so that he could say, "I live, yet not I, but Christ liveth in me." As men are said in the New Testament to be possessed by a devil, so St. Paul believed he was possessed by Christ, Who worked in him, spoke in him, suffered in him. It has been asked—was St. Paul mad, or was he telling us the truth of the world. Well, on every single other point he was the sanest person in the world, one of the most intellectual men of his day, who wrote those wonderful epistles; a kindly man of the world in tact, as we see in Philemon, and such a missionary that he left a chain of missions which has been the envy of every missionary ever since. And this experience of his has been the experience of millions of men of all ranks and races since. Queens and servants, princes and peasants, statesmen and workingmen, all stand up with St. Paul and say: "We know that our fellowship is with the Father, through His Son, Jesus Christ." I do not suppose there were four more different men in the world than Mr. Gladstone, the late Lord Salisbury, Bishop Westcott and



Archbishop Temple, and they all died humbly at the feet of Jesus. That will give a little pause to your intellectual young man who thinks he is too clever to be a Christian."

Speaking on the second day, the Bishop linked his title, "A New Hope," to St. John's words; "He that hath this hope purifies himself, even as Christ is pure," and went on to talk in very straight and manly fashion of the vital connection between religion and morality, the "social question," and the recent efforts to purify our music hall stage. And then the last day, "Power." He gave from his experience, of course, without names, ghastly instances of the dominion of sin over lives yielded to it in hiddenness, yet claimed with similar certainty that the free gift of the Holy Ghost does confer availing power to break these chains, and "If you really earnestly desire it, you will get it." . . . "Life, hope, power—I offer them to you as your heritage from God."

* * *

There is a good deal of interesting matter published just now about the sale of "Advowsons," or next presentations to Church "Livings" in England, in which there are many abuses. Indeed, the whole matter of patronage in the English Church needs careful revision, and if the fear of Disestablishment should tend to bring about reform in this matter, all true Church folk must rejoice.

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Toronto's Little Churches

VII.—The New Jerusalem Church

By the Rev. D. Convers

THEIR teacher Emanuel Swedberg, son of Jesper Swedberg, Lutheran Bishop of Skara, was born at Stockholm, 1688, and educated at Upsala. Then travelled for four years in England, the Netherlands, and Germany. When he went into Westminster Abbey first, and saw the tomb of Casaubon, he knelt down, and kissed the stone, to show his admiration. On his return home, Charles XII. appointed him Assessor Extraordinary of the College of Mines, and he began his scientific career. He was a wonderful man, one of Sweden's greatest sons. As an inventor he produced an air pump, conveyors, a stove which prevented a man from getting a patent in the United States two hundred years later for the same idea; planned a flying machine but had not the power to make it fly; with his life-long friend Polheim, he planned the means and transported four sloops and other vessels fourteen miles over hill and morass to help in the siege of Frederickshall, a practical man. He suggested the nebular theory of the origin of worlds before Kant or Laplace. Only a medical man can tell how many of his theories about ductless glands, the brain, spinal cord, and other anatomical or physiological matters have become the received views—a student of nature of first rate importance. Fifty years ago Dr. Maudsley declared him crazy, because he planned a flying machine! Do you think that proves it? His Queen ennobled him, changing his name to Swedenborg. Declining to become a Professor at Upsala, he resigned his post, retaining half the stipend as pension, to give himself to religion, saying, "God's will be done. I am Thine, not mine." His writings fill over seventy volumes in Latin of from 300 to 500 pages each, more than half are religious. In 1743 began what is termed his illumination. In a letter he says, "I have been called to a holy office by the Lord Himself, who most graciously manifested Himself to me, his servant, in the year 1743, when He opened my sight to a view of the spiritual world, and granted me the privilege of conversing with spirits and angels which I enjoy to this day." Why did some reject John Wesley's opinion, "a madman's dreams," to believe in him? In his "Spiritual Diary" he writes of a life long friend, "Polheim died on Monday and spoke with me on

Thursday." "Brahe (a political offender) was beheaded at 10 in the morning and spoke with me at 10 at night."

The Queen of Sweden asked him, half in jest, "Have you seen my brother?" "No. Should you do so, remember me to him." Eight days later Swedenborg met her unexpectedly and whispered in her ear. "There is only God and my brother who can know what he has just told me," she exclaimed, owning that it was of the last letters between the brother, now dead, and sister. Once at Gottenburg, he was uneasy, declaring he saw a fire raging in Stockholm 300 miles away, he described its progress, ending with, "It is put out at the third door from my house." The whole is said to have turned out to be quite accurate.

Such experiences made some believe. He died in London and was buried there in 1772. The cranium was stolen from his coffin, but the thief on his death bed, confessed his act, and restored it. In 1908 the remains were moved to Upsala by the Swedish government, and a memorial erected. He took no steps to organize a body. Indeed, the Rev. John Clowes, Rector of St. John's, Manchester, preached Swedenborgianism in his own Anglican pulpit all his ministry and opposed any separate organization, but was overpowered. I cannot see how he could honestly combine Swedenborg's teaching on the Trinity with the Athanasian Creed. Swedenborg left his Latin writings, which very few then believed. His followers translated them and disseminated his complicated system. In Canada the earliest and strongest Society is at Berlin, there are two in Toronto, parted by a difference about marriage, and one in Montreal. Their revised "Book of Wor-

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ship" was ordered printed by the General Convention in 1912, and a copy has been kindly lent to me. Perhaps, if I tell my readers something of it I can make clear the difficulties to Christian Unity on their side; and also the reasons why we can pray and hope for it.

Their Calendar omits most red-letter days; retaining January 1st, as the Circumcision and Naming of Jesus; January 6th, the Epiphany, manifestation of Christ; and November 1st, All Saints, "the day for special remembrance of the dear ones departed this life." They add one of their own June 19th, "The sending out of the Apostles." To explain this, they refer to a section of "The True Christian Religion." "After this work was finished, the Lord called together his twelve disciples, who followed Him in the world; and the next day He sent them all out into the whole spiritual world to preach the Gospel that the Lord God, Jesus Christ, reigns, whose reign will be for ages of ages, according to the prediction by Daniel vii. 13-14; and in Rev. xi: 15. . . . This was done on the 19th day of June, in the year 1770."

Of Sundays they naturally omit "Trinity," counting Sundays "after Pentecost," and calling the octave of Pentecost "The Holy City," for which their collect is "Almighty and everlasting God, our Lord Jesus Christ, who at thy spiritual

Advent in power and great glory, dost make all things new, both in heaven and upon earth: grant that thy holy city, the new Jerusalem, may descend into our hearts and thy kingdom be built up within us: that in doing thy commandments we may enter in through the gates into thine eternal city above, and dwell therein forever; praising and giving thanks unto Thee, who livest and reignest, Father, Son and Holy Spirit, one God, world without end. Amen." Swedenborg himself writes thus of the Athanasian Creed; "That all things of the Creed are true in so far as its verbal expressions are concerned, provided that instead of a Trinity of persons there is understood a Trinity of person." Instead of the Gloria, they sing after the Psalter, etc.: "To Jesus Christ the Lord be glory and dominion, forever and ever. Amen. He is the Alpha and the Omega, the Beginning and the End, the First and the Last: who is, and who was and who is to come, the Almighty." Much, very much may be forgiven them, for their firm hold on the Godhead of Jesus Christ. But it is painfully sad to listen to their explaining away the prayer of the dying Saviour, "My God, my God, why hast Thou forsaken me," as being said to Himself, and not to another. They do not reject the Trinity as the Unitarians do, who believe in God the Father; while the Swedenbor-

gians hold as an "essential doctrine, that there is one God, even the Lord God, the Saviour Jesus Christ." But the latter still baptize "into the name of the Father, and of the Son, and of the Holy Spirit." Who can tell what may come from this.

Their Book of Worship uses the Apocalypse very largely, and is more indebted to the Book of Common Prayer as used in the United States than to any other liturgical volume; yet they use the authorized version for all Scriptural passages, even the Psalms. While we can thank God that they own a spiritual sense in the Bible as has the historic Church in all centuries; yet it startles us to find in "the Holy Supper," no Epistles at all. They provide certain sections of Swedenborg's writings to be read for instruction in doctrine; but use nothing of the New Testament, except the four Gospels and the Revelation. Considerable omissions also in the Old Testament; not because they are ruled by the "Higher Critics," but governed by Swedenborg's teaching as to the "spiritual meaning."

Since they hold, on Swedenborg's authority, "that the last judgment took place in the spiritual world in the year 1757, their Advent services naturally depart from ours. The collect for the Fourth Sunday in Advent is the only one they have not re-written. For the first, they

have "Almighty God, give us grace that we may cast away the works of darkness and put upon us the armor of light now in the time of thy second coming in power and great glory; that being quickened by thy judgments and born anew of thy everliving word we may rise to the life immortal, through Thy redeeming mercy, O Jesus Christ our Lord." Compare with the Apostles' Creed, their summing up of what they believe and you can see both the difficulties in the way of reunion and encouragement to pray for it.

THE FAITH

"We worship the one God, the Lord, the Saviour Jesus Christ, in whom is the Father, the Son, and the Holy Spirit: whose Humanity is Divine: who for our salvation, did come into the world and take our nature upon Him. He endured temptation, even to the passion of the Cross. He overcame the hells and so delivered man. He glorified His Humanity, uniting it with the Divinity of which it was begotten. So He became the Redeemer of the world. Without Him no mortal could have been saved, and they are saved who believe in Him and keep the commandments of His word. This is His commandment, that we love one another as He hath loved us. Amen." So near, and yet so far.

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YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

COLUMBIA

The Rev. E. G. Harker, formerly Curate of King's Heath, Birmingham, has entered upon his duties as Assistant Rector of All Saints, Alberni, and St. Alban's, Port Alberni. Mr. Harker has been well received and has made a splendid impression in both parishes. With his assistance, the Rector the Rev. H. H. L. Seale, will now be able to cope successfully with the many problems of the work of the combined parishes.

On Tuesday and Wednesday, Nov. 25 and 26, the Rev. C. R. Littler, B.D., lectured in the two Alberni Parish Halls, on the History of the Church of England, illustrated by the English Cathedrals. Owing to the heavy rain and bad condition of the roads the attendance on both nights was very small, but those who did brave the weather were well rewarded both by the lecture itself which was full of interest and by the excellent pictures shown by a powerful acetylene gas lantern.

Sales of work and Bazaars have been almost epidemic in the parishes of the City of Victoria, the Ladies' and Girls' Guilds of St. John's, St. Barnabas', St. James', St. Saviour's, St. Mark's, St. Mary's, and St. Luke's, Cedar Hill, have all been very busy, with gratifying results in every case.

HURON

LONDON

Fiftieth anniversary of the establishment of Huron College, for Anglican Theological students, was celebrated Dec. 10th, by the dedication of a chapel erected on the college campus. Funds for the purchase of materials were collected by the students and under the direction and with the assistance of Rev.

Principal Waller and the faculty, the young men built the place themselves without employing outsiders. The edifice is one of splendid appearance and the interior work is a matter of pride to those who took part in the work.

A graduates' banquet, an "At Home," and a special service conducted by the Bishop of Huron, marked the anniversary and a large number from out-of-town points attended. Rt. Rev. Archdeacon Cody, of Toronto, delivered a strong sermon in which he appealed for diocesan support for an institution, which had completed fifty years of most useful service. The alumni banquet was presided over by Rev. T. B. Howard, president of the association, and addresses were given by Rev. Canon Macnab, Rev. Canon Craig, Rev. W. L. Armitage, Rev. W. L. Clough, and others.

LISTOWEL

CHRIST'S CHURCH.

The A. Y. P. A. of this Church enjoyed a treat on Monday evening last. It was the Society's Business Meeting, but all business was stopped to welcome a visitor, the Rev. T. J. Charlton, of Mitchell. Mr. Charlton gave the Society a lecture on "The Crusader and the Crusaders." The humorous touches were not omitted. A clear account was given of the conditions and incidents leading up to the Crusades and the different attempts that were made to rescue Jerusalem from the enemies of Christianity. The speaker clearly traced the evils arising out of the Crusades and closed with a strong application of certain principles underlying the great movement, to present day life.

MACKENZIE RIVER

There is building in Collingwood at the present time a boat destined for the Arctic Circle, which will have its headquarters at Herschel Island, and which

will have a thousand mile run from that island to Coronation Gulf. The boat is for work among the Indians, Eskimos and Blonde Eskimos, in whom Bishop Lucas is very actively concerned. The boat will cost \$5,000 when it has finally reached its destination at Herschel Island, but of this amount only one-half has so far been collected. The craft will be forty-five feet long, with a beam of eleven feet. She is built as a sailing vessel but is equipped with a motor auxiliary, the power being obtained by the use of kerosene.

Rev. C. E. Whittaker, who is stationed at Fort Mackenzie and Herschel Island, will have charge of the boat.

From Collingwood the vessel will be taken overland to Athabasca Landing on the C.N.R., and from there will start on her journey of 2,000 miles to Herschel Island. She will travel first on the Athabasca River and shoot ninety miles of rapids. On arrival at Smith's Landing she will be taken out of the water and carried overland to Fort Smith, a distance of sixteen miles. Then comes the long reach to the mouth of the Mackenzie River. The boat will be christened by the Bishop, the name chosen being "The Messenger."

The diocese covers an area of half a million square miles, but the population is less than 6,000, made up of Indians and Eskimos and the famous Blonde Eskimos; there are only forty white people, made up of traders, police and missionaries.

MONTREAL

The Bishop has made the following appointments: The Rev. Canon Pater-Smyth, to be Archdeacon of St. Andrew's; The Rev. Dr. Rexford to be Honourary Canon of Christ Church Cathedral; The Rev. J. J. S. Seaman, Rector of Shawville, to be Rural Dean of Clarendon; The Rev. George Forshaw, to be Rector of Aylmer.

The Rev. Arthur French, for private reasons, has declined a canonry.

On the occasion of his recent visit, the Bishop dedicated a very handsome Altar frontal in St. Paul's, Lachine.

A Branch of the Society of Sacred Study has been organized in Montreal and will hold monthly meetings during the winter. The main object of the Society is to assist the clergy, and others interested in their study of sacred Theology and for this purpose a valuable leaflet giving lists of recent works in different departments of theology is published quarterly. The work of the Society for this winter will consist largely of reviewing recent Theological works.

HAVELOCK

The last payment of \$250.00 on the repairs to the interior of Trinity Church has been made and the congregation is justly proud of the result.

The work of repairing the Church was done a year ago, at a cost of \$1,600 which transformed the interior of the old stone building, making it bright and cheerful.

The walls and ceiling were newly lined with wood. The old window frames renewed and the substructure of the floor securely repaired.

The congregation is greatly indebted to the two generous friends who initiated the final effort to pay off the remaining debt, and rejoice in its successful termination.

ST. ANDREW'S, EAST

The W. A. and other ladies of Christ Church held a most successful sale of work and high tea on December 11. The proceeds amounted to \$93.81.

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NIAGARA

GUELPH

The Young People of St. George's and St. James' Churches, numbering about fifty, paid a friendly visit to the A.Y.P.A., of Brampton, and everybody thoroughly enjoyed it. Mr. J. Tisdale, the President, welcomed the visitors, and Rev. C. H. Buckland acted as chairman. The Ven. Archdeacon Davidson and Rev. P. Mayes, also gave short addresses touching on the good work being accomplished by the young people.

HAMILTON

The Bishop of Mackenzie River spent Sunday, 7th inst., with Rev. W. Renison at the Church of the Ascension. The Bishop told of his work in this Diocese during the past twenty-two years.

St. Mark's Church has a musical and dramatic Society. About 60 of its members partook of a sumptuous repast on Wednesday evening, 10th inst. After which presentations were made to the conductor and secretary. This congregation has a new Parish Hall well under way. The present S. S. room will soon be converted into a dwelling home for the Rector. The new rector, Rev. W. Sparling, is very active, and has already won all hearts. All the organizations are in a prosperous condition.

At the request of the Bishop, Sunday the 7th, special sermons were delivered in all the city churches on the white plague, showing the ravages of the disease and making a strong appeal for support for the Hamilton mountain sanatoriums.

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Rev. Canon Spencer gave an illustrated lecture in Holy Trinity Church, Mount Hamilton, on the marvels of the mission fields under the auspices of the A. Y. P. A.

St. Stephen's Church, Mount Hamilton, gave a congregational tea, about 100 partaking of the repast. These two churches are in charge of the Rev. G. Pugsley. The space between the two churches, about a mile and a half, is rapidly being covered with substantial brick houses.

St. John's Church, Ancaster, had a sale of work and concert on the evening of the 10 inst, which netted about \$250, which will be added to the building fund of the Parish Hall.

LOCAL ASSEMBLY OF THE BROTHERHOOD OF ST. ANDREW.

The above assembly held their annual meeting on Tuesday evening, December 9th, 1913. Mr. F. G. Lamb presided and on the platform were Bishop Clark, The Very Rev. Dean Abbott and Messrs. A. S. Mitchell and J. A. Birmingham. Dean Abbott in a few well chosen words commended the work of the Brotherhood, saying he could not speak too highly of what it had accomplished in the parish.

The minutes were then read by the secretary, and Mr. H. J. Banks moved and Mr. Barnes seconded that they be adopted. Mr. Lamb in his report referred to the Chinese Mission which had been decided to be left to the individual Chapters to undertake and was acted on in some parishes. The Corporate Communion Service and the Immigration work were referred to and Rev. Canon Spencer's efforts in the latter work and in Hospital visiting were much praised.

Mention was made of the Assembly Meeting held in June at All Saints' Church when Rev. Canon Dyson Hague addressed the gathering, also the annual Brotherhood service at St. Matthew's when Rev. Dr. Boyle addressed 175 men. He thanked the Brotherhood men for their co-operation and sympathy.

Rev. Canon Spencer in his report on the immigration work found it advisable to make a list of the names that came to him and send them to the clergy to be distributed to the Brotherhood. He had had a very heavy list of names during the summer but there was a lull just now. There was a difficulty to retain these people and there was a change of attitude needed in their Church attendance. He suggested that suitable tracts be handed to emigrants to read and think over, and the same idea applied to the hospital patients. In the city gaol the services were rendered heartily and the inmates greatly appreciated the singing.

Mr. Locke, the Treasurer, gave his report which was followed by the various chapter reports, and Mr. Kaye, of St. Philip's Chapter, gave a descriptive account of the experiences of Mr. Goodchild as a lay missionary. Reference was made in the reports to the Jewish Mission held on Saturday and Sunday evenings during the summer months by Mr. A. C. Silverlight, which work was carried on now by two ladies. The services held at Hamilton Beach conducted by Mr. Webb, were successful and people who heretofore were compelled to go to Hamilton or Burlington had the opportunity close to their door.

Bishop Clarke expressed his gratitude to Dean Abbott for his kind words and for the loan of the schoolroom, and spoke of the energetic work of the Rev. Canon Spencer amongst the immigrants. He said there was a great deal of work that cannot be touched and an abundance of work to be done—the lapsed communicants, confirmation candidates and others to be visited. He regretted the absence of some of the clergy but claimed them as busy men. Continuing he said considering the worldly pur-

suits which people sought after in these days there was much to be commended in the Brotherhood of St. Andrew and the work had been marvellous. He was delighted to note the enthusiasm of the meeting. He spoke well of the new Missions at Guelph and Niagara Falls. Election of officers then took place, which resulted in the following being elected:

Proposed by Mr. Powell of the Cathedral Chapter, seconded by Mr. Thompson of St. Philip's, that Mr. Lamb be elected. Proposed by Mr. Lamb, seconded by Mr. White of the Cathedral Chapter, that Mr. A. S. Mitchell be elected. Mr. F. G. Lamb was elected on standing vote.

No one opposed Mr. Johnston of St. Matthew's Parish as Vice-President, and he was elected.

Proposed by Mr. Kaye and seconded by Rev. Canon Spencer, that Mr. Mitchell be elected as Secretary. Carried. Mr. J. L. Girling was elected as under-secretary.

Mr. W. Locke was elected Treasurer.

DUNDAS

Mrs. Irving, the wife of Ven. Archdeacon Irving, Rector of this church, has been seriously ill for some time. That her health may soon be fully restored is the earnest wish and prayer of all who know her.

BURLINGTON

The Bishop of Niagara celebrated the Holy Communion and preached on Sunday morning, 7th inst. It was the 8th anniversary of Rev. Rural Dean Hovey's appointment as Rector. The Bishop congratulated both Rector and congregation on the marked progress of all the church organizations.

MILTON

GRACE CHURCH

A bazaar and concert under the auspices of the woman's auxiliary was held in the town hall here on the 11th inst. and was an unqualified success.

The cantata, Santa's Empire, will be given by over one hundred children in the schoolroom on Monday, the 22nd.

NEW WESTMINSTER

NORTH VANCOUVER

The parishes of St. John, St. Thomas, St. Agnes, St. Clements, are jointly issuing a monthly parish magazine, *The North-Shore Churchman*. We wish them good speed.

NOVA SCOTIA

TRURO

The meeting of the Amherst deanery of the Church of England, took place on the 9th and 10th. The clergymen present were Rev. Rural Dean A. E. Andrews, of Pictou, Rev. H. E. Dibblee, of Amherst, Rev. R. B. Patterson, of Stellarton, Rev. F. Robertson, of New Glasgow, Rev. J. F. Tupper, of Westville, Rev. A. W. L. Smith, of River John, and Rev. W. P. Robertson, of Truro. The preacher was Rev. H. E. Dibblee, who delivered a very helpful sermon on "Christian Service." There was a good congregation present and the service was most inspiring. A devotional service was held at which the Rev. W. P. Robertson gave a practical address on "Secret Sins." After holy communion the chapter met for business. Dinner was served in the parish hall and after a further business session, the members left on the evening train for their respective parishes, feeling that it was good to have met together and high in their praise of the hospitality of the good people of Truro.

ONTARIO

BELLEVEILLE

CHRIST CHURCH

The Rev. R. C. Blagrove returned last week from Halifax, where he took part in the Mission in that city, having charge

of the work at St. Mark's Church. A very successful mission is reported. The response in St. Mark's exceeded the most sanguine expectations. Among other very marked evidences of an intensified spiritual devotion, one was specially gratifying, namely, the fact that one young man offered himself a candidate for mission work in the foreign field. On the Saturday evening before the close of the mission, the congregation held a social gathering to meet the missionary, when a beneficial time was spent and a presentation and address were given the missionary as an expression of appreciation of the good work done.

KINGSTON

ST. PAUL'S

The special sermons being preached by Rev. W. F. FitzGerald on the first Sunday in each month are attracting considerable attention. On two occasions the church was not large enough for the congregation and many could not get in. St. Paul's Sunday School this year gave \$75 for missions and the A. Y. P. A. gave \$86 for missions, and the two combined have banked nearly \$60 towards decorating the School room. The Sunday School has besides, borne all the Sunday School picnic expenses; furnished the Library with new books, and banked sufficient for the Xmas Tree.

MODOC AND QUEENSBOROUGH

The Ladies' Guild of St. John's Church, Madoc, held their annual tea and sale of work on Wednesday, December 10th. It was well patronized and a sum of \$78.20 was realized. The Sunday School Xmas Tree and Tea is to be held in the Town Hall on Wednesday, December 17th, and the usual Xmas Tree and Entertainment for the Sunday School of St. Peter's Church, Queensborough, on Monday, December 22nd.

OTTAWA

HAWKESBURG

A sale was held in the Town Hall on Friday, December the 5th, by the Ladies' and Junior Guilds, and the sum of \$175 collected at the various booths.

All praise is due to the ladies of the parish, who, by their untiring efforts, succeeded in making this sale one of the most successful on record.

The annual Xmas Sunday School party was held in the Town Hall on Saturday, the 6th.

SMITH'S FALLS

We regret, owing to a typographical error, the name of the Secretary, Lanark Deanery, Miss Ferguson, Smith's Falls, was not correctly given in our issue of Nov. 27th.

QU'APPELLE

REGINA

The Bishop is very busy just now conducting a series of confirmations and conferences throughout the diocese. The tour will embrace Stoughton, Heward, Manor, Gainsboro, Carnduff, Oxbow, Estevan, Ogema, Arcola and Weyburn. On December 21st, the Bishop will conduct a general ordination service at the Church of St. Barnabas in Medicine Hat, when a number of graduates of St. Chad's College in this city will be presented for ordination. The preacher on this occasion will be the Venerable Archdeacon of Regina.

Looking to the establishment of residential Church Schools in Western Canada, the Rev. F. L. H. Millard, M.A., of Carlisle, England, will arrive in this city during the month of January to consult Church authorities in the West on the possibilities of carrying out a scheme of this nature. While here he will be a guest of Bishop Harding.

Mr. Millard was for some time Diocesan Inspector of Schools for the Diocese of Carlisle, and has written a history of elementary education. He has been in Canada before, having visited

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CARLSTADT

The new Church building is nearly completed and is the finest Church edifice in Carlstadt. For the present the services are conducted at the home of Mr. and Mrs. C. H. Wagner, but it is hoped services will be held in the new Church on December 21st. The W. A. are making arrangements to furnish the interior of the Church and get the chapel organ installed.

QUEBEC

A Chapter of the Brotherhood of St. Andrew has been formed at the Cathedral.

Dr. Symonds, of Montreal, was the special speaker at the Banquet of Trinity Church in connection with its eighty-eighth anniversary, and spoke of "Missions and Unity." The Rev. W. J. Southam of Toronto was the special preacher on the Sunday, November 30th.

Spohr's oratorio, "The Last Judgment," is to be given in St. Matthew's Church the third week in Advent.

The Rev. C. T. Lewis, of Bury, is the new Rural Dean of Cookshire.

RUPERT'S LAND

WINNIPEG

An arrangement has been made between the Synod Office and the Dean and Chapter of St. John's Cathedral by which every mission not directly in charge of a priest shall have a celebration of the Eucharist during the Christmas season.

At a Sale of Work held in the Pro-Cathedral schoolhouse, St. Martin's W. A.

netted \$230 which sum will be devoted to the building fund for the new church. This mission is an ever-growing one. Canon Gill is in charge.

A gathering of men in St. Luke's Parish Hall, on Monday, December 8, was most successful. Rev. W. B. Heeney, entertained the male communicants to a very sociable evening and did something to enable the churchmen of his populous parish to become better known one to another.

Rev. W. Loucks, of Ottawa, the rector-elect, enters upon his duties at All Saint's, this Advent.

ST. ANDREW'S

On the Feast of its Patron Saint, this parish had special services and addresses, while on the 3rd Sunday in Advent, the Archbishop paid a welcome visit and consecrated the Chapel at Lockport, afterwards confirming a number of candidates presented by the rector, Rev. Arthur Warwick, who has now four churches under his charge.

ROLAND

The gift of a handsome cross and an oak hymn board by a member of this congregation has helped to beautify the church and is much appreciated.

VIRDEN

Rev. J. J. Robinson, Warden of St. John's College, was the special preacher at the services here on Sunday last.

TORONTO

BETHANY

The ladies of the W. A. Branch of St. Paul's, Bethany, of the Parish of Manvers, held their annual bazaar on Wednesday, 3rd inst. For a small village it proved indeed a great success. Altogether the sum of \$114.40 was realized, which will help later on to re-shingle the roof of the church.

TORONTO

Rev. Canon S. Gould, general secretary of the Missionary Society of the Church of England, leaves Toronto on Christmas night for a tour of the world with a view to gaining first-hand knowledge of progress made in the various mission fields. He will be away for about six months.

MOTHER'S UNION

On Friday last, a service under the auspices of the M. U. was held at St. Peter's Church, Carlton St. Rev. F. Wilkinson addressed the members on "Family Prayer." It was very well attended, 75 members being present and 12 new ones joined. Tea was provided afterwards in the Parish House.

We are in need of twelve men and women to help us in the singing at the Western Hospital, Bathurst Street, on Christmas Day. Are there twelve who having made their communion at an early service will be good enough to forego the pleasure and privilege of being present at their Parish Church at eleven in order to assist us in this Hospital? Any who will do so are requested to communicate with the undersigned as soon as possible. The hymns sung will be the usual Christmas hymns and tunes. The time necessary will be from 10.15 a.m. to 12 noon.

CHAS. L. INGLES,

Chief City Missionary.

408 Brunswick Ave.
Phone Hillcrest 1554.

ANNUAL MEETING OF THE GIRLS' FRIENDLY SOCIETY.

The Annual Meeting of the Toronto Diocesan Council was held at the G.F.S. Lodge on December 13th. Representatives were present from fifteen branches and Mrs. Ashcroft, the president, presided.

Financially the society has had a most successful year, a success due to the splendid spirit of co-operation evidenced in every undertaking of the society. The entire amount collected during the past year has been \$7,367.06, and

expenditures \$6,977.77, leaving a balance of \$389.29.

Mrs. Reeve gave the report of all the Missionary work done by the branches; 293 articles for hospitals, etc., and \$64.73 in money. To arouse the interest of the members several lantern lectures have been given.

A letter from the Secretary-Treasurer of the W. A. was read suggesting that the Lenten offering of the G.F.S. be sent to the new hospital in Kangra, India, \$50.00 will furnish a bed.

A mass meeting of all the branches in the city will be held in some central location, for the purpose of arousing the interest in missionary work. Dr. Archer will address the meeting.

The Associate for Commendation received 189 commendations from England and elsewhere, and has written 800 letters. All commended members have been placed in the charge of Branch Associates.

The Secretary regretted to report that the membership of the society showed such a small increase, only 65 having been added to the lists. No new branches have been formed. The great need is for new working associates, enthusiastic and energetic, to take up the work in new branches.

The Associate for Publication suggested that a motion be put to the meeting to ask the Central Council to appoint a Publication Secretary.

The election of officers followed the general business. The following officers were elected:

Mrs. Ashcroft, President; Mrs. Robinson, First Vice-President; Mrs. Winnet, Second Vice-President; Mrs. Elton, Third Vice-President.

The elected members are: Mrs. Howland, Mrs. Reeve, Mrs. Warren, Mrs. Burges-Browne, Mrs. Cayley, Mrs. Owen, Miss Nordheimer, Miss Estelle Nordheimer, Miss Clarke, Mrs. Smith and Miss Charles.

The Central Secretary made a strong appeal for financial aid to be given the Central Organization Fund. Unless the diocese makes a substantial donation the Organizing Secretary cannot be retained. Such a contingency must be overcome because the services of the Secretary are indispensable if the G.F.S. is to develop and do her own unique work in Canada.

The Secretary of the Diocese will in the future be addressed for all badges and literature.

After a short address from the President the meeting adjourned.

KINMOUNT AND BURNT RIVER MISSION

The Ven. Archdeacon Warren opened and dedicated the Church Hall at St. Luke's, Burnt River, on the 10th Dec. Dr. Mason, M.P.P., delivered a congratulatory speech. The Willing Workers have after years of work completed and furnished the new Hall in a thorough-going way and only the painting remains to be done.

The Rev. Rural Dean de Lom's visit to St. James', Kinmount, was much appreciated, his two day's convass resulting in increased support. The Ladies' Guild held a Bazaar and Tea on Dec. 13.

OAKRIDGES

The Bishop reopened the Church on December 5th. The building has been renovated and refitted with church furniture and electric light has been installed. The improvements cost about \$1,500.

YORK MILLS

A meeting was held Thursday, December 4th, at the rectory of St. John's Church, when it was decided to organize a branch of the A. Y. P. A. Messrs. A. W. Langmuir and G. S. Bate of the Toronto Presidents' Association were present and rendered valuable assistance to that end. The opening meeting will take the form of a congregational social to be held early in the new year and under the patronage of the Rev. Richard Ashcroft, Rector, and presi-

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dency of Mr. Wm. Stevens, there is every indication of a strong, active branch in this parish from now on.

Cathedrals of Canada

Rupert's Land

(Continued from page 14)

signed by Dien, an Austrian wood-carver, it represents the "Fruits of the Spirit"; at the base of the trunk, as it were, you discern the roots of the tree, which above breaks out into a wealth of conventional foliage and flowers, blossoming into foliage, typified by angelic forms representing the Christian graces. The carved oak Reredos is the work of the same designer. The Eagle Lectern is another memorial of the late Archbishop, having been presented to him by friends on his completion of 25 years of his Episcopate. The memory of the first Bishop of Rupert's Land is preserved in the chaste font of Italian marble presented by his sister. It is, after all, these and other historic associations that make this sacred edifice dear to those who worship in it. Unworthy as it is to be the "Cathedral" of the Diocese and inadequate to accommodate its congregation, it is no wonder, nevertheless, that an outcry should have been raised against the proposal to demolish so hallowed a structure, even if the object be to erect on the same site a more worthy building!

At the Trinity ordination this year a memorable sermon was preached in the Cathedral by Ven. Archdeacon McKay of Saskatchewan, who was himself ordained at the first service held in the church, exactly 50 years ago. It is interesting to note that the priests who assisted Bishop Ander-

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son on that occasion represented the three English societies that have done such splendid work in the up-building of the Church in the West, the C. M. S., the S. P. G., and the C. & C. C. S. In reference to the old Cathedral the Archdeacon said: "This is the birthplace of our Anglican Christianity in this western land, and it is or should be associated in our minds with very sacred memories."

If space permitted one would like to dwell on the names and careers of those ordained servants of God whose voices have been heard within these sacred walls, and of devoted laymen and laywomen who have given their time and talents to the work of the Church and whose bodies now rest in the hallowed ground under the shadow of the Cathedral. Many names that may be read on the tombstones around are carved deep in the history of the province.

It is said that the days of usefulness of this historic church are ended. It has been found necessary already to find more adequate accommodation elsewhere and services are now being held in the Parish House which has been enlarged and fitted up temporarily as a pro-cathedral. A few sentences from the last sermon delivered by Canon Matheson in the old Cathedral may aptly close this short article:

"It was here that that sweet pathfinder, Bishop Anderson, set forth when he prepared the way in 1852 for the coming of Christ into the vast district surrounding James' Bay. In the humble Episcopal throne before you there sat through all his episcopacy the great statesman who developed the vast territory of Rupert's Land into nine dioceses, and was the first to restore the primitive organization of the Church in a self-governing Ecclesiastical Province. It was from here sixty years ago that Robert Macdonald went forth to the most remote point in this huge domain, at the very time Selwyn went to the distant field of New Zealand, and cried to the Church as Selwyn cried—"Fill up the void! Fill up the void between us!" And, thank God, neither of them cried in vain.

These walls are steeped with mem-

ories of the words of God—words of consolation in sorrow—words of forgiveness in repentance—words of correction in wilfulness—words of inspiration that have resulted in missionary lives almost Apostolic. They are growing richer every year. We say to-night with heartfelt intensity—"Thank God for all that He has wrought here"—and we add "Please God, we shall never cut ourselves off from this heritage of religious force by deserting this site." We leave this structure—many, most of us would love to preserve it, if it were possible, but after all it is only stone; it is only the body; but the spirit, the priceless spiritual associations of this spot we can never surrender. As we temporarily leave here, we resolve before God to erect on this site as soon as we can a building that will be a worthy sacrament and embodiment of what God has wrought for this New Land in the nine decades since it pleased Him to place His name here."

A CHRISTMAS ACROSTIC

Christ of GOD, the eternal Word,
Highest Heaven's Creator, Lord,
Redeemer of mankind from death:
Jesus of Mary, Son most true,
Saviour from sin for every man,
To Thee Divine we homage sing
Most low and praise Thee earth-born King,
And "alleluia" to Thee sing,
Son of our God and Son of Man.

"Glory to GOD in Heaven be,
Right true good-will to man on earth,
Enhanced by peace with Heaven's King,"
Each angel messenger thus sang
To herald in Thy natal morn,
In all our hearts may peace e'er be
Nor from our lives may ever flee
Good-will to man and praise to THEE

Son of our GOD and Son of man.

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Dec. 3, 1913.

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Around Thy solemn natal hour



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Sleep, Child of Mary, on Thy mother's heart.

Beneath those closed eyes dost
Thou see

That shining, far eternity,
Star-strewn, where Thou wert wont
to be?

Sleep, Child of Mary, 'neath her
sleepless love.

Across Thy dreaming shadows go—
One sword for both, one cup of
woe;

Shall we not share Thy triumph
too?

St. Augustine

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The Church in Honan

Kaifeng, Honan,
November 16th, 1913.

NO one could help but be delighted with the beautiful Honan Fall. The weather is cool and invigorating without being in the least what we Canadians call cold. The sun shines brightly every day, and now as the beautiful sunset fades away over the water of the "Leng T'ong" lake, the salt wells, and at last the distant city wall; the twilight is scarcely noticed in the bright light of the moon.

The other day Doctor Hillewell and I took a ride over the sandy waste to the west of the city, returning rather late. It was delightful riding back just after sunset, the few scrubby bushes there were decorated in their beautiful autumn colours, the few settlers were gathered on the hard beaten threshing floors, surrounded by the scanty fruits of their abundant toil, and before us stretched the huge sandy plain with its rolling sand hills, all silent and still under bright eastern sky.

By the time this letter reaches you Christmas will be near again and all will be busy with preparations for the holiday season. In this land, one is more conscious of the difference at these times between our own fair homeland and these great heathen multitudes, for here not only is there no Christmas, but there is no Christ. In a land where the birthday is kept as the great day of the year, the Greatest Birthday is unnoticed. One can but hope that the day will soon come to China when the old story shall be proclaimed in every part of

this great republic, and the angels' song of "Peace and Good Will" shall herald the news that God has been pleased to dwell among men, saying, "For unto you is born a Saviour, Christ the Lord."

In a dry climate such as this, where we have so little rain, we have little snow and no sleighing, yet the cold at the Christmas season is very penetrating, and the climate otherwise very much the same as in Eastern Canada. There is a difference in the way it affects the foreigner, but what this is one cannot describe. To one who is not conscious that one has nerves, the Honan climate is all that anyone could desire.

But this is not saying very much about the missionaries themselves. We are very pleased to welcome the Bishop and Mrs. White, who have returned and are looking much better for their brief rest. The Bishop is starting out to-morrow morning to visit the new centres where preaching halls have been opened. When the divinity school closed at the Bishop's departure the young fellows were sent out to witness in these new centres in cities and towns around Swei Cheo and Kwei-teh-Fu. They have been under the direction of the catechists in these two cities who have secured the rooms or halls (generally a Chinese house, or the rooms around one courtyard) and opened the work. The Bishop and Mr. Wei will now visit these places and inspect the work. As the new railway will run through part of this district the Bishop also hopes to follow the line to find what the conditions are like in the places that it will immediately touch. The schools have been going on in the regular routine. Miss Robbins is encouraged at the enquiring spirit of many of the girls. Those who are in the Catechumenate class are very desirous to be baptized and others are wishing to enter. The women's work in the city is most encouraging as far as the numbers who attend the services show; the interest seems to be steadily increasing. We are sorry that the doctor's advise Mrs. Jones to take a course of treatment in Switzerland, and hope that she may speedily be restored to her work again. Mrs. Simmons who is in charge of this work is also not very well just now. Miss Benbow, who has passed her first examination, despite the time lost through nursing, is studying very hard to engage in this work among the women of Kaifeng.

At the Boys' School (St. Andrew's) the work has been going on very satisfactorily. Doctor Helliwell is very popular and is truly a good "sport,"

Besides the interest he takes in athletics he has a Bible Class once a week and likes to get into individual touch with the boys. Mr. Ward is studying very hard and hopes to make himself a good student of Chinese. By what we hear, if you take it from a native source, he seems very likely to succeed. We are glad to be able to report that Mr. Williams is feeling much more like himself, and he is hoping to make his home in Kuei-teh before long. Mr. Tippit has had another attack of malaria and is not feeling very fit. As soon as he is well enough he is going to look after the building of the new church in the city. Mr. Simmons, who has his hands always full, is still very busy at the school.

Doctor Phillips is now living in the new St. Paul's Hospital, which is quickly nearing completion and is a very fine building. Miss Howland is at present living with Miss Benbow in the city and is busy with the language. Miss Nash is with Miss Robbins at St. Mary's school.

The new "Door of Hope" Orphanage is now completed and the orphans will spend Christmas in their new home. It is a very handsome building and stands on the opposite side of the road to St. Andrew's. The orphans form quite a troop now, and as they file into church on Sunday morning are a living witness of what the messengers of the Gospel are here to preach.


As you read these notes which can give but a glimpse of the work and the workers who represent you in this great dark land of China, "brethren, pray for us," and remember also the Chinese workers, they too have left their homes and endure loneliness and persecution to give to their brothers the good tidings which they themselves have heard. Most of them are very young Christians, and are subject to the same temptations as you and I.

In closing may I wish all your readers in the name of the Honan Mission a very joyous Christmas and a happy and blessed New Year.

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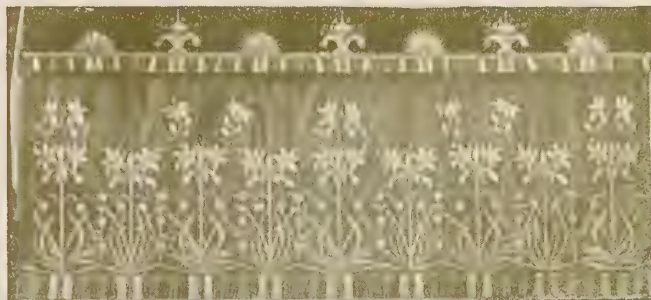


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Church Life.

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The Week

THE tendency to form societies, guilds, leagues, and so on, is too great, and we doubt very sincerely if it is for the good of the Church as a whole. Any society

Societies or guild at once produces a little or large select body of people who are different from the rest of the Church. The object of the society may be excellent, may do good work, may cause adhesion among its members, but there they are—a sort of close corporation. As a consequence all societies of the guild or league nature gradually grow weaker and eventually disappear. They may rejoice in numbers, but adequate growth of numbers generally means a widening of this entrance into the society, or a lowering of its teaching. There is for members of the Church of God but one select society, guild or league, and that is the circle of communicants. We doubt if even communicants' guilds are not a mistake. Indeed, to be plain, we are sure that they are, although in so saying we shall be called names and treated with statistics. A member of a communicant's guild when removed to a place where no such guild exists feels lost, and is even more liable to drift than other communicants. It is like the old story of the Sunday School which was made such a complete society that when the children left it on account of age, they left the Church

too. That is where, in the long run, the use of what is known as the Catechism will succeed. We are aware of the idea of keeping communicants together, and so on, but after all their communion is just that bond of perfect union not only with a few but with the many that compose the whole Body of Christ.

WE read an account of a book of cooking recipes compiled by a certain congregation and advertised as a medium of evangelization and intensive Church energy. It was supposed to make the congregation united

Church Cookery

and to produce a sense of corporate life and social friendliness. We should think that would depend somewhat on the result of the cooking. Apparently the matter was taken up quite seriously, and if so it is a reflection upon the low condition of a congregation's idea of what a church should be. For a more wealthy congregation we might suggest "My motor and what it costs me," or "My laundry and how it is done." There is a perpetual seeking of fads and surprises in the present day, which is a feature of this age of unrest, but when they are used as a supplement to the work of the Holy Spirit in the Church of God they produce bitter and depressing reflections. What a debased opinion of the object and work of the Church people must have who tolerate or support such methods of arousing interest in the work of the Church! Social evenings often degenerate, and some kinds of bazaars are worse still in their scope and character, but even they strike a loftier note, which seems superlative sarcasm. We have heard of a pig with a greased tail as a pursuit whose capture aroused vast interest and excitement, and people fell over each other and the pig in their cheerful and substantial efforts to assume ownership of the pig. Might we suggest this as an exercise to follow the Church Cookery Book? It would produce more intimate association among the members of the congregation who joined the porcine rally, and then there would be the pig as a testimonial—a real whole pig to be taken home in squealing triumph. Just imagine as a result how the pig party could hustle round the parish

afterwards and catch a few slippery subscriptions.

PROBABLY some of us know the story of the men cast away at sea in a small boat, and in imminent peril of death. It was suggested that a prayer should be

Moral Protest said, but not one could say anything,

such strangers had they been to pray for many and many a year. So with all seriousness one proposed that they should take up a collection and give it to a charity if their lives were saved. This goes to prove the position which the collection at church takes in the eyes of the unlearned. We have come across people who did not mind going to church out of curiosity, or to pass away the time, and who would not dream of letting the collection plate pass them without an offering. We are very commercial are we not nowadays, even in our religion. Even the clergy are sometimes judged by the results they can produce through the offerings. We have heard of many big collections and some unique ones, but the following seems to be quite peculiar. Cash, £23-12-4, 32 bags of mealies, one bag of beans, 34 sugar packets of mealies, beans, or peas, 8 sheep, 1 goat, 8 fowls, 1½ dozen eggs, and 14 pumpkins; total value, £50. We wonder what they did with the sheep and the rest of the livestock. Were they present at the actual offering, and were the 14 pumpkins handed over to the sidesmen? We should suppose that the goat would require the shepherding of at least one churchwarden all to itself. One of the congregation gave a sack of mealies as a thanksgiving for himself and his family, and thoughtfully added an extra penny as a thanksgiving for his wife. Nearly all the givers made speeches expressing their gratitude when they made their offering. When was it and where was it? It was on July 28th, 1913, but the place we leave our readers to find out or to guess. What would some of these people have thought of the five cent pieces and the great ten cent pieces in our collections? We would not like to say, but we presume we should not appear either great or cheerful givers. But of course we

have more frills to pay for, and frills are quite expensive and necessary.

TWO English bishops have protested in London against a particularly unsavoury production at a London theatre. We congratulate them on their courage and their fine sense of duty. It is

A Collection

quite to be supposed that they have been called prudish and out of date, but the Lord Chamberlain ordered changes to be made in the performance that was complained of, and so it seems certain that their protest was a valid one. Among the critics of the Bishops was Mr. Bernard Shaw, the playwright, but we do not suppose that his opinion would affect the vast general opinion that still has a regard for decency and morals. Men like Bernard Shaw write for the exquisites, the literary dandies, and the moral decadents, and however large a class that may be, yet it is still only a class and not even a representative class with any special interest in the welfare of the British race. The decadent is sufficient unto himself, and those who cater for him are soon rejected for they cannot go on producing further sensations for his jaded senses. But while we contemplate the stand taken by the Bishop of London and the Bishop of Kensington we cannot but realize that some criticism of the same kind would be useful in Canada. It is not so long ago that a man was punished for reproducing what he saw and heard at a theatre, while later on the theatre was acquitted on the same charge, namely, the charge of indecency. Something was wrong somewhere, and pointed to the need of an authority to decide on general lines what was decent and what was not at a theatrical performance. The theatre is in a general sense a reflection of opinions and tastes of the audience to which it offers its performance, and theatrical indecency is a greater reflection on the audience than on the theatrical company. With the latter it is a question of supply and demand. Decent people ought to be able to go to a theatre with a certainty of not being offended, or the more trying ordeal of having to get up and leave the theatre.

IN the issue of December 11th we produced some copy from the *New Era*, not being aware that it was from that paper and as we made no acknowledgement we hereby apologize.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—There is an account in the paper of a meeting of the "Church Unity League." Their views seem disloyal to the Anglican Church, as a true branch of the Holy Catholic Church. Kindly tell me what your opinion is.—CHURCHWOMAN.

Ans.—We must remember that loyal people can hold views that to others seem disloyal. We are sure that the members of the Church Unity League mean to be loyal, but we regret the expression of their views. Probably the League will not be very extensive or long lived.

Ques.—Is there a case of a Methodist minister in England applying to a Presbytery in Scotland to be admitted as a Presbyterian minister and being required to accept Presbyterian ordination before he could be recognized?—PRESBYTER HIBERNICUS.

Ans.—We don't know. Perhaps some reader of your question will be able to answer it for us. We are glad to fall back upon the intelligence and knowledge of our readers.

Ques.—What is the origin of the saying "The Church to teach and the Bible to prove?" Is there any book that follows this principle?—S.

Ans.—The saying is well known, but we do not know its origin. Sadler's "Church Doctrine and Bible Truth" is just the kind of book that you are thinking of.

CHRISTMAS JOY

The universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll the mournful dirge when great men pass away. Nations have their red letter days, their carnivals and festivals, but once in the year, and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this worldwide, undying remembrance. You cannot cut Christmas out of the calendar, nor out of the heart of the world.—Anon.

The message of Christmas day is intended for all men, for all times, for all conditions of existence.

Our Old Country Letter

December 10, 1913.

I LATELY wrote to you of the very interesting and largely attended conference of the Church of England Men's Society, held at Cardiff, South Wales, a few weeks back. At the council of this society, now just over (a smaller executive body) the Archbishop of York, who presided, spoke earnestly of the paramount need of cultivating individual devotional life, and advocated the holding more frequently of retreats for men. He said:—"We need in our movement not only men of good will, but also men of conviction, of vision, of fire. We have had our era of great meetings; they were very remarkable, very stimulating, and a striking proof of the readiness of the great mass of Englishmen to respond to the plea of religion. We have had, and are having increasingly, our prayer-meetings. My impression is that the most remarkable work that is going on at the present time in the Men's Society, is the development of the spirit of prayer. Now, I think that the greatest need is of men who have gone very deep and have seen things very clearly, of men who have come out of a retreat of the soul with God, with a fresh spirit of zeal, self-sacrifice and love. If one could get an increasing number of men of that kind filled with the right spirit and with their eyes enlightened and purged by the right vision, I think that there is no limit to what we could do with the Men's Society. In this hurrying and restless time many are feeling a desire to be still and to know God, and I believe it is by the leading of God that our movement has been led to see that it must take its part within this deeper movement."

The Archbishop went on to plead that "party spirit" of all kinds might be excluded. "I want the Men's Society to make it perfectly plain that it ought to be just as natural for evangelical or broad Church men or high Church men to desire to be 'alone with God,' as it is for clergy or for members of committees and the like."

* * *

I am sure you already have knowledge of the events at 'Kikuyu,' British East Africa, which have occasioned very divided feelings in the Church at home. The Bishops of Mombasa and Uganda, filled with longing towards unity in the Church of Christ, have sought it by a joint conference of representatives of all the Protestant denominations whose missions are at work in that region. A united scheme of working was drawn up, discussion on many subjects was unanimous. A form of service based on compromise, and finally the Holy Communion after the usage of our Church, was celebrated by the Bishop of Mom-

basa for Presbyterians, Friends, and other denominations jointly with the workers of our own Church, and a free interchange of pulpits was promised with these sectarians. Then, the Bishop of Zanzibar, whose diocese is adjacent and whose people mix freely or even visit with those in the other two dioceses, wrote a long letter to the Archbishop of Canterbury, in grief and indignation over much that has thus been approved by his two episcopal brethren, and setting forth the inconsistency and unwisdom of such precipitate action, which, he says, stultifies his teaching and injures his work.

One is driven to conclude that the right "milieu" is between these strongly opposed views anyhow. When one considers that all this discussion is within the observation of keen-witted and hostile Mahomedans, one cannot but deeply regret that the two Bishops did not give more notice of what they contemplated, and avoid evident inconsistencies such as waiving the importance of their own order—the episcopate, and that the one Bishop aggrieved or not, should have broken silence pending the pronouncement by the Archbishop of Canterbury for which he has pleaded. We at home cannot really judge as to many points concerning this and other missionary Churches. Certainly it is a mistake to think that what is right for us in matters of Church order need necessarily be best for them. But on the other hand to secure uniformity by whittling down any of the main pillars of belief and practice fought for and held fast by leaders of the Church whose lives have justified their faith, seems not only lamentable but likely to be fruitless as well. "Our unhappy divisions" may even prove to have been happier than spurious union, and much of the talk of union one hears is founded as much on slackness or on sentiment as on any mental or spiritual decision. Charity and tolerance are not the same, surely, as similarity, and personally I can never see why God should have made men and minds so divergent if they are all meant to apprehend Him by the same road.

* * *

In connection with thoughts of our recent observance of St. Andrew's Day, as appointed, for special missionary intercession throughout the Home Church, a writer in the *Church Times* pleads for something like a rule amongst Church folk to practice such intercession daily at noon. He says, "The average Christian man who prays at all, does so only in the evenings and mornings, when he usually thinks only of himself and his family. It would profoundly impress the imagination of a lay-

man who cares for religion were those in spiritual authority to call on him to pause at midday, wherever he is and however engaged, to reflect that his Redeemer was at that time hanging on His cross . . . and then to pray for heathens abroad and at home by saying, in the midst of his work or his business, at least the first three petitions of the Lord's Prayer, and, if he can, to say any one or more of the three short prayers always used at midday by the S.P.G. and C.M.S. These can be had printed on a small card from the S.P.G. and carried in purse or pocket.

It is very striking to observe how the business of every committee, etc., is suspended in the S.P.G. and C.M.S. offices, at 12 o'clock for a few moments, when these prayers are always said, and it would show the world that our Church is in earnest about missionary work if there were always a similar break exactly at midday in the proceedings of the official bodies—convocation, and houses of laymen, conferences, or other such.

* * *

Queen Mary has been visiting the Bishop of Durham and Mrs. Moule, on a recent afternoon at Auckland Castle. This is one of the most interesting of our historic Bishop's houses. The present writer has spent some days and nights in it, ancient dungeons wherein Scotch captives often languished in the old baronial times being under the corridors leading to guest rooms in that particular wing. The house is quite simple, the great rooms dignified in their antiquity and lined with priceless portraits by old masters, but without any ostentation. The chapel is a gem; but cannot be described here. The Queen professed much interest. She has been staying in the neighbourhood, and seeking information in her kindly way about the lives of miners and cottagers. Durham Cathedral and Castle—the latter now used as a divinity school—were also visited. Towering over the steeply wooded banks of the old river, their dignity of exterior matches the beauty and historic interest within.

"CHURCH LIFE"

A rector, in sending some items of news from his parish says: "May I take this opportunity of expressing my appreciation of CHURCH LIFE. I can recommend it to my people because it is Christian, churchly, definite and in the best sense evangelical."

Another rector in renewing his subscription adds: "I wish to say that I admire the broad and fearless spirit of the paper very much."

And yet another writes: "I find CHURCH LIFE very interesting and feel I cannot do without it."

"The paper is splendid—just what is wanted," writes a subscriber.

HIS HOLY NAME

THE Jews held such a reverence for the name of God that they only used it with great precautions, having a dread of presumption and of irreverence. We in the present day have gone to the opposite extreme, and use it frequently, carelessly, irreverently, and blasphemously. Perhaps Canada is especially guilty on this latter point of using the Holy and Blessed Name for swearing. Whenever you have been talking freely or excitedly you also have to face the shame of hearing that name used in a way that should make any thoughtful man shudder. Partly it is habit, partly it is ignorance, and mostly it is thoughtlessness, but we must count it a dreadful thing. Out of this has grown the further habit of using the name as a guarantee of excellence, and we may hear people talking of God's earth, God's city, God's business, in a manner that is untrue and mostly irreverent. For the men who use it thus are not usually men of any great Christian profession. The expression is to them impressive, a sort of superlative qualification, and the very same men perhaps use the same name for impressions in an oath or a statement. The worse of it all is that it is a habit that can be easily broken if an honest attempt is made, and yet very few men will take the trouble to restrain themselves. They have a belief in God and yet they do not stop to think that it is a desecration of His Name to employ it as they are wont to do. Humanity has the strangest ideas about swearing. We have heard it stated that no man can drive cattle without swearing, and that no man can handle a mule team without blasphemy. There was a time, which is happily passing, when an officer in the army or navy thought it incumbent upon him to use swearing in addressing his men. It seems to have grown out of the consciousness of weakness, which required an oath or a strong asservation to support it. A man who is really a strong personality is usually of a rather silent nature. He uses few words and by his force of character conveys a sense of obedience. The weak man shouts and swears to give an appearance of truculence and strength which he does not actually possess. Then follow in imitation a crowd of others who think it fine or manly, or the proper thing to do. So there goes on a perpetuation of a very wicked and debasing habit, which from one end of the Dominion to the other is inflicting a continual insult on the Divine Creator. The remedy lies in the hands of the men of middle age, for their example would soon produce a wide influence upon the rising generation. When, to put it mildly, it is considered bad form to swear, and a mark of lack of manliness, it will soon cease to be a reproach to a country that calls itself a Christian community. We could not think of a more practical New Year's resolution for a large number of men, who are good fellows, than the determination to keep a clean mouth during the year 1914. Swearing is an offence against God: it is an insult to our manhood, which is made in the image of God, and it is an offence of the vilest kind against the feelings of our fellow men and women to whom the Name of God is a thing of unutterable reverence. It is a habit that increases in blasphemy as time goes on, and we find as a result blasphemy in Canada that is worse than is generally heard in a London slum. Yet we pride ourselves as being immeasurably superior to the average slummer and still stick to a lower depth than his in our language. It is sometimes said that it is a very difficult habit to break, which is not true. For a man with decent feeling can talk by the hour with women or children and never use a swear word of any kind. We ought, perhaps, to a man's shame make an exception in the case of his own wife, before whom he is not ashamed to swear like a cattle man. We venture to say that most men could easily break themselves of the habit in six months or less if they wished, and so it is still more to their

discredit if they go on polluting the world they live in with foul language and blasphemous oaths. What should we all think if our wives, sisters, and daughters followed our example, and cursed at every order they gave, or blasphemed at each little annoyance that came in their lives? It is sadly true that there are women who swear, but we all feel the horror of it, and we all have to allow to our shame, that they have learned an unnatural and disgusting habit from the men they associate with. Should we not remember that He whose Name is used in swearing has said that He will not hold them guiltless who take His Name in vain?

Review of Books

"The Kingdom," a novel by Harold Elsdale Goad. Heineman, London, 6s.

It is of course more difficult to portray the life of a Franciscan amidst a surrounding of modernism than in the joyous days of the rise of the order. "The Kingdom" succeeds admirably in doing this.

The internal struggle of Bernardo is worked out with very real power. His character, and that of Orlando, are well contrasted, and their consequent attitude towards the faith is subtly drawn. Life was eagerly sought by both. Orlando sought and lost it, through life; Bernardo sought and found it through death.

One of the true touches of the book is to be found in the healing of Linda. When during the Procession of the Blessed Sacrament the child cried out for the gift of health, Bernardo heard and understood but had nothing to give but sympathy. Later, when the Light came upon him, he went at once to her and helped her.

So, too, the effect of Carover's defection on the little group of fathers is told with true insight and humour.

It is a book of men. Tomaso, Filippo and the rest, though slightly sketched, really live, but the women are unconvincing.

It is a structural weakness, that one third of the book is devoted to a retrospect of Bernardo's life, and (though it is a very minor point) in this retrospect the names Bernardo and Anselmo are interchanged in a way which, to many readers, would be puzzling.

The incident of the recitation of the Psalter by Bernardo and Orlando is the only unreal touch in the book.

But these are small defects. The whole book is sincere, devout and truly interesting.

Renouf Publishing Co., 25 McGill College avenue, Montreal, agents for Longmans, Green Co.

1. *Books to Read*—Longmans\$.15
2. *Schemes of Religious Instruction*, R. W. Balleine—Longmans45
3. *English Church Manuals*—Longmans05

4. *Some Loose Stones*, R. A. Knox—Longmans 1.35
5. *Via Veritatis*, Irevlyan & Dawson—Longmans 1.95
6. *Religious Experience*, A. Way—Longmans15
7. *Ecclesia Anglicana*, Bishop of Zanzibar—Longmans15
8. *The Holy Spirit*, Griffith Thomas—Longmans 1.75

(1) A list of books of inexpensive literature for students of Christianity. It is drawn up by a strong committee headed by the present headmaster of Repton, and comes with a commendation from the Archbishop of York. We often wonder why a commendation should be thought necessary, and especially when it amounts to nothing more than "I told you so." The book is one that should be very helpful to students and laity.

(2) For infant day schools where the children vary between four and a half and nine years. They are the schemes given in four methods in four different schools and have the merit of being drawn up by practical and trained teachers. If they could be used by Sunday Schools in Canada they would produce reality in the teaching and interest on the part of the children, but they would require a good deal of capacity in the teacher, and some appliances which Sunday Schools do not usually carry. The practical trained teachers are the ones whose guidance and experience ought to count most when formulating schemes of Sunday School teaching.

(3) English Church Manuals on Gambling, Baptism, Prayer and the Ten Commandments. When we mention that the manual on baptism is by the Principal of Wycliffe Hall, Oxford, we recognize that these manuals are drawn up especially for those whose views are of that school of thought. However, the one on gambling is well worth reading and passing on.

(4) This book is a reply to "Foundations," which was published by some able men of the newer Oxford school. When we compare "Foundations" and its reply we are aware that "Foundations" was a very dull book and the reply is the opposite. "Foundations" was a work of accommodations, coax-

ing the smart young thinker not to be afraid of the Church, but to spread himself in a joyful freedom of thought and criticism. Lorne Stoner is proud of the unchangeable deposit of Faith, but sometimes seems to lay too much stress on the argument that if you do not like it you can get out of it. Out of every hundred men who belong to the Church not more than ten will read either one or the other. In England one gets sound scholarship and a good style, but it is often handicapped by heaviness and a solemnity of diction that has very little charm. In a newer land we are wont to admire brightness and cheerfulness perhaps unduly.

(5) These notes for daily Bible reading are first rate. Not too long nor too deep, and yet conveying not merely a wealth of knowledge, but a storehouse of guidance for thought upon what has been read. We know of no book that fulfils its object so well and so worthily and we earnestly commend it to everybody.

(6) An occasional paper from the Pusey House, which was originally

read to an undergraduate club at Oxford as an introduction to a discussion of the volume "Foundations." Charmingly written and most interesting, it will serve as a guide to all those who propose to read "Foundations."

(7) An open letter from the Bishop of Zanzibar to the Bishop of St. Alban's. He contends that the Church in accepting the work of the men who wrote "Foundations" is throwing away the Faith, and, secondly, that the late conference of Protestant missions with the Church Missionary Society at Kikuyu is equally disastrous. It is well worth reading and still more worth thinking over very seriously.

(8) Wide reading and careful expression mark this book which fills a want that has long existed. For it collates many writers on the work and grace of the Holy Spirit and presents them in one volume to the reader who has not time to go further afield and study a multiplicity of books. The work is on sale at the office of CHURCH LIFE, Confederation Life Building, 7 Queen street east, Toronto.

Toronto's Little Churches

VIII.—The African Methodist Episcopal Church

By the Rev. D. Convers

COUNT DE MAISTRE, an ultramontane Roman Catholic wrote that should Christians ever re-unite, as all invites, the motion must begin with the Church of England, which touches Rome with one hand and bodies Rome cannot touch with the other. Doubtless this position exposes us to blows from both, but is, he writes, "very precious." Many of us think this position in Christendom lays on us a special responsibility to work for unity. We hear the echoes of Christ's prayer, "that they all may be one," said so near his death. His agony seems to ring in the words so sadly disregarded. He expressly includes both the Apostles and "them that shall believe on Me through their word." "All may be one"—not merely all living in the early twentieth century to be one, but the unity is to run down the ages, witnessed by our holding the three historical creeds. Largely to see how widespread and how deep is the desire to co-operate in working out the answer to Christ's prayer was the object of visiting "Toronto's little churches." In doing it there has been ever deepening sorrow. Perhaps deepest when I came to the African Methodist Episcopal Church at 185 University avenue. From Wesley's time division has ruled so strongly. Sad enough that three of our own clergy should have so

taken "the world as (their) parish" as to build up "societies" to drift outside the Church of their ordination. Despite John Wesley's "Korah sermon," and the known wishes of all three, the force that scatters was too strong—not for me to apportion the blame. "The United Societies" went one way, "Lady Huntingdon's Connection" another, "the Calvinistic Methodists of Wales" a third. Further divisions soon followed in England. Matters were worse in the United States, where at one time were seventeen Methodist bodies; by way of working out Christ's prayer that "all may be one" and illustrating John Wesley's "an ounce of love is worth a pound of knowledge."

There would have been more hope had there been unison of spirit and frequent temporary unions. But some divisions were due to matters primarily social or political, rather than religious. Wesley called the slave trade "the sum of all villainies," yet Whitfield was a slave owner and left them by will to Lady Huntingdon, who bought more and complained when some were sold. At the General Conference in '44 it was rumored that Bishop James O. Andrews was a slave owner, and so he was, "in spite of himself," since Georgia law refused to let him free those it forced on him as heir of his wife dying in-

testate. However, there was a tremendous debate and at length a "Plan of separation" passed should the southern conferences act upon it. They did, and the "Methodist Episcopal Church, South" began. The northern (shall I call it) conference in '48 declined to accept fraternal greetings from the south or to negotiate about joint property, which the courts remedied.

In earlier days in Canada there was friction between Methodists coming from the States and those coming from England. But later, they laid to heart Wesley's "Sour godliness is the Devil's religion," and the Biblical "Love one another," re-uniting into one body, excepting the colored Methodists, the largest of which is the African Methodist Episcopal Church. It is doubtful whether that began in Baltimore or Philadelphia. Its founder and first Bishop begins his journal thus: "I was born in the year of our Lord 1760, on February 14th, a slave to Benjamin Chew, of Philadelphia. My father and mother and four children of us were sold into Delaware state near Dover."

The four leaders among the coloured members of St. George's Methodist Church were Darius Jennings, William White, Richard Allen, a Methodist preacher, and the Rev. Absalom Jones, who had been ordained a deacon by our own Bishop White, who had established St. Thomas' Church to be a parish for coloured people in Philadelphia, still in active life. Here is the account of the trouble given in the "Journal": "A number of us usually sat on seats placed around the wall, and on Sabbath morning we went to church and the sexton stood at the door and told us to go in the gallery. He told us to go and we would see where to sit. We expected to take the seats over the ones we formerly occupied below, not knowing any better. We took those seats. Meeting had begun, and they were scarcely done singing, and just as we got to the seats, the elder said 'Let us pray.' We had not been long on our knees before I heard considerable scuffling and loud talking. I raised my head and saw one of the trustees having hold of the Rev. Absalom Jones, pulling him off his knees and saying, 'You must get up; you must not kneel here.' Mr. Jones replied, 'Wait until prayers are over.' 'No, you must get up now, or I will call for aid and force you away.' Mr. Jones said, 'Wait until prayer is over and I will get up and trouble you no more.' With that he beckoned to one of the other trustees to come to his assistance. He came and went to William White to pull him up. By this time prayer was over and we all went out of the church in a body, and

they were no more plagued by us in the church." And so began a lasting schism. They built a "Bethel" in Philadelphia. The majority voted to come into our communion, but the more active minority, who seemed to have more money, changed this later. The first conference met in 1816. In '34 the first society began in Toronto, earliest conference in '40. In Toronto in '44 Josiah Henson was ordained elder, whom Mrs. Harriet Beecher Stowe drew as "Uncle Tom" in her novel "Uncle Tom's Cabin." From them has arisen the "British Methodist Episcopal Church," claiming 350 members here with a church on Chestnut street. I am told that the white Methodists have made no effort to include the coloured bodies. The "Bethelites" at first grew but little, but at the end of the Civil War, when they first began to work in the Southern States, their growth was vast and rapid, having in 1907 over 850,000, now about a million. Seven other bodies of coloured Methodists exist. I do not wonder the writers of the "New History of Methodism" can see no reason for more than one. But the African Methodist Episcopal Zion Church was organized in New York city, holding their first conference in 1820 and had in 1909 578,310 members.

The "Methodist Episcopal Church South" had but few coloured people in it at the end of the war, when they organized them in a distinct body which now contains over 200,000 souls.

The Union American M. E. Church is small and so are the African Methodist Protestant Church, the Zion Union Apostolic and the Congregational Coloured Methodists.

The Evangelical Missionary Church was formed in '86 in Ohio, and like the Campbellites has "no creed but the Bible," and its Bishop says, "inclines to the belief that there is but one divine person Jesus Christ in whom dwells all the Godhead bodily"—is this meant to be Swedenborgian? In all on this continent there are about 2,000,000 coloured Methodists. Now and then the Zionists and Bethelites have talked of union, but none has been consummated.

Can we or they ever be one? Perhaps some day the example and known wishes of the three original founders may have more weight than at present. Now they use parts of our Prayer Book; can they ever use it all? They trust us now to decide what books make the Bible and use our translation. May they not some day trust us for more? One of our clergy once said so much to a fellow passenger at sea and had for answer, "I don't know that I trust the Church of England. Perhaps I trust the

Roman Catholics!" "It is quite possible, of course, but let us see. Do you believe the wisdom of Solomon to be God's inspired Word?" "I'm not quite sure. I'll get my Bible and see." He got it out of his stateroom and ran carefully over the table of contents. "I find here the Proverbs of Solomon, but not the wisdom of Solomon. No, I do not receive it." "But do you receive the Book of Esther?" "Yes, here it is." "But you know God is not once named in it." "Is that so?" in a tone of surprise. "Quite true. Yet you receive it and reject the other because the Church of England included the one and omitted the other. You seem to have a fairly strong faith in the Church of England as to the Bible; why not trust her in other things?"

The A. M. E. Disciple prints the Apostles' Creed with a footnote to the effect that "the Holy Catholic Church" means the Church Universal and not "the Papal Church of Rome," which I suppose implies that they understand that expression in the creed as the invisible Church, virtually explaining it away. We can certainly pray that we and they may both grow in desiring to forward the prayer of the Master for the unity until it be strong enough to effect practical results. So mote it be.

But at present! My innocent question, "Why do not all coloured Methodists unite now?" called out a queer smile, and "Somebody would lose office and a good salary!" The Master's prayer to wait for such a reason.

Summer Seas

(Continued)

IMAGINE what the world would be like if each man followed the course his temperament and circumstances combine to fit him for! One wonders where all the odd people would come in if we did not so often despise our natural gifts and follow fortune through devious ways that have the merit only of appealing to us. We all know men who are, we will say, good merchants, but who really fancy they were made for science, or some learned profession. There are few of us who are good judges of other people, few who make the Cæsars and Napoleons of the world's history, but there are fewer still of us who are ever trustworthy judges of our own abilities or capacity. What a bitter pill it is to have to accept the calm opinion of the world that our poetry is trash, while our ability to sell dry goods is above the average; and that while we are good judges of tea, or soil, or books, we are of no market value in that self-chosen line wherein we see ourselves leading the ranked cohorts of intellect or oratory. Man has little to score over the puppy that is born blind, for when they are both old dogs the chances are almost certain that the latter, while he began to see later in life, yet saw more than the former, though the life of the former was nearly four times as long. And yet, cynical as one may be, the old, old cry of "What shall a man do with his life?" is and always will be both interesting and perplexing. Most of us drift into employment that comes to us as a makeshift until we decide our vocations, and eventually the makeshift assumes the proportions of the old man who was always perched on the back of the young as a burden to be borne as best we may. To carry such a burden may indeed sometimes

be honourable, and there have been and still are worthy Christophers, but the terror of it is when some makeshift settles on life like a burr. Such considerations as these led to a talk with a certain Mr. Kaka on board, a young man on the verge of such a decision, but not yet quite clear. He had an artistic temperament, artistic observation, and a great gift for art; that was one side of the problem. On the other was an offer to go into business and make money. Shall he ship automobiles to South America, cotton goods to the West Indies, or alarm clocks to the natives of Brazil, and so become a spoke in the wheel of commercial life, and, principally, make money; for someone has to do these things, since the Brazilian needs an alarm clock apparently in order to rise in time and hustle to prosperity, or shall he follow what men agree to call a fickle mistress and paint pictures or write poetry that may bring him fame in the future after his life is over, but is equally likely to bring him starvation in the present. Yet when we look around us we must acknowledge that we have too many people in business and too few who cultivate art for art's sake. A band of starving artists would do a good deal towards the salvation of this continent. So we pointed out to the young man all the disasters that money brings in its train, the hardness, the life of the senses, the crude conception of great things and the deterioration that money causes. And how we expatiated on the glory of art even when accompanied only with plain bread and butter, perhaps not even the butter. How we urged the crying need of the world for better things, the joy of bringing some satisfaction to souls hungry for beauty and things other than the material

and purely practical, not to mention the wonder of being able to *create*. And yet, what will he do with his talents. Urge as we may, he himself must make the decision. As the merchant we see him twenty years later with rounded figure and scant hair, a watchful eye and a knowledge of cookery (on the side of consumption, not of creation), playing the game of grab with hard enthusiasm, adding dollar to dollar, providing every luxury and what is superbly and ironically called every advantage for his family, and—unsatisfied. As the artist he will *live* and find life with perhaps an empty stomach, but he will see glories that will compensate him for all deprivations, he will learn things that will stay with him as a joy through the ages, and, best of all, he will bring relief and delight to some few souls whose thanks he will never hear. Anyway, for the time being, it was interesting to compare him with our other nine fellow-travellers, and it was still more interesting to wonder why the other men were satisfied with three meals a day, with poker, and a steady income. What does the average man dream of for the future, if he ever dreams at all? The hopes of at least one of our number might have been expressed in the words, "I will get me a cocktail!"

Having finished the passengers in more ways than one, it seems incumbent upon us at least to mention the ship's officials and our manner of living while on board. The officials were all Dutch or German, with very little knowledge of English. The skipper, who appeared for the first time at dinner on our first day out, was just what one expects in a skipper, a hearty, fine, big-looking, kindly man, who knew his work. His English had very little accent, or perhaps too much, but his table manners were blameless, which was more than could be said for the majority of the rest of us. The favourite custom seemed to be to leave the knife and fork crossed after a meal, probably with some heraldic meaning, and yet that explanation did not seem to fit in with the man from Maine. The smoke-room steward knew no difference between American beer and Hollandia water and said yes to everything that was ordered, but usually returned in ten minutes to report that the article wanted was not on board. But we did have Dutch gin, lots of it, in fat, black bottles, and it generally turned up in response to any order that was not fully understood. The Texan alone objected, and he was angry because amidst all the wealth of gin they could not make him a gin cocktail such as he loved. The rest of the crowd seemed to be tectotalers and drank gallons of water.

How very little incident there is

at sea. We had been out three days and in that time our record consisted only of two flying fish, one whale, one porpoise, a tramp steamer and a four-masted schooner. Our existence was the laziest imaginable—eating, sleeping and reading, the latter of the magazine variety.

The slowest item on the programme was the meals, when the guests did the chief part of the waiting, while the stewards yelled at each other in the pantry. The material provided was very good and well cooked, but to take an hour and three-quarters to consume one's dinner is inclined to be a boring process, when it is a daily occurrence. However, the meals were a new experience, and showed one what different ideas people have about putting foods together; for example, our first dinner consisted of beef and red cabbage, and chicken served up with stewed pears. Had there been a lively conversation carried on the hour and three-quarters might not have dragged out so long, but though there were ten passengers and three ship's officials and a Marconi man, no one as a rule said a word. One or two indeed made brave attempts, but they were like rockets which go up in a small blaze of light only to be followed by an increased gloom.

(To be continued)

CHRISTMAS CAROL

The earth has grown old with its burden of care,

But at Christmas it always is new.
The heart of the jewel burns lustrous and fair.

And its soul full of magic breaks forth on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming, to-night!

On the snowflakes that cover thy sod.

The feet of the Christ Child fall gentle and white

And the voice of the Christ Child tells out to the night

That mankind are the children of God.

On the sad and the lonely, the rich and the poor,

The voice of the Christ Child shall fall;

And to every blind wanderer open the door

With a hope that he dared not to dream of before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the field,

Where the feet of the holiest have trod;

This, this is the marvel to mortals revealed,

That the silvery triumphs of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.

The Brotherhood of St. Andrew

WESTERN ONTARIO CONFERENCE IN WINDSOR

FOR some time it has been the intention to hold another Brotherhood Conference some place in Western Ontario and recently definite arrangements were made to hold this gathering in the city of Windsor, Ont. The dates fixed for the conference are Friday, Saturday and Sunday, February 13th, 14th and 15th, 1914. Already a strong committee of clergy and Brotherhood men in the Windsor district has been formed, with Mr. Horace M. Edgar as conference secretary. Mr. Edgar's address is P. O. Drawer 362, Windsor, Ont. He will be glad to furnish full particulars to all who are interested in the proposed conference. It is expected that the clergy, Brotherhood men and other Churchmen and boys will attend the conference from all parts of Western Ontario and from the neighbouring State of Michigan, particularly from the city of Detroit, as Windsor and Detroit are within a few miles of each other.

The provisional programme is as follows:

Friday, February 13th

8.00 p.m.—Opening service (quiet hour) in All Saints' schoolroom.

Saturday, February 14th

8.00 a.m.—Holy Communion in all churches.

9.45 a.m.—Address of welcome.

10.00 a.m.—Session No. 1 in All Saints' Church. Subject, "Why I am a Brotherhood man."

12.30 p.m.—Conference photograph.

1.00 p.m.—Luncheon in All Saints' schoolroom.

2.30 p.m.—Session No. 2—Special meeting for boys. Subject, "The Junior Brotherhood Chapter." (a) "If it succeeds, why?" (b) "If it fails, why?"

2.30 p.m.—Session No. 3—Special meeting for men. Subject, "The Senior Brotherhood Chapter." (a) "If it succeeds, why?" (b) "If it fails, why?"

These conferences will close at 4 p.m.

8.00 p.m.—Session No. 4, in All Saints' Church. Subject, "Modern Problems Confronting the Church."

At the conclusion of this session a short service will be held in All Saints' Church in preparation for the Holy Communion Service to be held next morning.

Sunday, February 15th

8 a.m.—Holy Communion in all churches.

11 a.m.—Regular services in all churches with special Brotherhood sermons.

4 p.m.—Men's mass meeting.

7.30 p.m.—Regular services in all churches with special Brotherhood sermons.

REPORT OF ST. PHILLIP'S SENIOR CHAPTER, NORWOOD, MAN.

This chapter was revived in January of this year after being in abeyance for some considerable period. It has a membership of seven active members; it numbered twelve in the summer but only seven can be called active members now. Amongst the seven are the rector, the organist, the choirmaster, members of the choir and two sidesmen.

The chief work of the chapter is hospital visiting weekly, parish visiting in which the aim is to assist the canon to get in touch with new people in the parish and for which purpose he provides a list for the chapter to make use of besides those names known to the members of the Brotherhood themselves. A "lookout" committee is kept to welcome the newcomers to the Church and get to know the men, especially the young men who come.

The meetings are held on the first and third Wednesdays in the month directly after the weekly evening service and they have been on the whole, well attended. There have been talks and readings on the history of the Prayer Book by the rector which have been found extremely interesting and instructive.

The Brotherhood has a Corporate Communion monthly. It is hoped to make our hospital visiting more frequent as soon as the end of the year rush of work is over and the members have more spare time in the evenings. The chapter had a welcome visit from Mr. F. A. Williams recently.

OTTAWA ASSEMBLY HOLDS ITS ANNUAL MEETING

The annual meeting held on Thursday, November 27th, at 8 p.m., in the Y.M.C.A. Library, proved fairly successful, although unfortunately conflicting with several other meetings in some of the city churches. The representative gathering of men were well rewarded for the efforts in attending, as they listened to several very instructive addresses.

The programme was as follows:

(1) A ten minute echo of the New York Convention, by R. K. Sampson.

(2) The value of a Brotherhood Chapter—

(a) To the Church. Rev. W. W. Craig, the speaker, spoke along the lines of aggressiveness, Holy Communion, special prayer machinery, efforts for young men, candidates for

the ministry, and that a chapter creates and develops spiritual leaven and character.

Mr. F. H. Gisborne spoke on the second part of the subject: (b) To the individual; saying that a chapter brought us nearer to God and to Churchmen. The best we can do is really only the beginning. Get the constant spirit of prayer for others as well as ourselves. Think of religion as a vital thing in our lives.

(3) Rev. A. W. Mackay took the final part of the programme, being a preparation for the St. Andrew's Day services.

During the evening Mr. A. W. Stanley moved a resolution of deep regret at the removal of Rev. W. M. Loucks, to All Saints', Winnipeg. Mr. Loucks feelingly replied, mentioning the happy relationship that had always existed between the Brotherhood and himself.

A feature of the annual meeting and Corporate Communion this year was the kindly interest taken by His Grace the Archbishop, who issued a special pastoral for the occasion.

Ottawa, Nov. 15th, 1913.

To the Clergy of the Diocese of Ottawa:

My Dear Brethren,—A fresh opportunity for extending the Brotherhood of St. Andrew and affording its members the opportunity of quickening their efforts comes to us in connection with their annual meeting on the Festival of St. Andrew.

The Brotherhood possesses the claim and is under strong obligations to afford to all men the opportunity of engaging in active, earnest work for God and His Church in fields close to their own homes and daily occupations.

I earnestly urge you all to use the brief interval between this date and the great anniversary of the Brotherhood in visiting all the men in your parishes and urging them to bear in mind every day that they are members of Christ and children of God, and to consider carefully the claims which God our Saviour who gave His life for them has upon them for all the efforts they can put forth for Him and His Church.

No two men are exactly alike. The aim of the Brotherhood is not to induce young men to copy one another in the work they will undertake or in the manner in which they will put forth their efforts.

The work to be aimed at is very extensive and very varied.

The great thing is to grasp it and to do it in the way which our own efforts and experience will show us to be the best.

You will, I am sure, urge upon your men the duty and the high privilege of uniting, as is the practice of the Brotherhood men, in the Holy Communion on St. Andrew's Day.

Your faithful friend and Bishop,
(Signed) CHARLES OTTAWA.

OTTAWA LOCAL ASSEMBLY

The Brotherhood in Ottawa, Ont., were instrumental in having held during the months of July, August and September two services each day at Britannia Bay, a summer resort about six miles from the city. As far as possible clergymen were brought in from surrounding parishes, Brotherhood men going out to take their

duties and talk on Brotherhood lines. This is a valuable work that might successfully be undertaken by many chapters during the summer months. It would give the Brotherhood members definite work, helping to keep them together and also keep the Church before the people. Think it over and look around you.

BROTHERHOOD TO DEVELOP LAY READERS

Why could not the Brotherhood of St. Andrew develop lay readers to fill the many gaps in the ranks of the clergy? This is a day of lay service and lay preaching, and it seems that the routine reporting at and work of the chapter meeting would prove an ideal training for men and enable them to take up the great work of lay reading.

YOUNG CANADIANS GIFT TO MALTA

AS is now pretty well known throughout the Dominion, Lord Strathcona, the President of the British and Foreign Sailors Society, has recently presented Nelson Shields for the education and inspiration of ideals of duty among the young. To this there has been made a very happy and effective rejoinder, by the gift from young Canadians of a well-furnished "Canadian Room" to the Society's Institute on the Island of Malta, in the Mediterranean Sea, erected to the memory of the late King Edward VII. About 200 schools, Sunday Schools, and other young peoples' societies took part, by making a small gift of about \$2.50 each. An immense brass plate, in the form of a maple leaf, with an inset panel exhibiting the names of all the givers, has been sent to be fixed up in the room. It sets forth that: "As a symbol of gratitude for St. Paul's apostolic labours; of sympathy for seamen; of affectionate remembrance of King Edward VII., the Peacemaker; and of British Imperial Unity, this Room was provided by young Canadians, A.D., 1912." The brass plate itself, was given by the Ladies' Guild of Toronto, of which Lady Willison is president. In these times of great disasters on sea and lake, it is good to know that our young friends have a place in their sympathy for the men on the ships. This gift has evoked the liveliest satisfaction in Malta. His Excellency Sir Leslie Rundle, Governor, writing to Rev. Alfred Hall, of Toronto, Senior Chaplain of the Society in Canada, says, "I am sure much good will accrue to this helping hand stretched out to us from the Dominion, and its value as an object lesson in practical Imperial unity, cannot be, in my opinion, over-estimated."

In the World's Mission Fields

FOR THE REALIZATION OF MISSIONARY RESPONSIBILITY

O Lord, our Saviour, Who has warned us that Thou wilt require much of those to whom much is given; grant that we, whose lot is cast in so goodly a heritage, may strive together the more abundantly by prayer, by almsgiving, and by every other appointed means to extend to others what we so richly enjoy; and as we have entered into the labour of other men so to labour that in their turn, other men may enter into ours to the fulfilment of Thy Holy Will and our own everlasting salvation—Amen.

THE CHRISTMAS SPIRIT AND CHRISTIAN MISSIONS

AT the season of the year when we are especially commemorating the event proclaimed in the midnight message of the Angel-Heralds, it is well that we who have entered into and so long enjoyed the heritage of that first Christmas night should look around and see how much yet remains to be done to bring home the consciousness of that heritage, as theirs also, to others, certainly not one whit less dear to the Saviour "born this day in the city of David"—Christ the Lord. As we catch again the paean of the heavenly host let us not only now go even into Bethlehem and see "this thing which is come to pass, which the Lord hath made known to us," but let us in fulness of gratitude and a Christ-born love, go even to the utmost parts of the earth and see how much, even after 1,900 years, remains to be done in making known to others this thing which has come to pass. And if we are wise, in the wisdom that is from above, which radiates from the manger in Bethlehem, we shall not go empty handed but, as the wise men of old took gold and frank incense and myrrh to Bethlehem, so shall we take of our best to hasten the proclamation to others, "Unto you is born a Saviour, a Saviour, which is Christ the Lord."

No Churchman or Churchwoman on the ear of whose soul has sounded the angel message of old, will, unless physically impossible, withhold himself or herself from the Holy Eucharist. Even those neglectful of the Divine command and the Christian's duty and privilege on many Sundays and holy days realize that Christmas Day is not made up of lesser religious duties and social festivities, and "because Thou didst give Jesus Christ, Thine only begotten Son, to be born at this time for them, therefore with angels and archangels, and with all the company of heaven, will they laud

and magnify His glorious name and draw nigh with faith to the Blessed Sacrament."

Knowing the power of that life-giving sacrifice shall not one manifestation of it and of the true Christmas spirit be the inclusion among Christmas gifts of one that will help to proclaim the glorious tidings of an incarnate, crucified, risen and ascended Saviour to those yet living under conditions which deny the first and every principle of His Rule?

Of all the stories of the need of Christmas, of a condition of spiritual, moral, social and physical degradation, a section of our own Empire provides one of the darkest, one of the most appealing. In the true Christmas spirit, not only on Christmas Day, but on every day for years to come, of the Churchmen and Churchwomen of other parts of the Empire, including Canada lies

THE HOPE OF INDIA'S OUTCASTES

Of the many and various elements which form the population of our Indian Empire, fifty million, or one-sixth of the whole, are outcasts.

These people are shut out from the life of India. Their touch, even their shadow, is defilement to the Hindu. To the Moslems they are merely Pariahs. Down through the long centuries the inflexible "Code of Manu," has fixed their place

AT THE BOTTOM OF THE SCALE OF HUMAN LIFE

and denied them any hope. It is enacted therein that "The abode of the outcaste must be out of the town, they must not have the use of unbroken vessels. Their sole wealth must be dogs and asses. Their clothes must be mantles of the deceased; their dishes for food broken pots . . . continually they must roam from place to place. Let no man who regards his duty religious and civil hold any intercourse with them," and so on:

It is small wonder that these "untouchables" have sunk into the deepest degradation. Their houses, "usually filthy hovels," seldom contain more than one room. Many of them

EAT CARRION

some eat rats. Only one in two hundred can either read or write. They are terribly addicted to the native drink, which is both cheap and intoxi-

cating. Their average daily wage, when work is to be got, is 5 cents.

The outcaste's religion is as hopeless as his life—outwardly the crudest idol worship—behind it lie the cult of hostile spirits, anxious efforts to appease demons, ghouls and ghosts, and the tyrannizing fear of black magic. Hinduism and Caste deny all hope in this world. Animism sheds no light upon a life to come.

During recent years, wherever the Church has worked among these people the message of the Gospel has

ROUSED THEM TO HOPE

has touched their deep craving for better things, and has raised them to new standards of living. This movement, furthered by social conditions, has spread through communities and hamlets and whole districts where the outcastes live. It springs characteristically from the people themselves, who for the Gospel often face persecution unflinchingly and give liberally. For example, in the Telugu Country, while the Christian community has trebled, the contributions of the Church has increased sixfold in the last twenty years: nowhere are the beneficial effects of Christian education more marked. In the whole of India there are

NO MORE LOYAL SUBJECTS

of the Emperor than these pariahs who have learnt to become useful citizens, and many of whom already occupy important positions in the service of the Government and in the Christian Church. The extraordinary growth of the Christian community in India between 1901 and 1911, as shown by the Government census reports, is largely accounted for by the mass movements among these people. Thus the Indian Christian community has increased in Travancore and Cochin 28.8 per cent, in the Madras Presidency, including the Telugu Country and Tinnevely, 16.9 per cent., in the Punjab 333 per cent.

The Missions concerned in these

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movements have not been able to keep pace with them. Thousands and even millions more of these people might be gathered in were there a sufficient number of trained native workers to instruct enquirers.

THE BISHOP OF MADRAS

says: "It is no visionary dream to look forward to the gathering in of some thirty millions of these people within the next fifty years." It is not less serious for the future of the Church in India that thousands who could not be refused have been admitted, for whose teaching in the Christian faith there is no provision. The shortage of teachers is condemning tens of thousands of the baptized to remain unshepherded and untaught. So much is this the case, that in many parts of India the Christian Church is increasingly illiterate.

To be without a teacher means for these outcaste people, who are but just out from the crudest heathenism and living in heathen environment, not only to be cut off from spiritual ministrations and Sunday services, but also from the Bible, for they cannot read.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

THE SACRED TENTH

To the Editor:

In your issue of 20th November, you insert a letter of mine headed "Toronto's Little Churches," calling attention to the obligation laid upon all members of the (so-called) Catholic Apostolic Church of setting apart the sacred tenth for the uses of their Church. May I follow up my letter by recording the example of three brothers, Scotchmen, Presbyterians, whose wills I had the task of drawing whilst I was clerk to a

solicitor in London, England. I purposely omit names. Each will contained a statement that the testator had for many years past adopted the practice of setting apart one-tenth of his income for Almighty God, and then contained a direction to his executors to have a valuation made of the property passing by that will, and to apply a sum equal to one-tenth of the amount of such valuation to religious purposes at their discretion. It is many years ago and I cannot charge my memory with the exact words used. But I should like to add that each testator left property of an amount equal to a quarter of a million sterling, derived from sheep farming in Australia in the old days: I leave the moral of all this to your

(Continued on page 19)

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ALGOMA BYNG INLET

ST. JOHN THE DIVINE.

The Brotherhood of St. Andrew held their annual meeting in the Church vestry, December 3rd. The following officers were elected: Director, Mr. A. Channew; Vice-Director, Mr. W. E. Bigwood; Secretary-Treasurer, Mr. R. Ramesbottom.

It was decided to hold the annual banquet early in January. Twenty-five dollars was pledged to the extension fund.

SAULT STE. MARIE

ST. LUKE'S PRO-CATHEDRAL.

On Tuesday, December 11th, a men's banquet was held in the Hall, which was beautifully decorated. Two hundred men sat down to supper provided by the Women's Auxiliary Branch. The main speeches of the evening were those made by the Bishop of Algoma and Mr. A. C. Boyce, K.C., M.P. The Bishop's direct talk went into the deep things of life and has been much in the minds of his hearers since. The Rev. Canon Brooke is to be congratulated on the progress of an organization that enables such gatherings of men from time to time.

A Choral Society has been formed under the successful management of the organist, Mr. Fergusson, aided by Mr. W. Colebowen, organist of the Church of St. John the Evangelist.

ST. JOHN THE EVANGELIST.

The annual burden has been shouldered and very much lightened by the Branch of the Women's Auxiliary, (Mrs. T. V. Lake, President), whose work and self denial raised \$235.00 (twice the promised amount), to help to pay off the mortgage on the parsonage.

STEELTON

ST. PETER'S CHURCH

At the Mission Church also the Woman's Auxiliary Branch (Mrs. Johnson, President), has been busy and raised over ninety dollars to pay off the loan on the little Church Room. The Sunday School this year are joining with the Presbyterian Sunday School (lately started), in one Christmas Tree and Concert.

THESSALON

There were larger congregations than usual at the Church of the Redeemer on Sunday, December 14th, especially in the morning, the occasion being the annual visitation of the Bishop of the Diocese.

From first to last the morning service to many was richly inspiring. The

bright sun's rays, mellowed by the richly tinted windows, shed a pleasing light on the scene. The singing was reverent and hearty. Three young people "paid their vows" in the rite of Confirmation. For three-quarters of an hour the Bishop, preaching from the words, "Lord, I have loved the habitation of Thy House," held his audience spell bound. He made an eloquent appeal for the motive of "worship" in coming to the Lord's House. "Many have said to me," said the learned preacher, "I am coming to hear you preach, and I answer: 'Oh, don't come to worship!' And some come to hear the music—Don't dear friends: Come to worship. Various are the motives for coming to Church, but first of all, Come to worship."

Near the end of the morning's worship, the manner in which the majority of the congregation crowded to the Holy Table surely betokened an awakened spiritual interest and desire.

At the evening service the Bishop preached from Revelation 7: 4 and 9, making again an impressive appeal for the motive of "worship" in coming to Church. After reference to the worship of the lip he dealt with the worship of the life. The seal upon the servants of God is set in their character.

The Bishop's visit has strengthened the hands of the resident clergyman and given much encouragement to the congregation. The Bishop was this time the guest of Mr. and Mrs. A. Beck.

HAILEYBURY

ST. PAUL'S CHURCH.

The sanctuary of the Church has been enriched by a Violet Frontal of which the letters were the work of Miss Campbell. The Rector appeals in the parish magazine for veils and burses to complete the set of colours.

At the close of last month the Bishop made a visitation. The Girls' Friendly Society were first addressed by him, twenty-two members being present.

In the evening Confirmation was held at which twelve candidates boldly confessed Christ and received the Gift through the "laying on of hands."

Two hundred people were present at the reception in the Parish Hall which followed. After celebrating and preaching on the following Sunday the Bishop was escorted by the Rector and choir to North Cobalt, where another Confirmation service was held.

The Ladies' Guild with Mrs. I. C. Weston for President, have again paid off the interest on the Rectory building loan.

CALGARY

The Bishop has recently visited the two Church schools at the Blood and Peigun Reserves and after a very careful inspection he left them well pleased with the results.

The Blood Reserve School is under the principalship of Mr. S. Middleton. There is an excellent choir, the young men and boys being vested, and also a large and very satisfactory cadet corps.

The teacher, Miss Gardiner, is a graduate in arts of an Irish university. She has been in her present post some time and is doing very well. Mr. Underwood, assistant clerk at the agency, renders great assistance to the choir and is helpful to the school in numerous ways.

At the service held during the Bishop's visit, he baptized the principal's infant daughter.

At the Peigun Reserve the Rev. W. N. Haynes, one of our veteran Indian workers, is acting principal of the school. Mr. and Mr. Haynes continue the excellent work they have been doing for the Indians for some years now, and the other members of the staff are doing well. There are vacancies for a few more pupils in both schools which, it is hoped, will be fully filled before the close of the year.

The Indian Commission of the diocese are earnestly looking for a suitable person for the office of principal of the Peigun School, Mr. Haynes being needed for the reserve work.

The Bishop administered the rite of confirmation in the Church of St. John the Evangelist, Pincher Creek, on Sunday evening, December 7th, Rev. J. R. Gretton, rector. There was an unusually large congregation. Eleven persons were confirmed.

On Monday afternoon he dedicated the little Church of the Blessed Virgin, Endine, in the Archbishop's Southern Alberta Mission, the clergy taking part being Canon Mowat, Rev. W. B. Hall, Rector and Rural Dean of Macleod and the Rector of Pincher Creek and Rev. C. W. Smith, priest in charge. The attendance was excellent.

FREDERICTON

Bishop Richardson conducted an ordination service at St. Paul's (Valley) Church, St. John, Sunday, when Rev. W. E. Best, deacon in charge at Welsford, was ordained priest, and two candidates who are just out from England were ordained deacons.

HURON

The Bishop of Huron has appointed Rev. Jerrald C. Potts, M.A., assistant-curate of Grace Church, Brantford, to the position of Rector of St. Paul's Church, Clinton, from which Rev. C. F. Jeakens recently resigned to become Rector of St. Jude's, Brantford.

LONDON

The Cronyn Memorial Church celebrated its fortieth anniversary Sunday, the 14th. Special services marked the occasion, the special preacher being Rev. Canon J. M. Almond, M.A., Rector of Trinity Church, Montreal. A congregational reunion was held Monday night.

The church was erected to the memory of the late Right Rev. Benjamin Cronyn, D.D., by members of his family, and was opened and consecrated on Sunday December 14th, 1873, by the Right Rev. Isaac Hellmuth, D.D., then Bishop of Huron.

At that time the district surrounding it was on the outskirts of the growing city, and it was not long until the congregation began to increase, keeping pace with the growth of the city. Growth has been steady ever since, until at the present time the congregation is one of the largest in the city.

The Memorial Church is described as such in its title deed, and one of the conditions in the deed is that all pews and sittings therein shall be free and never subject to rent or assessment of



any kind. Enshrined within its walls is the fine old oak pulpit, which had stood in St. Paul's Cathedral almost from the commencement of its history, and from which the late Bishop Cronyn for thirty-two years before his death, preached.

The first Rector of the Church was Rev. William Harrison Tilley, B.A., who laboured in that charge for a period of three years, at the close of which time he removed to St. James' Cathedral, Toronto, as assistant to Dean Grasset. After a brief ministry of only four months in his new charge he died, universally beloved.

He was succeeded at Memorial Church by Rev. J. B. Richardson, M.A., now Archdeacon Richardson, who for nearly twenty-two years ministered to that congregation. In 1899 Rev. C. C. Owen assumed charge of the parish, and remained until 1903 when he removed to the rectorship of Christ Church, Vancouver. Rev. Canon Hague, M.A., was the next rector, and he creditably filled that post until 1912, when he removed to Toronto. The present Rector, Rev. R. W. Norwood succeeded him on June 1, 1912, and under his direction the church has flourished until it has become one of the most widely known churches in the country. Rev. S. R. Heakes, M.E., is the present assistant.

The Men's Club of the Church of St. John the Evangelist recently held a most successful "At Home." A great deal of enthusiasm was shown when the canvassing committee announced that already enough money had been pledged for the next two years and a half to wipe off the church debt of \$2,750 in its entirety and that they had every confidence that the amount to be pledged by those members who had not been canvassed would take care of the interest and go far towards putting a new roof on the church. The announcement evidenced the fact that this had only been accomplished by united effort and hearty co-operation on the part of every member of the congregation.

The ladies of the church were shown to have done their part nobly and during the past year they had, besides raising large amounts in various ways for missionary needs, been able to furnish a kitchen complete.

Rev. Canon Craig, the rector, opened the meeting with prayer, while President H. B. Archer presided. The latter, who is retiring from office, thanked the members for their co-operation during his term as president and expressed the opinion that this was only a start of a new era for the church.

Rev. R. W. Norwood was responsible for perhaps the most pleasant hour of the program with a talk on Browning's "Abt Vogler." In his clear, concise and logical way he delineated the object and aim of the poet in these lines and brought the audience nearer to an understanding of much that seems inexplicable in Brown-

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ng than they had ever been before. He was tendered a hearty vote of thanks on its conclusion.

The Bishop of Huron and others of the Anglican clergy were present.

The officers for the coming year were put in by acclamation and are as follows: President, Ray Lawson; vice-president, W. A. Johnstone, and secretary-treasurer, Milton Jackson.

On the 4th December a banquet to men was given in the basement of St. Matthew's, a hundred and eighteen being present. The object was to diffuse information about the Church and to further the use of the duplex envelope. An address of welcome was delivered by the Rector, the Rev. E. Appleyard, M.A.; the Rev. A. A. Bice spoke on "The Church and its need of and call to men," Canon Craig on "Men and their need of the Church," and Mr. J. K. H. Pope on "Church Finance," comparing the Church to a factory, in which there is no room for idlers, every man having his work, which no one else can do so well. The Bishop taking Mr. Pope's comparison, reminded all that the product that the Church is to put forth must be "saints." The Rev. R. W. Norwood spoke on "Our Lord's Life"—His adventure in this world. The wardens, Mr. H. Carson and Mr. John Hitchins, followed.

No doubt the effects of the gathering will be lasting. St. Matthew's, though not a rich parish, its people with hardly an exception, living by their daily toils, has done well in the past, being out of debt. The parish is in good form to make advances, not only financially but spiritually.

St. Mark's "Pottersburg," formerly a mission of St. Matthew's, is making good progress under its first Rector, the Rev. Mr. Beverley. Its A.Y.P.A. gave a concert on the same evening as the banquet. It is well that Friday is not, as too often, the evening for such festivities, "no Friday no Sunday."

Memorial Church had an unusually large number of communicants at the early celebration on Sunday the 14th.

GALT

The "Mothers' Meeting under the auspices of Trinity Church, a full outline of which as to its methods and success, etc., appeared in these columns a few weeks ago, held its annual closing gathering in the Parish Hall on Monday, December 15th. The spacious hall was filled by members and visitors, and over 100 sat down to a sumptuous banquet, the whole expense of which was borne by themselves. The society has become practically independent and self-reliant. Its "saving club" started just four years ago, is to say the least—a perfect marvel—and shows what can be done by these newcomers from the Old Country. On the 15th inst. the Rector distributed amongst them the immense sum of One Thousand Six Hundred Dollars—the result of their own savings for the present year! During the four years, no less than Four Thousand Dollars have in this way been deposited and distributed. These facts speak for themselves and need no comment. The best of all is they regularly attend Divine Worship and are now in many cases using the Duplex envelope, and thus contributing to the funds of the Church. There are now 115 families on the roll, the majority, of course, belonging to the Church of England. Meetings are held every Monday, presided over by the Rector, who thus naturally is in close touch with all. The prospects for the coming year are exceedingly bright and meetings will be resumed the second Monday in January.

SHELburne

The new Church in Shelburne was dedicated last Sunday by the Bishop of Huron. At 11 a.m. the choir proceeded from the basement, accompanied by the Church Wardens and assisting clergy, to meet the Bishop at the main doors of the church. There the Rector,

Rev. R. J. Seton-Adamson, read the Petition for Dedication to the Bishop. The choir, clergy and Bishop proceeded to the chancel, singing Psalm 122. The Bishop then conducted the dedication service and pronounced from the sanctuary the act of dedication complete. Morning prayer was read by Rev. E. G. Dymond, Rector of Markdale, the first lesson being read by the Bishop and the second by Rev. Newton Williams, Rector of Dundalk. The Bishop preached on the significance of the Church. At 3 p.m. the solemn rite of confirmation was administered by the Bishop to six candidates presented by the Rector. At the evening service the Bishop again preached, taking for his subject: "Many have desired to see the things that ye see and have not seen them." And his inspiring message is one that will long be remembered in

on the site of the present Mansion House, for the purpose of organization and starting regular services. Those present at the meeting were the late John Jelly, sr., of Brockville; the late William Jelly and Andrew Jelly, E. Berwick, R. A. Riky and Simon Jelly. Those present were quite enthusiastic in the work and \$500 was subscribed. Mr. Jelly, sr., of Brockville presented the present site of the new St. Paul's Church free to the committee. Services were held in different places in the village until the first church was built and the first confirmation services were held in the Toronto, Grey and Bruce Railway freight sheds by Bishop Baldwin, in 1873. It required a great deal of hard work on the part of the small congregation to finance the building of the new church but their efforts were

Hill, J. J. Morton, Geo. A. Racey, Wm. Smythe, Wm. Bevan, Mark Turnbull, Henry Grattan Moore, R. H. Shaw, W. A. Graham, B.A., Wm. Hinde, C. K. Masters, M.A., and the present Rector, R. J. S. Adamson.

MARKDALE

The contributions to the M.S.C.C. for 1913 from Christ Church and St. Matthias', were very much in excess of those of the past two years. A handsome iron fence has just been erected in front of St. Matthias' Church and a neat wire fence will soon replace the old wooden one at the rear, thus adding much to the appearance of the Church premises and affording proper protection to "God's Acre." A very successful Sunday School concert and Xmas Tree was held on Thursday evening, 19th inst., in the Orange Hall. The



The New Grace Church, Toronto, Dedicated on Sunday 21st, December

Shelburne. The music at all three services, under the management of Mr. Lye of Toronto, was excellent. Many had to be turned away at all three services, every available space being filled by the large congregations present. The offertory amounted to \$185.00.

Less than a year ago the congregation decided to take down the old church and replace it with a new one. The building committee appointed was G. M. Vance, K.C., J. R. Bates, R. A. Riky, E. Berwick, John Best, M.P., Thos. Whalley, Harry White and the Rector, Rev. R. J. S. Adamson. The committee very wisely placed the entire charge of the work of taking down the old structure and superintending the entire construction of the new building in the hands of contractor George Leitch. The church is handsome and substantial and up-to-date in every respect.

The history of St. Paul's Church dates back to the early seventies over 40 years ago. The first services were held up stairs over John King's shoe shop, which stood on the site now occupied by Harrison Bros. grocery store, and the minister was Rev. Rowland Hill of Markdale. A short time afterwards the Rev. Phillip Toque, then in charge of the Anglican Churches at Hornings Mills and Whitfield, called a meeting at Jelly's hotel,

marked with success and the church was built and dedicated in 1875. The late Geo. H. Timbury of Shelburne is given the credit of raising the funds to purchase the bell, which is yet in use in the handsome new church, which was dedicated on Sunday last. The names of the ministers who had charge of the congregations in connection with St. Paul's Church are: Revs. Rowland

programme was excellent, the attendance large and the proceeds encouraging, and a most enjoyable evening was spent. Prayer books were given as prizes for regularity of attendance.

MONTREAL

At a meeting of the clergy of the city at the Bishop's Palace on the 15th, a

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THE BANK OF TORONTO

was decided to support Rev. Arthur French, rector of the Church of St. John the Evangelist, in his opposition before the Board of License Commissioners to the renewal of liquor licenses of the Arlington, Parisien, Regal and Arbour's hotels, and to ask for the complete cancellation of the licenses at those premises. A committee was appointed to work with Rev. Mr. French in prosecuting the oppositions.

When Mr. French had placed the case before the meeting, the following resolution was adopted: "That this meeting earnestly desires to present to the notice of the License Commissioners of this city the serious offences against morality that are alleged by the police to be connected with certain licensed hotels in this city—namely, the Arlington, Parisien, Regal and Arbour's, and to urge the commissioners that on the conviction of such being secured to cancel completely the liquor licenses of those places.

"That the following committee be appointed: Rev. Arthur French, convener; Ven. Archdeacon Paterson-Smyth, Rev. Canon Almond, Rev. Rural Dean Saunders, Rev. Rural Dean Robinson, Rev. A. P. Shatford."

NIAGARA

ARTHUR

A very successful Mission was conducted at Grace Church recently by the Rev. Rural Dean Nafel, of Elora, assisted by the Incumbent, the Rev. Wm. A. Kyle.

Much interest was manifested by the parishioners and others, from the opening service on Tuesday, December 2nd, until the closing one on Friday, December 12th. The topics dealt with by the Missioner were well chosen and lead upwards from repentance for sin to the higher and deeper spiritual life which comes from the indwelling of the Holy Spirit, and pointed out in detail, the saving power of Christ.

After the closing service, an address was presented to the Missioner, accompanied by a gift of money, as an acknowledgement of the way in which his labours in the Mission were appreciated by those who attended, and expressing their good wishes for his success in the Master's service. It is hoped that much permanent good may result.

HOMER

On December 16th the Bishop of Niagara dedicated the new St. George's Church in Homer. The church is a solid building of red sandstone, 70 feet long by 30 feet broad, and stands on a good high site next to the rectory on the Queenston stone road, three miles from the city of St. Catharines. It was designed by Mr. F. S. Baker, Architect, of Toronto. The front of the building consists of a large vestibule, a baptistry opening into the nave and a commodious vestry, all under a low roof which is surrounded by a stone battlement. Immediately behind these the gable wall of the nave rises to a height of thirty feet, and is pierced with three gothic windows. The nave itself is remarkable for its lofty and spacious proportions, the rafters being sheeted on the under side right up to the apex, and the massive principals exposed across the auditorium. The chancel is apsidal in shape, rising by seven steps from the nave to the altar. The body of the church is lighted by eight double windows and the chancel by four single lights, two on each side of the altar-table. The inside of the building is finished in grey plaster sand finish and contrasting with the dark-stained timbers. The furnishings are of quartered oak and ash. There are twenty-four pews in the nave with central and side aisles, providing seating accommodation for 144 persons. The chancel is divided from the nave by a handsome oak screen. There are three choir stalls on either side, besides prayer desks and seats for the clergy. The pulpit and lectern are also of

quartered oak. A handsome brass rail divides the sanctuary from the choir, and within the sanctuary stands the altar raised on three steps. On either side are massive sanctuary chairs and the other furniture of the sanctuary. The dorsal and side curtains are of rich red velour suitably embroidered.

The church was crowded long before the appointed time for service. The choir of St. Barnabas' Church, St. Catharines, led the procession, chanting Psalm 122. (I was glad when they said unto me we will go into the House of the Lord.) Behind them followed the Churchwardens of St. George's Church and the Clergy, including Rev. Canon Miller, Rev. Canon Garrett, Rev. I. W. B. Broughall, Rev. R. H. Ferguson, Rev. Doctor Pepperdean, Rev. A. D. Caslor, and the Rector, Rev. C. E. Riley. After the opening exhortation and opening prayers, the Bishop and clergy proceeded to the various parts of the church dedicating in turn the bell, the font, the chancel steps, the lectern and pulpit, the chancel, and the altar, the congregation meanwhile singing as a processional, appropriate verses of the hymn, "We love the place O God." The Rector then made a statement of the cost of the church and the various gifts. Though the contract price of the church was about \$10,000 the building has been erected by day labour at a cost in money of only \$5,000. In addition to this the furnishings represent another \$1,000. There will be a debt of some \$3,000 to carry over. The St. George's Guild provided the furniture, which is of a particularly handsome character. The altar was presented by the Woman's Auxiliary, per Mrs. Norman Counsell. The altar cloth and vases are the gift of Mrs. F. G. Stewart, and the altar book-rest and dorsal were given by Mrs. Allen. Mrs. Pringle presented the Book of Altar Services and the credence table. The lectern was given by Mr. Surerus of Dundas, and the hymn board by Mrs. R. E. Cudney. The Clergy of the Deanery, through Rev. A. D. Caslor, presented the bell, and the Woman's Auxiliary the belfry. The baptistry was furnished by the children of the congregation and friends, through Miss F. Stewart. There will be four stained glass memorial windows, representing the four Evangelists. Three of these windows are already on order, one by the Messrs. James, one by Mr. Durham of Pennsylvania, and one by Mrs. Thos. Taylor, in memory of dear ones departed. The Rector appealed for someone to supply the fourth. The Rev. R. H. Ferguson, the Rev. Canon Garrett and the Rev. Dr. Miller each said a few words of congratulation to the congregation for the great achievement of erecting, by God's help, so magnificent a building.

The Bishop spoke with much feeling, emphasizing the fact that the erection of such a building was acceptable to Almighty God, and was to be used primarily as a house of prayer and praise to the Glory of His Holy Name. He congratulated the people and expressed the hope that they would work together with energy for the wiping off of the debt. The collection amounted to, \$200.

On Wednesday morning at 11 o'clock there was a celebration of the Holy Communion in the Church, the Bishop being the celebrant. Rev. R. H. Ferguson read the epistle and the Rector the gospel. Rev. A. D. Caslor was the server and the Rev. W. L. B. Broughall preached from 2 Chron. 29:27. The choir appeared for the first time in surplices, being supplemented by some twelve boys. The collection at this service amounted to \$20.00. This amount brings the offerings at the special services so far held to the amount of \$238.00. It is hoped that the amount of \$300 will be raised by Sunday night. On Sunday next there is to be a cele-

bration of the Holy Communion at 8.30 a.m., when the celebrant will be the Rector, and in the evening a special service of Evensong, when the Rev. R. S. Mason of St. Thomas Church, St. Catharines, will be the preacher.

Luncheon was served to the clergy and Building Committee in the Rectory by the ladies of the Guild.

On Wednesday evening the Bishop proceeded to McNab which constitutes part of the same parish, and there dedicated the new parish hall which has just been erected and which is valued at some \$5,000, although with so much voluntary help as has been given only \$3,000 has been expended in cash. The building is a commodious one seating some 200 people in the main hall, which is furnished with a large platform at one end and ante-rooms in the rear. The basement is also finished so that it may be used for social functions. The hall is furnished with collapsible assembly chairs of the best quality which were donated by the Woman's Auxiliary at a cost of about \$300. The Young People's Society purchased the handsome piano at a cost of about \$250.

A large assemblage of people was present and joined in the short opening service of dedication, after which the Rector, Rev. C. E. Riley, made a statement of the history of the development of the scheme for the erection of the hall. Hitherto all functions in connection with the Church, apart from distinctly religious services, have been held either in private houses, or else by courtesy of the school trustees in the old and now abandoned little primitive schoolhouse close to the Church. Two years ago at a function held there, when the audience was packed so tightly as to be absolutely uncomfortable, the Rector had re-introduced the scheme for the erection of the hall, which had been before talked of but held in abeyance because of strenuous opposition. The time was now ripe, however, and the project has been accomplished. Much honour was given to Mr. Fred Stewart, who together with Mr. Clemens and the Rector, have formed the Building Committee. The Bishop addressed words of encouragement and appreciation to the congregation, and Rev. Canon Garrett and Rev. R. H. Ferguson also spoke to the same effect. A short programme of music was provided and afterwards everybody present was invited to partake of refreshments in the basement.

TAPLEYPOLY

The members of the three Churches in Tapleypoly parish spent a very pleasant evening together on Monday, December 15th, when they gathered to pay their annual social visit to the Rectory. The chief feature of the even-

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ing and one which caused general rejoicing, was the burning of the notes, clearing the final debt on the Rectory. The Rector, Rev. G. Thompson, congratulated the people upon paying for the Rectory within the three years.

GLANFORD

ST. PAUL'S CHURCH.

A Xmas Tree and entertainment in connection with this Church will be held on December 26th in the Town Hall.

The Boy Scout Troops of St. Matthew's, Highfield, and St. George's, at almost full strength, attended divine service in St. Mark's Church on Sunday morning, December 14th. The Rev. Canon Howitt was the preacher.

The death occurred on Monday night, December 15th, at her late residence, (Continued on page 15.)

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Women's Work and Social Service

WE seem to ring the changes to a permanent melody of self-consciousness, we are perpetually discussing ourselves—the national character, men and women, racial and national qualities. We compare ourselves with ourselves and ourselves with our grandparents, and our own age and generation with every preceding one. "The Increase of Luxury," "the Decline of Manners," "the Lady—an Almost Extinct Species," "the Gentleman—his Decline and Fall," and so on.

The body of knowledge is increasing, standards of comparison are multiplying; we are restless, criticizing, questioning, arguing, discussing and discussion of course has its place.

* * *

"Is Heroism Increasing?" was the question propounded in a thoughtful article published lately in one of the English weeklies. It is a good question to ask, and it was discussed in a very suggestive and interesting manner, as the following account of the argument will shew. We all glory in the heroic and we know that it is of many kinds and varieties. There is the heroism of science and discovery, the heroism of commerce and industry, the heroism of war, of patriotism and of religion, the heroism of everyday life; there is the courage that bears and the courage that dares, the courage that will carry everything before it in a sudden dash, the courage that will try to conquer worlds in its bold flight, the courage that is strong enough to stand and wait, the courage that will compass land and sea in the adventure of life, the courage that will spend and be spent in pursuit of the ideal, that will remain steadfast in the face of popular clamour and that will maintain its high temper when the cause is lost and when the support of public opinion is remote.

But whatever its manifestations, here is something which every one of us delights to honour. Every period of the past is glorified with "its golden deeds of imperishable fame." The question is whether the mighty spirit of the past is becoming weakened or diminished.

* * *

There is undoubtedly a growing degree of softness and luxury; we pursue what is sometimes called the Anglo-Saxon worship of comfort, and however much the standard of comfort may vary in different places or in different ranks or callings, most of us want to be comfortable. We love life and would fain see good days.

Accompanying this tendency there is a growing knowledge of probable consequences attending any course of action; the courage of ignorance or insensibility is continually becoming less possible for anyone. When men undertake risks—when they descend into a burning mine, or plunge through fire and water in mid-ocean, or try conclusions in the air, they know what they are doing, they know what they are going to risk, they know what they are at least likely to suffer.

* * *

Heroism then is more conscious nowadays, but we can hardly maintain that the heroic spirit is disappearing. At once the names of the *Republic*, the *Titanic*, the *Volturno* come to mind—all sorts of desperate adventures, daring undertakings, brave rescues; the most hazardous enterprises never lack for volunteers; it is "a calumny on men to say that they are roused to heroic action by ease, hope of pleasure, recompense . . . difficulty, abnegation, martyrdom, death are the *allurements* that act on the heart of man." Men—and women too, and even children—are continually facing the demands of a sudden risk or the call of an unforeseen emergency with, may one not say, the readiness of the practised athlete. We expect the quick response in those who are trained to take risks, but do we not find it also in unlooked for persons and places, in school teachers and errand boys and servant maids, in people of all sorts and conditions. How constantly in the daily paper does one not see some little entry which fills the eyes with joyful tears for this fresh bit of evidence to justify our unquenchable faith in human nature.

* * *

The article already quoted thinks all this due in great part to the discipline of modern life. "What!" cries someone here, "modern life disciplined! Could any suggestion be more absurd?" But we are reminded, for example, of the discipline of modern institutions, factories and schools, often "machine-like in their precision," the ordinary man's work has become more strenuous, more disciplined, more clock-like than ever before; the old romance of the workman, the pleasure of the craftsman in the creation of his own skill, has largely yielded to the institutional influence of big factories with their often minute specialization of function.

We notice the high spirits in which children rush out of school or even

sometimes in which young men and girls pour forth from their factory, and we forget that they have all been undergoing hours of steady routine and discipline from which we observe only the reaction. So much is this the case that the ones who fall out are the ones incapable of responding to method and routine, and in spite of the many evils involved in the modern system there is this value in it, that it is a preservative to some extent from the dangers of softness, a counteracting influence to the greed for possession which accompanies and largely causes the modern industrial system.

This may help to explain how men and even children at a sudden call are able to respond to a higher impulse than is possible to most of those whose lives have known no higher rule than that of self-pleasing—the formation of habit to some extent doing duty for the "reiterated choice" of the higher which gradually determines character in the right direction.

* * *

And then too that very knowledge and consciousness which might seem dangerous to the heroic qualities is capable of working the other way. The man who can imagine and foresee his own danger, can imagine also the suffering of those in the mine or sinking ship, and can realize the horror, the longing for rescue felt by their prisoners. His own fears and sympathies become not a fetter but a spur. And so it is possible to say in answer to the question "Is heroism increasing?" "that while a dramatic demand has been made (of late) on human daring, it has been satisfied in a measure which makes it difficult to deny that heroism is on the increase. Races depend for their salvation on their capacity for heroism, and though all the perceptible currents of emotion are blowing in the other direction, and the straws are drifting towards destruction, yet salvation seems to draw near, coming as a storm against the wind."

Again, we recall the many forms in which heroism may manifest itself. One man devotes himself to plague

duty, and when stricken goes silently into solitude till the release of death; another does his day's work from day to day and year to year haunted by the shadow of mental disorder, but never yielding; another explores the mystery of radium and falls a victim to his self-experiments; another, refusing to desert his native servants in the last straits, stands up with them for execution. So at sundry times and in divers manners does human heroism make itself known.

* * *

We all are or we soon shall be reading the record of "the greatest adventure of our time," the Scott expedition, and it has been well said that "a little touch of vanity, timidity, bad temper or selfishness in one man might have spoiled the whole." Some, who can bear nobly the most sudden and most desperate strain, if it is of short duration, will collapse under a prolonged test of endurance or under the stress of daily privation, and the heroic qualities of "the very gallant gentlemen" who formed the expedition were perhaps nowhere so clearly manifested as in the "unendingly cheerful" manner in which they "tasted the whole of it, and paid glad life's arrears of pain, darkness and cold."

* * *

In thinking over this question I found a sheet dated February 11th, 1913, when the first news of the expedition had just been received. In referring to the Mansion House meeting held in October, 1909, when Captain Scott outlined his plans, these words from his speech are quoted: "My supporters and the country at large need never fear that the dignity of the country will suffer from anything which may be done by our expedition."

"Need never fear that the dignity of the country will suffer." The whole world knows how Captain Scott and his comrades redeemed that promise, yet it is impossible not to quote the following which some people may not have seen:

The Bishop of London in one of his addresses during his Lenten Mission

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said: "I have just altered for Captain Scott's mother, at her request, the prayer which I wrote for the Antarctic Expedition, into a thanksgiving for the heroic and glorious end. Our prayer was not answered in the sense that they came back safely, but it is fitting that all those who loved them should make a thanksgiving for an answer that will ring down time forever, and which has raised the standard of manhood in our generation and in generations yet unborn."

Again, in the unveiling of a memorial to Captain Oates placed in Leeds Parish Church a few weeks ago, the vicar, Dr. S. Bickersteth, said:

"Early in life he belonged to the 'Men who never shame their mothers, Men who never fail their brothers,' and, therefore, in the supreme moment of the final test he went out alone to face death, and proved himself stronger than the forces of nature

with which he wrestled and prevailed. The burial place of such men, be it known to men or only to God, is not the mark of a wreck gone down, but a standard set up after victory."

* * *

"Then, said Mr. Valiant, I am going to my Father's, and though with great difficulty I am got hither, yet I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles Who now will be my rewarder. . . . As he went into the river he said, *Death, where is thy sting?* And as he went down deeper he said, *Grave, where is thy victory?* So he passed over, and all the trumpets sounded for him on the other side."

HONOUR BRIGHT.

Report of the Immigration Department of the S. P. C. K.

The Quebec Season, 1913

IMMIGRATION through the Port of Quebec for the year 1913, closed with the arrival of the *S. S. Corsican*, on Nov. 22. The earlier months of the summer showed a marked increase over previous years, the gain in immigration from the British Isles at the end of July being approximately 17% over the same period last year. August was practically the same as last year, but the remaining months showed a heavy falling off, the net gain at the end of October being slightly less than 10%. This decrease was due to the fact that the Canadian Government wisely discouraged the emigration from the old lands of all who had not secured permanent employment or were joining relations already permanently established, this action being taken because of the financial stringency, and consequent trade depression, in many parts of Canada.

The statistician of the Department of Immigration at Ottawa reports the arrival at Quebec this year up to October 31, of 99,046 immigrants from the British Isles, and classifies them as follows:

	1913	1912
English.....	69,719	64,430
Welsh.....	1,101	1,223
Scotch.....	21,410	21,119
Irish.....	6,816	6,093
	99,046	92,865

This season the English formed 72% of the total British immigration, as compared with 70% for the same period in 1912. The English increase over the season of 1912 was 5,289, or 8.20%, the Irish increase was 723, or 11.86%, and the Scotch were practically stationary, with an increase of 291, or 1.37%.

In quality our British immigrants, from whatever part of the Islands they come, are all that can be desired.

The Chaplaincy register showing the number of people we came into personal touch with shows a percentage of rise and fall almost identical with that of the Government statistical reports. This has been noticeable throughout the past three years, and would appear to indicate that the system of work embraced by the operations of the English port chaplains, the voyage chaplains, and the Canadian port chaplains is covering the ground with satisfactory thoroughness so far as getting in touch with the people is concerned.

Last year I reported an increase in the number of voyage chaplains employed by the Society in the season of 1912, and a decrease in the amount of work done by them as compared with the previous year. This year the very opposite is to be noted; the number of voyage chaplains decreased from 80 to 60, but there was an increase in the amount of work done of nearly 9%. It is to be regretted, however, that there was a marked falling off in the percentage of definite addresses obtained. Last year 72% of addresses registered were sufficiently definite; this year the percentage fell to 65. By far the best work was done by the chaplains appointed in the earlier months of the season; better work was done then than in any previous year.

The following is a summary of the register for the season:

Number of ships met.....	187
Commendations issued by Liverpool and voyage chaplains.....	6,258
Persons covered by above.....	10,734
Commendations issued by Canadian port chaplains.....	13,981
Persons covered by above.....	23,554
Total commendations for season.....	20,239
Total number of persons met.....	34,288
Totals for year 1912-1913	Com. Persons
Quebec.....	20,239 34,288
Halifax.....	5,211 8,096
St. John.....	4,258 6,256
	29,708 48,640

The work of the Government inspection was carried on this year at Quebec in commodious temporary quarters, the old sheds having been demolished to make way for a new and well equipped Immigration Building, which, it is hoped, will be ready for occupancy next season.

On July 1, the Rev. W. H. Moorhead, who has so capably acted as Junior Chaplain for the past two years, resigned to accept the post of curate at Sherbrooke, in the Diocese of Quebec. Mr. Moorhead did splendid service in the Chaplaincy, and we parted with him with the most sincere regret. The Bishop of Quebec was fortunately able to immediately appoint the Rev. John V. Young, a recently ordained deacon, to the vacancy. Mr. Young is deeply earnest, and most painstaking and systematic. He is doing excellent work, more particularly among the unfortunates at the Detention Quarters.

Early in the summer a communication was received from the M. S. C. C. asking for suggestions towards improving the work of the Chaplaincy. A more flexible plan of work than that now followed was proposed, and the proposal endorsed by the special committee and accepted by the Board of Management, the new method to be put in operation next year. It is hoped that, without involving heavy additional expense, it will provide for more thorough and systematic work in certain matters which circumstances now compel us to touch too lightly.

I desire to refer again to the necessity for thoroughly organized and unceasing work among the thousands of young women who are being brought into Canada by various agencies for employment in domestic service. The majority of these girls are of our communion, and there is no obligation resting more heavily upon us than that of providing for their spiritual and social needs. Their position is very often one of the greatest isolation and loneliness, and many of them are girls of education and refinement who have been

forced by necessity and the impossibility of obtaining employment in England to accept a prepaid passage to Canada and "work it out" in domestic service. For many reasons it appears impossible to reach successfully, by means of the usual parochial organisations, girls who are so employed—the conditions of our social system place them in a class by themselves and a class not easy to deal with. In the case of cities and towns an excellent plan is for parishes to combine in the formation of Domestic Servants' Clubs, where the girls may meet regularly in some central parish room for companionship and social intercourse. This plan is now being tried out in one of our cities, and is giving most satisfactory results. There are, of course, many organizations for social service among young women, but not under Church control. Our leaving this important work to them is most undoubtedly a source of leakage from the Church.

This report is respectfully submitted,
M. LE TOUCHE THOMPSON,
Senior Port Chaplain.

Laymen's Missionary Movement

Early Results of the Fall Campaign

SEVERAL examples of outstanding success of the method of the Every Member Canvass have already come to hand since the campaign.

In Orillia (a parish which last year gave to Missions an amount equal to the whole apportionment of the Rural Deanery in which it is situated), the work gave returns as follows:

	General Purposes	Missions
Former No. of Subscribers	214	84
New Subscribers.....	78	83
Total Subscribers after Canvass.....	292	167
Amount formerly subscribed per Sunday.....	\$56.80	\$11.95
Increases from old Subscribers.....	4.00	2.70
New subscriptions.....	11.00	9.25
Total subscriptions after canvass, per Sunday.....	\$71.80	\$23.90
Total increases.....	\$15.00	\$11.95

The Chairman of the Committee reports:

"We have found that the missionary education has had a much more marked effect than we realized. Among our 'regulars' there is now very little opposition to missions. The Canvassers reported that in almost every case they were greeted with a kindly and cordial reception. This canvass is considered to be a marked success particularly in view of the fact that the pinch of hard times is being felt and people are looking for a hard winter. The canvass was made within a week of the heaviest tax collection in Orillia's history."

In St. Matthew's Church, Ottawa, as soon as the date of the County Conference was fixed a meeting of men of the parish was held which approved the canvass and every man volunteered for service.

The result of their work to date has been as follows:

Reports received up to Dec. 13	149
Refused to subscribe.....	14
Subscribed.....	135
New, 42; Old, 93.....	135.
Last year the 93 gave to Missions.....	\$326.95
They have subscribed.....	774.45
Gain for Missions.....	\$447.50
The 42 new members have subscribed.....	187.20
Total Gain for Missions.....	\$634.70

While this is incomplete as yet, it is expected that missionary offerings will be

increased over 200%. The aim was "dollar for dollar" for current expenses and for missions.

While some subscribers stated they could not give any more than they had been giving in the past, that if they gave to missions, for the present at any rate, it must be at the expense of the current expense fund. They were allowed to revise their subscriptions in order that they might give to both purposes. In this way a little was lost, but as a result of the canvass it is expected that the new contributions to current expenses will be increased from \$700 to \$800 a year.

This canvass was carried on under the very adverse circumstance of the sudden resignation of the Rector of the parish, announcement of which came just as the work was starting. In spite of this the men held together and the chairman says they are confident the canvass is yielding results in many directions that are more precious than the financial results, welcome as they are.

The work in Peterboro was carried out in a particularly aggressive manner. In St. Luke's parish missionary gifts increased 120% and givings to current revenue 55%. In St. John's parish the eighteen canvassers met three times during the week of the canvass for reports and discussion of difficulties. They paid about 250 visits and as a result of their work a permanent committee has been formed which intends to follow up new subscribers systematically visiting them from time to time. The Rector of the parish says 'It is certainly well worth while, it should be undertaken in every parish. The Ministerial Association of Peterboro passed the following resolution:

1. "That this Association hereby expresses its sense of the great encouragement which has come to its members through the 'Every Member Canvass' and its warm appreciation of the very general and generous support promised by the members of our churches.

2. That the members of our Association consider this a favorable opportunity to express their conviction that bazaars, public entertainments, and other appeals to the community should be discouraged as means for raising funds for either church support or church extension.

This it is hoped, will lessen what seems to have become a burden, especially to the merchants of our city.

Jealous of the honor and usefulness of the whole church in her relation to the community, we would strongly deprecate any approach to the commercializing of religion or anything else which may tend to obscure the Divine character and lofty mission of the church.

The Church in the West

THE postman's delivery yesterday set me thinking. In a copy of the *Living Church* which he brought I read the following extract from a letter of the Rev. James Freeman to Col. Churchill expressing his sympathy with the latter's book, "The Inside of the Cup." "I believe, however, that the Episcopal Church in America to-day (and this from an extended observation) is in the van of every great social, civic and industrial movement; this perhaps more largely through her laity than through her clergy. I think that in what is known as social service our Church is easily in the forefront."

By the same mail I got a pamphlet describing the origin, purpose and programme of the Canadian Welfare League. This led me to wonder whether what Mr. Freeman has said of the Sister Church in the United States could be said of the Church in Canada. Personally I could not say it. The reason, however, is obvious. My observation of what we and others are doing is not sufficiently extended for me to make comparison or express an opinion. In the very limited field covered by my observation, I fear that we are woefully behind Roman Catholics, Presbyterians and Methodists. Yet a wider experience might—as I hope it would—lead to a more welcome conclusion.

Be that as it may, whether we are as interested as we should be or not, it will be well for us to know of the Canadian Welfare League. It may stimulate interest if we are uninterested and it should afford assistance to those who are interested.

The League is the result of a growing feeling among those interested in our public welfare that conditions in Canada demand a national society to promote and organize the various activities necessary for our social welfare. The development of Canada is so rapid that we must act quickly, intelligently and unitedly if the mistakes and wrongs of other lands are not to develop in our own country.

Such considerations led to the organization of the Canadian Welfare League during the Canadian Conference of Charities and Corrections in Winnipeg last September. On the council are men and women representative of both the older and newer Canadian peoples, of various faiths, parties, occupations and interests, yet all Canadians in spirit, and all united in promoting the common welfare.

The purpose of the League is (1) to promote a general interest in all forms of social welfare; (2) to make a practical study of our emergent social problems caused by our heterogeneous immigration, by the

rapid growth of cities, by the stagnation of some rural districts, by the beginnings of industrialism and our entrance into a fuller national life; (3) to organize existing social institutions in each community for co-operative work so that each may give more effective service; (4) to enlist our citizens in personal service for the common welfare; (5) to provide trained leadership for social work.

The means by which the League hopes to accomplish its purpose are: (1) The establishment of a central bureau. This bureau will be a clearing house for all kinds of work, will issue bulletins, distribute literature and arrange for lectures. It will, so far as possible, work in close co-operation with Canadian clubs, commercial and industrial organizations, labour organizations, government or civic departments, university and other educational institutions, and with the various religious and social organizations.

(2) The stimulation, organization and direction of community effort in cities, towns and rural districts. This will probably mean ultimately the appointment of specialists in various departments of social work.

(3) The establishment of training schools for social workers so that it will no longer be necessary for those who desire such training to go to the United States.

Should any of your readers be interested in the League they can obtain further information by writing to the Canadian Welfare League, Room 10, Industrial Bureau, Winnipeg. The League is also prepared to supply information regarding any branch of social work or to put enquirers into touch with sources of information.

G. H. B.

The Church in Canada

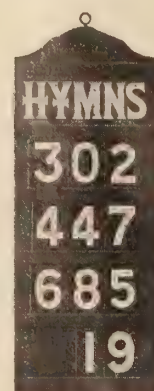
(Continued from page 12.)

39 Park St. South, Hamilton, of Catherine Ellen Morton, beloved wife of Rev. J. J. Morton, at the age of 63 years. Deceased was born in England, being the daughter of the late Rev. M. Simpson, M.A., Rector of Wickfield, Suffolk. She has been a resident of Hamilton for sixteen years. Besides her husband, one son, Aubrey, and one daughter, survive. The funeral took place from her late residence to All Saints' Church, thence to Hamilton Cemetery on Wednesday afternoon, December 17th.

HAMILTON

St. James' was crowded to the doors on Sunday evening the 14th. A class of 20 young men and women was presented for Confirmation by Rev. Mr. McAndrew, to the Bishop. Following the Confirmation services the Bishop addressed the class on the importance of the new life into which they had entered and emphasized the necessity of a consistent Christian life.

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MONTREAL

connection with St. James' Church was held on Monday evening, December 22, when the pupils of the Sunday School instead of receiving presents from the tree each brought some article of household necessity. These gifts were placed on the tree, and were distributed later to deserving needy persons throughout the district.

ST. GEORGE'S.

The Girls' Friendly Society of this Church held a very successful sale of work on the evening of December 9th and 10th.

ST. MATTHEW'S.

Rev. J. G. Waller, M.A., returned missionary from Japan preached in this Church on Sunday evening, December 14th.

ST. LUKE'S.

Twenty-two candidates were confirmed in this Church on the evening of the 19th. Eleven being males and 11 females.

MOUNTAIN

HOLY TRINITY CHURCH.

Besides the services on Xmas Day there will be a special service on December 27th, when carol music will be sung.

A number of the English residents of East Hamilton are arranging for a carol class for Xmas Eve, the intention being to march through various districts singing Xmas carols.

BEAMSVILLE

ST. ALBAN'S.

The Bishop of Niagara held a Confirmation service in this Church on Thursday evening, December 18th, at 8 o'clock—eleven candidates being presented, one male and ten females.

ANCASTER

ST. JOHN.

Six candidates were confirmed in this Church on the morning of Sunday, December 14th—one male and five females.

ONTARIO

KINGSTON

A well attended and successful meeting of the Men's Club of St. George's Cathedral was held in the Church Hall on December 10th. The club has at present a membership of about fifty-five and is in a flourishing condition. The members have opened a reading and recreation room in the Parish Hall. A banquet will be held January 19th, at which Bishop Farthing, of Montreal, will be the speaker.

The following officers were elected for the coming year: Hon. Patrons, the Bishop of Ontario and the Bishop of Kingston; Hon. Pres., Dean Starr; Pres., Mr. A. Wheatley; Vice-Presidents, Ald. R. Sutherland, Q.M., S. Turner, Geo. Hanson; Sec.-Treas., P. D. Lyman; Executive Committee, Ald. W. Fair, Ald. A. Stroud, Dr. R. K. Kilborn, Capt. P. E. Prideaux, Q.M.S., Harvey, R.M.C., and F. Smythe.

An impressive service was held in St. James' Church, Sunday, December 14th night, when the Bishop of Kingston

confirmed 25 candidates. A large congregation was in attendance.

At the meeting of the Kingston Clerical Club, Monday, December 15th morning, Prof. Cosgrave read a paper on the Old Testament. The meeting was presided over by the Very Rev. Dean Starr and there were about 35 clergymen present. The paper was very interesting and the discussion, which followed, was general, including Prof. Jordan and Bishop Bidwell.

ST. LUKE'S.

The congregation of St. Luke's realized the handsome sum of \$225 at their recent tea and sale.

On Thursday, December 11th, the regular meeting of St. Luke's branch of the Laymen's Missionary Movement was held in St. Luke's Hall. Mr. T. C. Stenhouse, Toronto, gave a very interesting address of the work of the Brotherhood of St. Andrew. It was decided to hold the second annual banquet on Thursday, January 15th.

BROCKVILLE

The annual Advent meeting of St. Peter's Guild took place December 11th at the residence of Dr. Jackson and a large attendance of members was present. The various reports show the affairs of the Guild to be in a most satisfactory condition and the finances in a flourishing state. The envelope system was adopted to facilitate the systematic payment of the monthly fee. Several new members, both active and honorary were elected and the business affairs of the Guild and Choir brought up to date.

The officers of the Guild for the ensuing year are: Patron, Rev. H. Bedford Jones; Warden, W. H. Edwards, Secretary, Miss Beatrice Payson; Treasurer, F. R. Curry; Choirmaster, Dr. W. Fred Jackson; Librarian Assistant, O. R. Palmer; Executive Committee, W. H. Edwards, Dr. W. Fred Jackson, Miss Payson, O. R. Palmer, Miss McMuller, Miss Grace Knight, Allan Turner, George Seekings.

ROSLIN PARISH

A meeting was held on November 27th by the Young People of Christ Church, Thomasburg, to organize an A.Y.P.A. Twenty-three became members and the following officers were elected: Patron, Rev. John Lyons, Rector; President, Miss Emma Porter; Vice-President, Lorne Carleton; Secretary, Albert Porter; Treasurer, Miss Mildred Morton; Editorial Secretary, Clayton Porter.

OTTAWA

OTTAWA

The "Donnybrook Fair" which was held in connection with St. Matthias' Church, was a great success. The net proceeds amounted to about \$30.00.

The removal of the Rev. W. M. Loucks to Winnipeg, left the office of Clerical Secretary of the Diocese vacant. At the quarterly meeting of the Executive Committee, held in the Laurier Hall on Thursday 4th inst., the Rev. W. A. Stiles of South March, was

elected to the position, and has entered upon the duties of his office, with permission to retain his parish until Easter.

Mr. Stiles has been in the ministry twenty-seven years, and is one of our most successful country priests. After serving thirteen years in the parish of March, he was promoted to the important town parish of Smith Falls, where he did excellent work for six years. Considerations of health compelled his resignation of that parish, and he elected to return to March, where he was very much beloved; and he has laboured there for about five years on his second term. Mr. Stiles has the reputation of being a teacher of men, and in season and out of season he has not shunned to declare the whole counsel of God! His appointment to this new sphere is very popular amongst the clergy, more especially of the country parishes; and the hope has been expressed that he will presently be appointed Diocesan Agent or Missioner, for the purpose of lending a strengthening hand to any priest who may need his assistance. Possibly no

man in the Diocese enjoys a larger share of the confidence of his clerical brethren than Mr. Stiles. He is no reed shaken with the wind.

The annual "At Home" of the congregation of St. Matthias' Church, Fairmount Avenue, was held December 11th. This year the usual house to house invitations were omitted, nevertheless the attendance at the "At Home" was very gratifying.

The greater part of the evening was devoted to social intercourse, but a short programme was also rendered. Rev. E. A. Anderson, Rector of the parish, presided, and with him on the platform were Rev. W. H. Green, of Richmond, and the following members of the Finance Committee: Miss E. A. Tomkins, Dr. J. S. Plaskett and Messrs. W. Stockdale, H. F. McKenny, J. Milk, F. J. Merrill, R. Travers and J. G. Proudman. The great feature of the evening was the burning of the \$6,000 mortgage incurred some four years ago in purchasing a rectory and vacant lots. Six months ago the mortgage stood at \$2,000, but during these six months a vigorous debt reducing campaign had been carried on by the Finance Committee, inspired, as always, by the Rector, and backed up by liberal subscriptions from the people. As a result St. Matthias' Church is now free from all but a small organ debt.

Miss Tomkins, who represented the Women's Guild on the Finance Committee, touched the match to the parchment, and as it burned the Doxology was very heartily sung, with Miss L. M. Ross, organist of the Church, at the piano.

A presentation of a purse of gold amounting to \$750 to the Rev. Walter M. Loucks, who for the past eleven years has been pastor of St. Matthew's Church, and who left recently for Winnipeg, was the chief event of the closing night of the National Fair, held in the Parish Hall. Rev. Mr. A. E. Baker, the curate of the parish, made the presentation. He asked the pastor to accept the little gift which his parishioners had prepared for him, and concluded his remarks by assuring Mr. Loucks that he had the prayers and good wishes of each and every member of the parish in his new field of work.

Mr. Loucks was also presented with a gold pin by the St. Matthew's Boy Scouts bearing an appropriate emblem. The presentation was made by ex-Scoutmaster Richer, and was followed by three hearty cheers, to which every member of the corps responded.

BROTHERHOOD OF ST. ANDREW

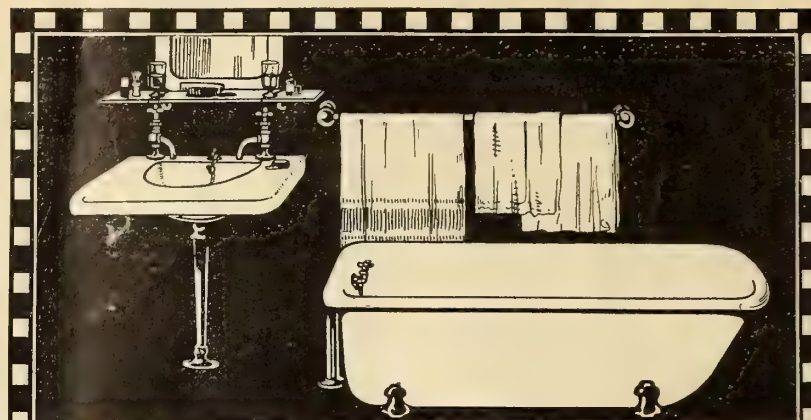
The annual meeting of the executive committee of the Ottawa Local Assembly was held at 8.30 p.m., December 10th, Mr. R. K. Simpson, president, in the chair.

The usual correspondence and business was handled and the various committees drawn up. The executive expect that the coming season will be a very busy and active one, and are organizing in such a manner that they can make an earnest effort to meet any class of church work that they may be called upon to do.

A new probationary chapter has been formed at Osgoode, near Ottawa, and the members are doing splendid work. Mr. Alder Bliss recently paid them a visit and found that they were in very good standing.

A probationary Junior chapter has been formed at All Saints', Westboro, and they have commenced active work among the boys of the parish.

In St. Matthew's Church, Ottawa, the annual meeting of the Chapter was held on December 8th, and the following officers were elected: Director, R. K. Sampson; vice-director, C. G. Orton; secretary, J. P. Wadsworth; treasurer, R. A. Neish. There were 19 members and one probationary member at the beginning of the new Brotherhood year.



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CARP

The large congregations that have attended the week-end Advent services are a surprise to the visiting clergy. The service consist of the Liturgy, hymns and the address.

The special preachers this year are Revs. T. Austin Smith, Oxford Mills; Canon Kittson, M.A., D.C.L. Ottawa; and Rev. Cecil Whalley, B.A., B.D., Manotick.

QU'APPELLE

DEANERY OF KINDERSLEY

The First Annual Ruri-decanal Conference was held in Rosetown, Saskatchewan, December 1st to 3rd, the Rev. William Watson, Rural Dean, presiding. At Evensong the Ven. F. Wells Johnson, Archdeacon of Moose Jaw, dedicated the new bell and belfrey of St. Andrews' Church, and preached the sermon from II. Cor. iv.:7, "We have this treasure in earthen vessels." Afterwards in the clergy house the Rev. R. E. Young, Incumbent, welcomed the clergymen and lay delegates. Early next morning there was a celebration of the Holy Communion, of which nearly forty persons, most of them delegates, partook, and the Rev. the Hon. E. R. Lindsay, head of the Railway Mission, delivered a devotional address. The reading of the charge of the Rural Dean and of reports from nearly fifty mission parishes and stations in this new deanery occupied the morning. In the afternoon a keen discussion took place on the desirability of organizing vigilance committees to combat the moral plagues of vice, intemperance and gambling. At Evensong the Rev. A. C. Calder, Diocesan Collector, advocated the claims of the new college of St. Chads'.

The same night in the Town Hall, a Missionary meeting was held, when addresses were made by the Rev. Charles T. Harrington of Alsask, on "Visions"; by the Rev. A. C. Calder, on the "Realization of Visions"; by the Rev. the Hon. E. R. Lindsay, on "India"; by Mr. Joseph Johnson, on "Navy Missions"; by the Rev. E. H. Knowles, Secretary of Synod, on the "Wonder-

ful progress of the Diocese of Qu'Appelle"; and by the Ven. F. Wells Johnson, on "Financial stringency a quarter of a century ago in this diocese."

Missionary hymns were sung with enthusiasm during the meeting.

SWIFT CURRENT

The St. Stephen's Ladies' Guild and the Senior Girls' Auxiliary, held a bazaar followed by a musical programme on November 20th. It was a financial success, and the officials of both guilds are to be congratulated on their untiring and energetic efforts.

The proceeds amounted to: Ladies' Guild, \$425.00; Senior Girls' Guild, \$75.00; total, \$500.00.

REGINA

The new church of St. Mary the Virgin, was opened for public worship Sunday, Sept. 14 morning, by Bishop Harding, assisted by the Archdeacon of Regina and several clergy. The new edifice is a temporary frame building, to be replaced later by a substantial brick structure to cost \$4,000 and will be used eventually as a parish hall. The seating capacity is 250.

Rev. Wm. Simpson, curate for St. Paul's is the rector of the new charge which has been formed to relieve the present congested condition of St. Paul's church. Organization work in connection with the parish will be consummated early in the new year as soon as the holiday season is over. A meeting will be called on January 3, to organize the parish and appoint the officers representing the congregation.

QUEBEC

Dr. Lucas, Bishop of McKenzie River, has been a most welcome visitor to Quebec during the past week, preaching at the Cathedral and St. Matthew's, and addressing other meetings. The greatest interest was evinced in his accounts of the work in his diocese. The narrative of Mr. Fry's brave attempt to reach the Blonde Eskimos living one thousand miles east of the mouth of the McKenzie River and his failure, after having covered eight hundred miles of the distance, owing to the un-

seaworthiness of the Eskimo boat and to sickness, was listened to with keenest attention. Great satisfaction was felt when it was learned that a new boat, a sailing vessel, thoroughly seaworthy and fitted with auxiliary engines was under construction and would be delivered to Mr. Fry's party the beginning of the coming summer to enable them to make a second and this time, it is hoped, a successful attempt to reach the Blonde Eskimo. At the conclusion of the last meeting addressed by the Bishop, a collection amounting to about \$120.00 was taken up for the expenses of the new boat.

On the fourth Sunday in Advent, a temporary Mission hall in the suburb of Limoilon, a mile to the north of the city, was opened for service. The Rev. Harold Dunn, and Mr. Cyril Croft, a student of St. Boniface College, are working in Limoilon under the direction of the Rector of the parish, Rural Dean King.

SHERBROOKE

On December 8th at St. Peter's Church, the Bishop of Quebec, administered the rite of Confirmation to twenty-four persons, the Rev. Canon Shreve reading the service and presenting the candidates assisted by the Rev. W. H. Moorhead. The Rev. Harold Dunn acted as Bishop's chaplain.

The anniversary of the St. Francis District Association of the Church Society of Quebec opened on December 9th, the first meeting being held at two o'clock at St. Peter's Church Hall, with a representative attendance of the clergy of the district. Those present were: the Bishop of Quebec, Rev. Canon Shreve, Sherbrooke; Rev. Albert Stevens, Coaticook; Rev. Dr. Parrock, Principal Bishop's College; Rev. Canon Allnatt, vice-principal; Rev. G. H. Parker, Rev. R. W. E. Wright, Lennoxville; Rev. C. T. Lewis, Bury; Rev. E. K. Wilson, Waterville; Rev. R. J. Fothergill, Magog; Rev. E. R. Roy, Cookshire; Rev. P. R. Roy, Melbourne; Rev. Norman Ward, Marleton; Rev. F. H. LeGallais, Johnville; Rev. W. S. G. Bunbury, Richmond; Rev. A. Sisco, Lorne; Rev. Ian McDonald, East Angus; Rev. J. B. Belford, Windsor Mills; Rev. W. Adcock, Kirkdale; Rev. G. Pye, Kingsey; Rev. H. S. Laws, Sawyerville; Rev. M. B. Johnson, Fitch Bay; Rev. J. S. Brewer, Compton; Rev. Kerr, Hatley; Rev. J. Tanner, Dixville; Rev. N. I. Kerr, Hatley; Rev. McL. Bradshaw; Rev. Vere E. Hobart, East Sherbrooke; Rev. W. H. Moorhead, Sherbrooke; Rev. Harold C. Dunn, Quebec; Rev. H. Fuller, Agnes.

The Bishop presided and opened the meeting.

The chair was taken by Rev. Canon Shreve, rural dean.

Rev. Albert Stevens, clerical secretary, S.F.D., read the minutes of the last meeting, which were adopted, and gave a brief account of the growth of the Church in the district.

The reports of the officers of the Association, of the clergy, of Church education in the district (the latter presented by Rev. Dr. Parrock, Rev. Canon Allnatt, and Miss Joll, principal of King's Hall, Compton), were heard with great interest.

The reports from the various parishes show that splendid work has been done in the past year and constitute a record of faithful self-denying service, patient continuance in well doing and devotion, that cannot be surpassed.

Every clergyman in his report paid a high tribute to his congregation for their hearty assistance and encouragement, and to the special workers in the Sunday schools, guilds and auxiliaries, who had contributed so largely to the success of the parish work. On the whole the outlook is encouraging and the prospect for the future of the Church in the district bright.

The western fever seems to be subsiding and the congregations are increasing.

After the report of the Rev. C. T. Lewis, of Bury, rural dean, the proceed-

ings were suspended while the following resolution was moved by Mr. Lewis, seconded by the Rev. E. R. Roy, of Cookshire.

"We, the members of the St. Francis District Association, now assembled, cannot allow this opportunity to pass, without putting on record the sense of our deep loss, in the death of the late Rural Dean Robertson of Cookshire."

The resolution was carried by a standing vote.

The officers of the Association were all re-elected, including the Rev. Albert Stevens, secretary; Mr. E. Hargrave, treasurer.

The executive committee, composed of the four rural deans, the secretary and treasurer of the St. Francis District Association, and the secretary of the deanery board were also re-appointed, together with Messrs. J. A. Cochrane, Lennoxville, and H. D. Lawrence, Sherbrooke, auditors.

A few closing remarks were made by the Bishop, who spoke of the happiness and pleasure with which he had listened to all reports, and of his certainty that God's blessing rested upon the work.

The benediction was pronounced and the meeting adjourned.

The afternoon session of the deanery board opened at 2.30, the Bishop presiding, and all the clergy being present, together with lay delegates, and many members of the congregation.

Two papers were read. The first by Mr. E. E. Boothroyd (M. A. Cantab M. A. Bishop's) Professor of History at Bishop's College, Lennoxville, was entitled, "The Revelations of God in Shakespeare," a remarkable and lucid presentation of a subject very seldom considered.

The second paper on "The Continuity of the Church," was read by the Rev. W. T. Wheeler, incumbent of Drummondville, and in a totally different vein was equally interesting.

RUPERT'S LAND WINNIPEG

On December 9th a meeting was held of men and women from several parishes in Winnipeg, with the object of starting a Branch of the Guild of All Souls.

The chair was taken by Mr. Henry Everett, and the objects in view were explained by Mr. F. T. Collier, who gave a short account of the origin of the Guild of All Souls, and told how it was founded forty years ago by three laymen of the English Communion. They experienced the difficulty of providing what was fitting as regards reverent burial, and also felt strongly that the value of intercessory prayer on behalf of the dying and the faithful departed was too little realized and practiced by the majority of people.

From this small beginning the Guild has now grown to a membership of about 7,500. Mr. Collier said that we are now in the same state that they were in forty years ago; and the idea of forming some society was brought home through the recent death of a brother Server, when it was felt that there must be hundreds who would render some loving service in that time of need, and afterwards when prayer alone can aid souls.

It was inconsistent to think that we may pray for our brethren as long as they are in the body but must stop then, and it was a sweet thought that others will do this for us in our turn.

Belief in the Communion of Saints demands the belief that we should take our share in the work of prayer, so that the purification which is going on after death may have its fruition in the Church Triumphant.

Mr. Frith related how some years ago a small attempt had been made to initiate some reform in the manner of conducting funerals, but without much practical result. He was glad to hear that the question was being again taken up, and strongly recommended affiliation with such an organization as the

Guild of All Souls, reading extracts from the rules of the Guild, and showing its aims and objects.

The Rev. E. C. R. Pritchard expressed gratification at the effort being made, and gave various instances showing the need that there is for some movement to change many of the prevailing practices which do not agree with Church custom.

The Rev. G. H. Broughall spoke shortly, endorsing what had been said, and expressing his sympathy with the proposed work.

A motion was then carried to take steps to form a branch of the Guild of All Souls, and to include as Associate-Members any who, while in sympathy with the main objects, did not feel that they could become members of the Guild of All Souls.

Any one wishing for further information regarding the movement may communicate with Mr. F. T. Collier, 831 Flora Avenue, Winnipeg, who will gladly answer inquiries.

Three churches will have a Eucharist during the first hour of Christmas Day, i.e., St. Cuthbert's, St. Michael's, St. Peter's.

ST. MATTHEW'S.

On the last Sunday in Advent, a Confirmation was held for the first time in the new Church. Over 80 candidates were presented by Rev. R. B. McElkernan. A large congregation was present.

ST. JOHN'S PRO-CATHEDRAL.

On Christmas Day the Primate will preach at the 11 a.m. service.

A few city Churches are contemplating a Mission of Help for the near future and two experienced missionaries from the Mother Land have been invited to conduct it.

RAPID CITY

Since Rev. S. Caldwell left at the end of October, Mr. H. P. Barrett (of St. John's College) has been lay reader in charge of this parish and will remain in that position until the 2nd week in January, when Rev. F. B. Lys, the rector-elect, will enter upon his duties. Mr. Lys has had a cure at Holland for six years and his departure will be regretted throughout a very large rural district.

Canon Matheson goes to Rapid City for the Festival and on Christmas Eve will celebrate the Holy Communion at St. George's, Elton; on the 25th at St. Thomas' and McBride's Mission.

RUSSELL

The celebrant of the Christmas Eucharist at Christ Church (Rev. D. Pierce Jones, Deacon-in-charge), will be Rev. Canon Matheson. The date of the services will be 28th December, and the out stations will be served.

STONEWALL

On Thursday evening, December 18th, the Archbishop visited St. George's and confirmed a number of candidates, presented by Rev. F. B. Goodeve.

SELKIRK

Rev. W. W. Thomas has collected a large sum towards the erection of a tower upon Mapleton Church, a building dating back 60 years to Archdeacon Cochrane's time. Probably a

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chancel will soon be added to accommodate this ever-increasing congregation.

OAK LAKE

The Archbishop has appointed the Rev. M. Shirley to take charge of St. Alban's Parish for a period of six months. M. Shirley is a graduate of

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Wycliffe College and has recently come to the Diocese.

Miss Millidge, Diocesan Organizing Secretary W. A., has just paid us a most delightful visit. A special and largely attended meeting was arranged at the residence of the President, Mrs. Henry Stevens, to meet Miss Millidge.

Bales were sent out in time for Xmas to the Rev. Louis La Ronde at St. Peter's Reserve, near Winnipeg, and also to All Saints' School, Lac la Rouge, Sask.

In November a Girls' Branch and also a Junior Branch of the W.A. were formed which with the Senior and the Babies' Branch, form a most complete missionary net in the parish.

A new system of gasoline lights has just been installed in the Church.

ALEXANDER

The annual supper and sale by the ladies of the W.A. of St. Paul's Church was held on December 5th. A very good concert programme was also provided. For the funds of the two branches of the W.A., the effort was the most profitable one they have ever had, the receipts in connection therewith totaling over \$214, leaving over \$190 profit after clearing expenses.

On Thursday, December 11th, we were favoured with a visit from Miss Millidge, the Travelling Secretary of the W.A. in this Diocese, who gave a very helpful and inspiring talk to the members of the W.A.

SASKATCHEWAN

RURAL DEANERY OF PRINCE ALBERT

A very encouraging meeting of the above Rural Deanery was held in St. Alban's Pro-Cathedral, Prince Albert, on Wednesday, December 10th.

Although Prince Albert is the See city, it is not often that the Bishop and the Archdeacon of Prince Albert are both present at the Deanery meetings; so it was gratifying to see them at this gathering. The other clergy attending were: Rev. Rural Dean Strong, Rector of St. Alban's Pro-Cathedral; Revs. R. McLennan, D. D. McDonald, A. Love, E. Macklin, A. E. Greenhalgh, G. J. Gray, E. M. Hadley and C. L. Mortimer, Mr. T. H. Broughton, Catechist at Skipton, was also present. Several of the Junior Clergy and students of the Deanery were unable to attend, as they are in residence at Emmanuel College for the winter.

The proceedings commenced with a celebration of the Holy Communion in the Pro-Cathedral, at which the Bishop was the celebrant, and also delivered a most helpful devotional address to the members of the Deanery. Taking for the text St. John xxi.: 15, the Bishop pleaded earnestly with the members of the Deanery to keep their spiritual life vigorous and strong by ever remembering in the course of their ministry the Saviour's words, "Lovest Thou Me?" Personal devotion to our Lord must at all costs be maintained; and this devotion has been defined, the Bishop said as, "Love which has found its object which draws it out to perfection." The Bishop also pleaded for a more devotional and less severely critical use of the Holy Scriptures, especially the Gospel narrative. He cited the cases of a hungry man on the verge of starvation setting out to scientifically analyze the food set before him, instead of thankfully feeding on the same; or the sick man analyzing the doctor's medicine, instead of taking it as directed—as being equivalent to the extreme use of criticism on the Gospels where the sacred Word of God was laid on the dissecting table, instead of being thankfully appropriated and fed upon. The Bishop also referred to the lack of direct study of the Bible itself, when the use of many Manuals,

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worthy publications in themselves, obscured the benefit of the first-hand reading and digestions of the Holy Scriptures. This was like the use of too much ready-digested food for the natural body, which is acknowledged as being injurious and too common to-day. In closing the Bishop urged his hearers to keep the living Original ever before them, in the Person of our Lord as our Perfect Example in our life and ministry. The copy of the painting by the great masters actually taken in the picture gallery directly from the original was always far superior to any second-hand copy made from this one. So in the spiritual life. We must ever have a deep devotion to our Lord if we would be the means of leading our people to Him.

These are only a few of the thoughts in the Bishop's address, which was listened to with deep appreciation by the members of the Deanery.

The Morning Session was devoted to the consideration of Parochial Reports from the various Missions in the Deanery. In the majority of cases the conditions of the work were very encouraging; although the financial stringency has caused several of the Assessments for both Diocesan and Extra-diocesan purposes to be in arrears. In nearly every case, however, there is a prospect of the needed funds being secured very shortly.

The Bishop drew attention to the "Every Member" canvass for the adoption of the Duplex Envelope System which is to be inaugurated early in the New Year. Special emphasis was laid on the need for teaching our people to use the right-hand envelope, for missionary giving. The Bishop also pleaded very earnestly for the vital necessity of the M.S.C.C. assessments from the Missions being paid by the middle of this month so that the Diocesan amount may be made up fully, and also urged upon the members of the Deanery to get their Wardens to send in something on account on these assessments each quarter, and not to keep all the funds until the end of the year.

Archdeacon Dewdney also spoke on the introduction of the New Canon on Diocesan Finance, which would be inaugurated by a special campaign in February, 1914, when a well-arranged supply of explanatory literature will be sent to each Incumbent and Churchwarden. The Archdeacon said that

much of our parochial machinery had not been working as it should have done, in some cases it was broken down, and in others it was rusting or had never been introduced. The new Canon on Finance should be the means of causing the machine to do the work it was intended to do. Every help would be afforded the Incumbents, and if they could not run the machine themselves, then the Diocesan officials would help them to run it.

The meeting adjourned at 12.30 p.m. and the members of the Deanery were entertained to a sumptuous luncheon in the basement of the Pro-Cathedral, kindly supplied by the St. Alban's W.A., the ladies themselves attending at the table. After the luncheon a hearty vote of thanks was accorded the W.A. for their generous hospitality.

The Afternoon Session was taken up

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with the remaining Parish Reports; and after this a very helpful discussion took place on "Parochial Organizations." The work of the W.A., the Sunday School, and the St. Andrew's Brotherhood were discussed in order, and some very useful information was secured, and suggestions made for the more efficient working of these organizations. The Bishop took an active part in the discussion, and his remarks were much valued, revealing as they did an intimate knowledge of the practical working of all three organizations, drawn from many years' experience in different phases of Church life. The following also took part in the discussion: the Rural Dean, Revs. E. Macklem, R. McLennan, D. D. McDonald, A. E. Greengalgh, E. M. Hadley and C. L. Mortimer.

The Afternoon Session was concluded by the Bishops pronouncing the Benediction.

The Deanery Sermon was preached at the evening service in the Pro-Cathedral, by the Rev. A. Love, Rector of Rosthern.

TORONTO

On Wednesday, the 17th, the Bishop held confirmation service at St. Matthias' Church, on Thursday evening at Thornhill, and on Friday at St. Matthew's.

ST. MILDRED'S COLLEGE.

The dedication service in connection with the opening of the new extension of St. Mildred's College on Friday, December 19th, was conducted by the Bishop of Toronto, assisted by Archdeacon Ingles, Canon Macnab, Professor Cosgrave and the Rev. R. Gay. The Bishop in the course of his address spoke very highly of the good results the Sisters are attaining in their religious and educational work. Musical selections were given by the Middle and Upper Schools, which was followed by a charming Christmas Cantata by the Juniors, and the dismantling of the Christmas Tree.

ST. STEPHEN'S.

At a special service on Sunday the 14th, a memorial window of unusual size and beauty was dedicated "To the Glory of God, and in Memory of Maud Bovell Barwick." The dedication prayer was read by Rev. James Broughall, and the other clergy present were the Rev. Canon Broughall, D.D., and Rev. T. G. Wallace, Rector. The window which is of two panels is placed in the west end of the Church, and has for its chief subject "Our Lord's Appearance to Mary in the Garden." The detail and colouring are exceptionally rich and beautiful. When the projected new St. Stephen's Church is built the window will be removed to the new structure. It is the work of the McCausland Studios, Toronto.

ST. ALBAN'S CATHEDRAL

On Sunday morning three candidates were ordained to the diaconate by the Bishop of Toronto. The ordinands were Charles Howard Bolden, a graduate of Windsor College, Nova Scotia; Thomas

Joseph Dew and Andrew P. Parker, both of Wycliffe College.

Ven. Archdeacon Ingles presented the candidates, the Bishop pronounced the ordination prayers, and Rev. Canon Macnab placed the stoles over their left shoulders. Rev. Dr. Orchard, head master of Trinity College School, Port Hope, preached the sermon, emphasizing the authority of the Church and the work of the ministry.

Among the clergy present were Professors Hallam, Young and Rollo, of Trinity College, and Rev. Mr. Patterson-Smyth.

GRACE CHURCH

New Grace Church was filled to its capacity on Sunday morning when the Right Rev. W. D. Reeve, Assistant Bishop of Toronto, dedicated the new church. The old church was located on Elm Street and was dedicated in 1874.

Since the first sod was turned by the Duke of Connaught earlier in the year splendid progress has been made with the new building, and yesterday found it in an almost complete state. When the tower has been added it will rank as one of the beautiful churches of Toronto, the appearance upon one of the highest points of Toronto being most imposing. Great credit is due the architects Eden Smith & Sons of Toronto.

The Rector, Rev. J. S. Broughall, in a short address on Sunday morning, took the opportunity of publicly thanking those who had been so untiring in their efforts to push forward the completion of the church. He was especially grateful for the assistance of the two churchwardens, Mr. Lionel Rawlinson and Mr. D. T. Symons. Bishop Reeve took as his text a passage from Genesis: "This is none other than the house of God," and pointed out that it should be the house of praise, of prayer, of sacrifice and of instruction. Provost Macklem of Trinity College read the Gospel and Rev. E. Horace Musson read the Epistle. Rev. Prof. Cosgrave read the first lesson, and Rev. Canon Gould the second lesson. Dean Duckworth gave the prayers and others who assisted in the service were: Canon A. J. Broughall, the father of the present rector, Canon Griddle and Rev. R. A. Hiltz.

In the evening the Bishop of Toronto preached to a large congregation, and, speaking of the church extension policy, stated that there were four cardinal features which were always kept in view. They were supplying monies to churches which were in need, the enlarging of church accommodation where insufficient, the revitalizing of churches in danger of decay and the removal of churches to centres where they would be of the utmost benefit. It was the fourth feature which had resulted in the building of the present beautiful structure, and he congratulated them all on their new home. Archdeacon Ingles assisted in the service. After the blessing by the Bishop, a solemn "Te Deum" was sung as an act of thanksgiving.

UNIONVILLE

The opening and dedication of St. Phillip's Church took place on Sunday the 14th. There has been an Anglican Church at Unionville now for about ninety years, and the new structure is right in the village, taking the place of the old one half a mile north. The dedication services were held in the morning at 10.30

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when the Bishop of the Diocese officiated. In the afternoon the Rev. S. A. Lawrence, a former rector, preached. The evening service was conducted by Bishop Reeve, assistant Bishop of Toronto. All the services were crowded.

Mrs. Stephenson, one of the oldest residents of the village, is the last survivor of those who were present at the dedication of the previous church. The rector is the Rev. G. I. B. Johnson, and the churchwardens G. A. M. Davidson and William Monkman. The new pulpit is in memory of the first rector Rev. Mr. Meyerhoffer; the reading desk in memory of the late Miss Davidson, and the altar was a gift of the Ladies' Association of the church.

KINMOUNT AND BURNT RIVER MISSION

Mr. Wheelton, of the staff of the Lindsay Collegiate, Lindsay, delivered three very thoughtful and useful addresses on this mission on Sunday the 14th.

NORWOOD

The congregation of Christ Church is delighted with the handsome electric, and other electric fixtures, which have recently been presented by Mrs. George Grover, of Toronto, in memory of her husband.

The appearance of the Church is greatly improved; and Mrs. Grover is worthy of the many kind remarks which have been made about her.

AN ORDINATION IN THE DIOCESE OF CHICAGO

The Rev. Dr. Gladstone Dowie, the son of late Dr. John Alexander Dowie, was ordered priest by Bishop Toll of the Diocese of Chicago, on Third Sunday in Advent, at St. Luke's, Evanston. Dr. Dowie was presented by Rev. A. L. Murray, who also presented Rev. Robert Phillips, a former Methodist minister, who for four years has been a parishioner of Mr. Murray. The Rev. Geo. C. Stewart who preached the sermon, presented the Rev. Edward S. White, a nephew of Rev. Canon A. Silva White of British Columbia. Mr. White was born in Castlevey, Assinaboia. The three men ordained will work in Chicago Diocese.

Letters to the Editor

(Continued from page 9.)

readers—only adding our Lord's words, "Go and do thou likewise" and may God bless you, too, with the blessing of Abraham. See Gen xiii, 2 and 6.

Yours faithfully,

R. B. L.

CHURCH OF ENGLAND IN CANADA

Sir,—A short time ago in Montreal, Rev. A. P. Stratford was reported to have said that the only difference between the Church of England and the Baptists was "the quantity of water." A few Sundays ago Rev. Dr. Symonds told the public that Tennyson and Browning were Prophets because they spake on behalf of God. To cap the climax Rev. Dr. Howard has been telling the Ministerial Association of that city there is really no difference of

Faith between the Church of England and the Presbyterians, Methodists and Congregationalists. The Church then in this country is certainly *sui generis*. I never met with such a Church as this in England, Ireland, Scotland or United States. Dr. Howard must assuredly know the bodies referred to know absolutely nothing of, say, "Baptismal Regeneration," while it is the "norm" for every churchman in the world. Better by far that the Church of England should for ever perish than that she should be thus misrepresented by her accredited minister. No union can ever prevail based on falsehood. A great harm is being done to the Church by these gentlemen.

C. A. FRENCH.

Cardinal, Ont.

LOYALTY TO THE CHURCH

Editor, Church Life:

In your excellent leader on the above subject, you say there is a "strange timidity" displayed in our teaching about the corporate side of the Church.

I assume that you refer to the clergy, who are at fault in this matter. They do not teach as they should that "the Church is the Body—the One Body of Christ." They allow their people to grow up with the idea that there is no real difference between that One Body and the forty new "Churches" that have appeared in Canada since 1901. Why is this? With some it is the result of vague and hazy views upon that important matter. They really do not know as much about the Church as the Irish peasants who settled Eastern Ontario, and held it for the Church nearly a century ago. Vagueness is the curse of some of our colleges today. The men who come

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forth from them seem to have grasped nothing in particular. They are all at sea on those fundamental church principles for which great souls have lived and died.

But with reference to the greater number of our clergy, your word, *Timidity*, exactly describes the whole situation.

It isn't that they don't believe these necessary things—they do; and they show that they do by their readiness at all times to back up the priest who fearlessly proclaims them. But they have to live; and to live they must not offend a generation wise in its own eyes; a people who, by some means have been allowed to forget what the Church of God really is.

Can you point me to one diocese in which an out spoken fearless priest could gain real promotion today. I care not how long or successfully he may have proved his worth and ability in country parishes? Would any congregation "call" such a man? Would any bishop appoint such an one?

I speak out of an experience covering nearly a quarter of a century—an experience that has filled me at times with mingled feelings of sorrow, amusement, and bitter contempt for the men responsible for the present state of Church Life in Canada.

Timidity is a disease that seems to be chronic in the head rather than in the members of the sacred ministry; and so long as this timidity is the willing tool of an ill-instructed though wealthy fraction of the laity, no man need expect a "call" to the best-paying parishes of the dioceses who has not learnt the golden rule of accommodation where church teaching is concerned. Promotion may be offered to him, but saddled with such conditions, or conveyed in such terms that he cannot accept it without the loss of his own self-respect.

Amongst the religious bodies around us, zeal for the denomination is an essential qualification in their ministers. Within the church and in her clergy, such out-and-out zeal is almost of the nature of a crime. The priest must be "moderate" in his attachment to the church and his way of setting forth her claims.

The Bishops like a man to be *sound*, if possible; but above all things he must be *safe*. Even in dioceses where the patronage is supposed to be vested in the bishop, that dignitary does his best to shirk the responsibility of choice by inviting a committee to nominate a man or two for the wealthy vacant parish.

Such being the case, however, let no one blame the rank and file of our clergy for failing to inculcate loyalty to the Church. Give us men at the head of affairs who are leaders! Give us Bishops who will take their stand as Catholic prelates in the presence of an aggressive Protestantism—not simply when Rome lets off a firecracker under the seat of their dignity! Give us men who will fling out to the breeze the banner of the old Church of England, and invite the world to find peace and certainty under her shadow! Give us men of that stamp, and they will find a solid body of clergy at their call, ready to receive any hardness for Christ and the Church. Nay, more, they will be astounded to discover what a large proportion of our laity are ready and anxious to be taught those reasons for being a Churchman.

Dec. 13, 1913. R. B. WATERMAN.



MAIL CONTRACT

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, the 30th January, 1914, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, over Islington (Via Summerville and Burnhamthorpe) Rural Mail Route.

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A. SUTHERLAND,

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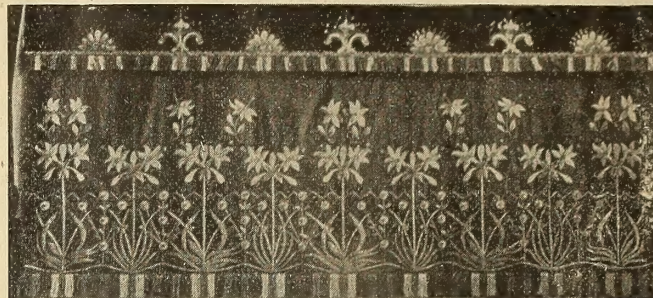
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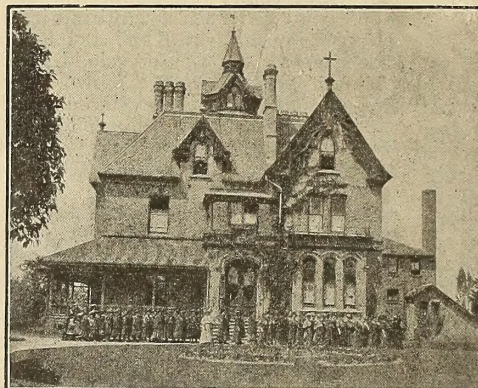
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